

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).

**Babble.** *Blaterare.*

**Babbling.** *Blateratio.*

A. 1094. What is the praying of the mouth, if the mind is not in it, except **babbling**?

5557. There are Spirits through whom others speak, and who scarcely understand what they are saying . . . but still they talk a great deal. Such do they become, who in the life of the body have only **babbled**, and thought nothing about what they were saying, and loved to talk about everything. It was said that there were regiments of them, and some of them relate to the membranes which cover in the viscera of the body, some to the cuticles which are but slightly sensitive; for they are merely passive forces, and do nothing from themselves, but from others. D. 1721. 1722.

7784<sup>3</sup>. See Doc at this ref.

**Babel. Babylon.** *Babel. Babylon.*

**Babylonia.** *Babylonia.*

**Babylonian.** *Babylonius. Babylonicus.*

See BELSHAZZAR, LUCIFER, and NEBUCHADNEZZAR.

A. 583. 'The mighty ones of **Babel**' (Jer. li. 30) = those who are given up to self-love.

1154. The destruction of **Babel** is here treated of (Jer. li. 27), where 'Ashkenaz' = its idolatrous worship, or the outward worship separated from inward which destroyed **Babel**; specifically, false doctrinal things.

1182. That '**Babel**, Erech, Aecad and Calneh, in the land of Shinar' = that in these places there were such kinds of worship; and that by the same places are signified the kinds of worship themselves, whose externals appear holy, but the interiors are profane, is evident from the signification of '**Babel**,' and of 'the land of Shinar.' '**Babel**' is much treated of in the Word, and by it is everywhere signified such worship, namely, that of which the externals appear holy, while the interiors are profane. Des. 2466<sup>13</sup>. 2967<sup>6</sup>. 3448<sup>10</sup>. 3708<sup>21</sup>. 4335. 5120<sup>13</sup>, Ill. 5536<sup>5</sup>. 6385<sup>6</sup>. 9755<sup>7</sup>.

1186<sup>2</sup>. 'The sons of **Babel**' (Ezek. xxiii. 17) = falsities from cupidities.

1283. The Ancient Church in general is now treated of, and that its inward worship was in process of time falsified and adulterated . . . The falsification and adulteration of inward worship is '**Babel**' here. That here also the historical statements are not true, but made up, may be seen from those made concerning the **Babylonish** Tower . . . and also from the fact that it is said **Babel** originated thence, when yet in the preceding chapter, **Babel** is said to have been built by Nimrod. Hence it is evident that '**Babel**' does not signify a city, but a certain thing, and here worship, the interiors of which are profane, while the externals appear holy.

1295<sup>2</sup>. The falsity of cupidities exists when cupidity is the source of the falsity . . . as when a man seizes upon some doctrinal matter . . . in order to take captive the minds of men, and lead them, and explains or perverts the doctrinal matter in his own favour . . . The worship thence derived is profane . . . for within there is the worship of self . . . Such worship is what is signified by '**Babel**' . . .

1303. The character of '**Babel**' is here described by the 'Tower.'

1308. They who build **Babylonish** towers, make themselves a name by means of doctrinal and holy things, otherwise they could not be worshipped.

1326. 'Therefore he called its name **Babel**' = such worship, namely, the quality of the worship signified by '**Babel**' . . . namely, the worship in which interiorly there is self-love, thus everything that is filthy and profane . . . This is the reason why, with such persons whose worship is called '**Babel**,' there is no inward worship, but there is inwardly a dead and cadaverous something or other which is worshipped.

—2. That such worship is '**Babel**,' is evident from the various places in the Word where '**Babel**' is described; as in Daniel, where the image which Nebuchadnezzar the King of **Babel** saw in a dream . . . signifies, that from true worship there comes such worship as is called '**Babel**' . . . The 'image of gold' which Nebuchadnezzar the King of **Babel** set up . . . was nothing else. (Further Ill. and Des.)

—4. That ('**Babel**') = the love of self, or proprium, which is in worship; or that it is the worship of self, Ill.

1327<sup>2</sup>. From this it is evident that such worship as that which is called '**Babel**' did not prevail in the first Ancient Church, but in the following ones, when men began to be worshipped as gods, especially after death; which was the origin of so many gods of the nations.

—5. 'To serve the King of **Babel**, and to give the neck into his yoke' (Jer. xxvii. 8) = to be entirely deprived of the Knowledge and acknowledgment of the good and truth of faith, thus of inward worship.

—6. 'To remain in the city, and not to go forth to the King of **Babel**' (Jer. xxix. 16, 17) = those who had been in the Knowledges of inward things . . . and had profaned them.

—7. That by '**Babel**' are signified those who deprive others of all the Knowledge and acknowledgment of truth, is also represented and signified by these words in the same prophet, 'I will give all Judah into the hand of the King of **Babel**, and he shall carry them away into **Babel**, and shall smite them with the sword . . . ' (xx. 4).

—8. In the same, 'With the families of the north I will bring the King of **Babel** upon this land . . . ' (xxv. 9), where the vastation of the interior things of faith, or of inward worship, is described by '**Babel**.' For he who is in the worship of self has no truth of faith . . . he destroys and vastates, and carries off into captivity everything that is true; wherefore also '**Babel**' is called 'the corrupting mountain' (Jer. li. 25).

1368. By '**Babel**' is signified worship in which there is inwardly nothing of good, and by 'Chaldea,' worship in which there is inwardly nothing of truth; the worship in which there is inwardly nothing of good and nothing of truth, is worship in which there is inwardly what is profane and idolatrous.

—3. Here the Chaldeans are called 'the sons of **Babel**' (Ezek. xxiii. 17) for truths which have been profaned in worship.

—5. Moreover **Babel** and Chaldea are described in two whole chapters of Jeremiah (l. and li.), where it is manifestly evident that . . . by '**Babel**' is signified the



profanation of celestial things, and by 'Chaldea,' the profanation of spiritual things, in worship.

[A.] 1691<sup>d</sup>. Babel and Chaldea = the love of self and of the world.

2220. 'The Chaldeans' = those in whose worship there is profane falsity . . . 'Babel' = those in whose worship there is profane evil.

2973<sup>e</sup>. It is still worse with those whose interiors are darkness, while their exteriors appear as if they were full of light; these are such as outwardly simulate Angels of light, but are inwardly Devils; these are called 'Babel.' These, when the things 'which are round about' are destroyed, are carried headlong into Hell. (Rep. by the fall of Jericho.) They are also meant in Jeremiah, 'Set yourselves in array against Babel round about all ye that bend the bow, sound upon her round about, she hath given her hand, her foundations are fallen, her walls are destroyed' (l. 14, 15.)

3048<sup>d</sup>. The vain reasonings of those who are signified by 'Babel' are thus described . . .

3384<sup>e</sup>. 'Babel shall not be inhabited to eternity' (Is. xiii. 20) = the state of condemnation of those who are 'Babel.'

3419<sup>e</sup>. These doctrinal things . . . of love to the Lord and of charity towards the neighbour, at the present day are rejected, partly by those who, in the Word, are called 'Babylonians' and 'Chaldeans,' and partly by those who are called 'Philistines,' and also 'Egyptians.'

3542<sup>d</sup>. 'To give the neck under the yoke of the King of Babel, and serve him' (Jer. xxvii. 2, 3, 8) = to be desolated as to truth, and to be vastated as to good. 'Babel' = that which vastates.

4680<sup>e</sup>. In process of time this (Ancient) Church turned aside to idolatrous things, and in Egypt, Babel, and elsewhere into magical ones, for they began to worship outward things without inward ones, and so, as they had departed from charity, Heaven departed from them, and in its place came Spirits from Hell, who led them. 6846.

4728<sup>e</sup>. The King of Babel is here treated of (Is. xiv.), by whom is represented the profanation of truth; for 'king' = truth, and 'Babel,' profanation.

4744. 'Babel' = those who vastate, that is, who deprive others of truths.

4748<sup>e</sup>. By 'Babel' are signified those who have turned aside all the worship of the Lord to the worship of self, and thus who are in a profane Internal, while they are in a holy External; wherefore by 'their merchandise' (Rev. xviii. 11) are signified those things which they have found by their own study and art, for the sake of the worship of self, and the doctrinal things and the Knowledges of good and truth from the Word, which they have perverted into their own favour.

4818<sup>e</sup>. Evil from the falsity of evil, is evil of life from the doctrinal falsity hatched from the evil of self-love; that is, by those who are in that evil, and which is confirmed by the sense of the letter of the Word . . . Such is the origin of evil with some in the Christian World, especially with those who are meant in the Word by 'Babel.' (Nature of this evil described.)

—4. They who, from the evil of self-love, believe that they are the only nation whom Jehovah has chosen . . . as the **Babylonish** nation have believed . . .

4868<sup>e</sup>. All those conjoin themselves with inward truth as with a harlot, who believe only the outward sense of the Word . . . and entirely reject its inward sense; but chiefly do they [do it] who apply the outward or literal sense of the Word in favour of the cupidities of the love of self and of the world, or of dominion and gain . . . This do they . . . who are meant in the Word by 'Babel.'

—e. As to those who are signified in the Word by 'Babel,' these do in like manner contemplate the inward truths of the Church (that is, as false); but as they are acquainted with inward things, and also, in childhood, acknowledge them, but deny them in adult age, they are described in the Word by filthy adulteries . . . for they are profanations.

4922<sup>e</sup>. The profanation of what is good and true is here treated of, which is **Babylonish** (Rev. xviii). With the Prophets of the Old Testament 'Babel' = the profanation of what is good, and 'Chaldea,' the profanation of what is true. 8226<sup>e</sup>. N. 172<sup>e</sup>. R. 134<sup>e</sup>.

5044<sup>o</sup>. 'A sword against the Chaldeans, and against the inhabitants of Babel' (Jer. l. 35); 'the Chaldeans' = those who profane truths; and 'the inhabitants of Babel,' those who profane good. Refs. 8185<sup>d</sup>.

5319<sup>d</sup>. By 'Babylon' is signified the Church profaned.

5376<sup>e</sup>. The vastation and desolation of the man of the Church, or of the Church with man, was represented by the captivity of the Jewish people in Babel; and the resuscitation of the Church, by the return from that captivity.

7375. See LUCIFER at this ref.

8902<sup>o</sup>. By 'Babel' is signified the profanation of good, (Refs.) also the vastation of it. Life 75<sup>e</sup>.

8904<sup>e</sup>. 'Babylon' (Rev. xvii. etc.) = those who pervert the truths and goods of the Church for the sake of their own dominion and their own gain, and that even to profanation . . . Hence it is that 'Babylon' is called 'the harlot,' and 'the mother of harlots.'

8941<sup>e</sup>. There are two religiosities in the world which are from man's Own intelligence; one in which the love of self and of the world is everything; in the Word this religiosity is called 'Babel.' Within, it is profane from the love of self and of the world, and without, it is holy from the Word, which they apply for the purposes of confirmation.

9093<sup>d</sup>. There is here described (Belshazzar's feast) the profanation of what is good and true, which is signified by 'Babel.' That 'Babel' = profanation, Refs.

9348<sup>d</sup>. 'To lead to the King of Babel' (Ezek. xix. 9) = the profanation of truth. Refs.

9467<sup>e</sup>. By 'Babylon' here (Rev. xvii.) is signified the Church where the holy things of the Word are applied to profane uses, which are, to obtain dominion in Heaven and on earth, thus from the infernal love of self and of the world. 9468<sup>e</sup>.

9960<sup>o</sup>. 'The daughter of Babel' (Is. xlvi. 2) = a Church, or the image of a Church, where there is holiness in externals, but profanity in internals. The profanity

which is in internals is this; that they look to themselves and the world as an end, thus to domination and plenty of wealth, and regard holy things as a means to that end.

10177<sup>10</sup>. (Babylonia was one of the countries of the Ancient Church.)

10227<sup>11</sup>. 'Babel, who dwellest upon many waters, great in treasures' (Jer. li. 13). 'Babel' = those who possess the Word, and therefore all the truths and goods of the Church, but who apply them to self-love, and thus profane them. . . This was also represented by the King of Babel taking all the vessels of the temple, which were of gold and silver, and drinking from them, and at the same time praising the gods of gold and silver.

10307<sup>6</sup>. Concerning those who, by application to their own loves, falsify truths and adulterate goods, much is said in the Word, where 'Babel' is treated of, especially in the Revelation.

10412<sup>2</sup>. They who are in externals without an Internal want to be worshipped as god. . . whence it may be concluded that, at heart, they deny the Divine, and that they themselves constantly aspire to higher places, and, so far as there is no hindrance, to the highest of all, thus at last, to the throne of God, as is very evident from those who, in the Word, are meant by 'Babel,' who take away all Power from the Lord in the Heavens and on earth, and arrogate it to themselves; for they open and close Heaven at their pleasure. That they are of this character, is evident in Isaiah, 'Thou shalt utter this parable concerning the King of Babel; Hell from beneath is agitated on account of thee; How art thou fallen from heaven, Lucifer, thou art cut off in the earth, thou art made weak beneath the nations! And thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars, and I will sit in the mount of assembly, I will ascend above the heights of the cloud, I will become like the Most High; nevertheless thou shalt be sent down to Hell' (xiv. 4, 9, 12-15).

—<sup>3</sup>. The King of Babel also commanded that he should be worshipped as a god (Dan. vii).

— By 'Babel' are meant those who in externals are holy, but in internals profane; thus those who use the holy things of the Church in order to get themselves worshipped as gods. This is done by all those who, by means of the holy things of the Church, aim at raising themselves up to dignities above others, and to wealth above others, as ends. It is the same with such people in the other life. There also at heart they deny the Divine, and, with wicked arts, toil to make themselves gods. They set themselves high up on mountains, and proclaim somebody from their own ranks as god, and adore him. But while they are engaged in this profane worship, the mountain opens into a cleft, they are swallowed up, and so are cast down into Hell.

H. 544. By 'Lucifer' are meant those who are of Babel, or Babylon, who are they who extend their dominion even into Heaven.

559<sup>6</sup>. This is still more manifestly evident from modern Babylon, which has extended its sovereignty into Heaven, and has transferred the whole Divine Power of the Lord to itself, hasting constantly for more.

N. 129<sup>4</sup>. That outward worship, in which there inwardly reigns the love of self, such as is the case with those who are of Babylonia, is profane, Refs.

J. 53. On Babylon and its destruction. Gen.art.

— Here now follows how (the Judgment) was effected upon the Papists, who are they who are meant by Babylon. . .

54. What is meant by Babylon, and what is the character of it. By Babylon are meant all who want to domineer through religion. To domineer through religion, is to do so over the souls of men, thus over their very spiritual life itself, and to make use of the Divine things of religion as means. All they who have dominion as an end, and religion as the means, are, in general, Babylonia. The reason they are called Babylon, is that such dominion was begun in ancient times, but it was destroyed at its commencement. Its beginning is described by the city and tower whose head was in heaven; and its destruction, by the confounding of the lips, whence came its name, Babel. . . That such dominion was begun and instituted in Babel, is evident from Daniel, where it is said of Nebuchadnezzar, that he set up an image which all adored. (It is also meant by Belshazzar's feast.)

—<sup>3</sup>. The character of those who are called 'Babylonia' is described in various places in the Prophets (as in Is. xiv, etc.).

—<sup>4</sup>. It is to be known that the Church becomes Babylonia when charity and faith cease, and in their place the love of self begins to reign. . . That this took place before the Lord's Advent, is evident from the passages adduced above. But this Babylon was destroyed by the Lord when He was in the world, both by its becoming entirely idolatrous, and by means of a Last Judgment upon them in the Spiritual World. This is meant by the prophecy, that 'Lucifer,' who there is Babylon, was cast down to Hell, and that 'Babylon had fallen'; and also by the writing upon the wall, and the death of Belshazzar; also by 'the stone cut out of a rock,' which destroyed the image of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Revelation is the modern Babylon, which was begun after the Lord's Advent. That it exists among the Papists is known. This one is much more destructive and wicked than the one which existed before the Lord's Advent, because it profanes the interior goods and truths of the Church. . . (Its character fully described.)

—<sup>6</sup>. Hence it is evident, that there is not the Church there, but Babylonia.

56. The character, in the other life, of those who are in Babylon, fully described.

—<sup>3</sup>. This (Babylonish) nation. . . is more troublesome to draw away from its worship than other nations, because they are not in good from truths, and still less in truths from good; for their truths are not from the Word, except a few, which they have falsified by application to rule. . .

58. Where the habitations of (the Babylonians) in the Spiritual World have been heretofore. Gen.art.

—<sup>5</sup>. Those of the Babylonish crew were in the east, who were in lumen above the others. . . There were



some seen who were building a tower which should reach up into Heaven . . . But this was only a representation of their machinations . . .

[J. 58]<sup>9</sup>. All the consultations of this **Babylonish** nation tend to this, that they may have dominion, not only over Heaven, but also over the whole earth, so that they may possess both Heaven and earth; through the former, the latter; and through the latter, the former. In order to obtain this, they continually devise and hatch new regulations and new doctrines . . .

59. Why (the **Babylonians**) were tolerated there to the day of the Last Judgment. Gen.art.

60. How (the **Babylonians**) were destroyed, and their habitations made a desert. Gen.art.

62. Thus, then, was the Spiritual World delivered from such [Spirits], and the Angels rejoiced on account of its deliverance from them, for they who were of **Babylon** infested and led astray all that ever they could, more than they had done in the world . . .

63. Those of (the **Babylonians**) who had been in the affliction of truth from good, were preserved. Gen.art.

64. On the state hereafter of those (**Babylonians**) who come from the earth. Gen.art.

L. 65. As not long after its establishment, the Church was turned into **Babylonia**, and afterwards, with others, into **Philistia** . . .

**Life 79.** 'Whoredom' is predicated of **Babylon** because by '**Babylon**' are meant those who arrogate to themselves the Divine Power of the Lord, and profane the Word by adulterating and falsifying it; wherefore also **Babylon** is called 'the mother of whoredoms and of abominations of the earth.'

F. 49. There are two evil religiosities into which, in process of time, every Church degenerates; one which adulterates its goods, and another which falsifies its truths. That religiosity which adulterates the goods of the Church, takes its rise from the love of exercising command; and the other religiosity, which falsifies the truths of the Church, takes its rise from the pride of man's Own intelligence. The religiosity which takes its rise from the love of exercising command, is meant, in the Word, by '**Babylonia**'; and the religiosity which takes its rise from the pride of man's Own intelligence, is meant, in the Word, by '**Philistia**.'

P. 231<sup>5</sup>. The fifth kind of profanation is committed by those who attribute Divine things to themselves. These are they who are meant by '**Lucifer**' (Is. xiv). By '**Lucifer**' there, is meant **Babel** . . . '**Babel**' and '**Chaldea**' are mentioned in the Word in many places, and by '**Babel**' is there meant the profanation of good, and by '**Chaldea**,' the profanation of truth, both with those who attribute Divine things to themselves.

262<sup>3</sup>. The first cause of their dividing the Divine and the Human, and making the Divine equal to the Divine of Jehovah the Father, and the Human equal to the human of another man, was that the Church, after its rise, degenerated into **Babylonia**, which transferred to itself the Divine Power of the Lord. But that it might not be called Divine Power, but human Power, they made the Lord's Human like the human of another man.

264<sup>2</sup>. Not long after its establishment, the Church was turned into **Babylonia**, and afterwards into **Philistia**; and **Babylon** does indeed acknowledge the Word, but still despises it, saying that the Holy Spirit equally inspires those in their supreme Judgment as it inspired the Prophets. The reason they acknowledge the Word, is for the sake of the vicarship, which is established by the Lord's words to Peter; but still they despise it, because it does not agree . . .

R. Preface to I. '**Babylon**,' in the Revelation, is the Roman Catholic Religiosity.

52<sup>2</sup>. These things are said about **Babel**, by which are meant those who falsify and adulterate the Word.

631. '**Babylon** is fallen, is fallen, that great city' = that now the Roman Catholic Religiosity, as to its dogmas and doctrinal things, is dispersed.

713. 'And great **Babylon** came into memory before God, to give to it the cup of the wine of the wrath of His anger' (Rev. xvi. 19) = the destruction at that time also of the dogmas of the Roman Catholic Religiosity. By '**Babylon**' as a city, as here, is signified that Religiosity as to its dogmas and doctrinal things.

717. This and the following chapters treat of the Papists, among whom they who have claimed for themselves the Power of opening and closing Heaven are meant by '**Babylonia**.' . . . By '**Babylonia**,' or '**Babel**' is meant the love of domineering over the holy things of the Church from self-love, and as this love climbs as far as the reins are given to it, and the holy things of the Church are also the holy things of Heaven, therefore by '**Babylonia**,' or '**Babel**' is also signified dominion over Heaven. And since this love thus acts the part of the Devil, who has similar aims, it cannot do otherwise than profane holy things by adulterating the goods and truths of the Word, and therefore by '**Babylonia**,' or '**Babel**' is also signified the profanation of what is holy, and the adulteration of the good and truth of the Word. These things are what are signified by '**Babylonia**' here in the Revelation, and by '**Babel**' in the prophetic and historical Word. Fully III.

729. 'Upon her forehead was written, **Mystery, Babylon** the Great, the mother of whoredoms and of abominations of the earth' = the Roman Catholic Religiosity as to its inward quality, which is hidden; that from its origin in the love of domineering from self-love over the holy things of the Church and over Heaven, thus over all things of the Lord and of His Word, it has defiled and profaned those things which are of the Word, and thence of the Church. . . . By '**Babylon** the Great' is signified the Roman Catholic Religiosity, and the whole of its quality.

755. 'And he cried in power with a great voice, **Babylon** the Great is fallen, is fallen' = that He made it known, that by the Lord's Divine power, all who had been in that Religiosity, and in the same time in the love of domineering therefrom, had been destroyed in the Spiritual World, and cast into many Hells.

768<sup>2</sup>. I once spoke with the **Babylonish** nation in the Spiritual World about the keys that were given to Peter . . .

769. 'Standing afar off for fear of her torment, say-

ing, Alas! alas! that great city **Babylon**, that mighty city, for in one hour thy judgment hath come'=their fear of punishment, and grievous lamentation at the same time, that this Religiosity, so strongly fortified, could be so suddenly and completely overthrown, and that they themselves could perish.

791<sup>e</sup>. The river Euphrates bounded and separated Assyria, where **Babel** was, from the Land of Canaan.

796<sup>e</sup>. It is the reverse in **Babylon**; the Lord is acknowledged there, but without dominion; and the Word is acknowledged, but without the reading of it; instead of the Lord, the Pope is acknowledged there; and instead of the Word, the papal bulls. . . They who are in the **Babylonish** Religiosity from doctrine and from life according to it, are entirely without any 'light of a lamp,' that is, enlightenment and thence perception of spiritual truth.

802. It is said that from the Religiosity which is meant by the city of **Babylon** there are adulteration and profanation of all the truth of the Word and thence of everything holy of the Church. . . and that that Religiosity has not only adulterated the goods and truths of the Word, but has also profaned them, and that therefore, in the Word, '**Babel**'=the profanation of what is holy. How that profanation is effected shall now be told. Fully Ex.

803. The confession and celebration of the Lord by the Angels of the lower Heavens on account of the removal of the **Babylonians**. Sig.

804. Because the **Babylonians** have been removed and rejected, who had vitiated, weakened and impeded the influx from the Lord. . .

812<sup>e</sup>. This could not be done, fully, until the **Babylonians** and Philistines had been severed in the Spiritual World by the Last Judgment. . .

890. 'He that overcometh shall possess all things, and I will be to him God, and he shall be to me a son'=that those who overcome evils in themselves. . . and do not yield when they are tempted by the **Babylonians** and Dragonists, will come into Heaven, and will there live in the Lord and the Lord in them.

T. 754<sup>e</sup>. See AUGURY at this ref.

759. The Church which is meant by '**Babylonia**' in the Prophets and Revelation (cries out) that she is the Queen and Mother of all the Churches. . .

Ad. 4/p. 225. See BAAL at this ref.

D. 640<sup>e</sup>. The **Babylonish** beast.

4265. (What is signified by **Babel**.) 4840. 4842.

4723. (General articles on **Babel** or **Babylonia**, that is, the Roman Catholics in the Spiritual World, before, and during the Last Judgment.) 4838. 4913. 4953. 5004. 5011. 5030. 5079. 5207. 5229. 5249. 5269. 5315. 5405. 5501.

4964. (The city of **Babylon** in the Spiritual World before the Last Judgment, Des.) 5280.

5322. (On the total destruction of **Babylonia**. **Babylonia** defined.) 5337.

5409. (**Babel** recommenced there.)

5461. On **Babylonia** afterwards. 5598. 5629. 5648. 5812. 5786. 5777. 5786.

5567. On the wicked **Babylonish** crew. . . They are usually at hand when a man is in temptations, misfortunes, despair, and when his mind wavers concerning the Divine and His Providence. . . 5568.

5840. (The ideas of the **Babylonians** in respect to the Lord refuted from the Athanasian Creed, which they recognize.) 5852. 5924. 6087.

5856. On the destruction of the subtle Spirits from the Mohammedans, **Babylonians**, and the Reformed.

E. 141<sup>t</sup>. 'The coition of loves with the sons of **Babel**' (Ezek.xxiii.17)=the profanation of good.

240<sup>10</sup>. By 'the daughter of **Babel** and of Chaldea' (Is.xlvii.1) are meant those who profane the goods and truths of the Church.

275<sup>14</sup>. By '**Babel**' (Jer.li.) are meant those who profane goods. 'The sea of **Babel**'=their traditions, which are adulterations of good from the Word.

355<sup>16</sup>. By 'the King of **Babel**' (Ezek.xxvi.7) is signified the destruction of truth through falsities, and [also is signified] profanation.

417<sup>t</sup>. By 'the King of **Babel**' (Jer.xlix.32) is signified evil and falsity vastating. . .

514<sup>13</sup>. By '**Babel**' (Is.xliii.14) are meant those who vastate the Church, and who vastate it by holding back all men from the Knowledges of truth and of good, saying that they themselves know, and that they themselves are to be believed, when yet they know nothing of truth; thus keeping others along with themselves in dense ignorance. . . By '**Babel**' are meant those who destroy goods by means of evils, and by 'the Chaldeans,' those who destroy truths by means of falsities.

518<sup>39</sup>. Like things are signified by 'the rivers of **Babel**' (Ps.cxxxvii).

540<sup>e</sup>. By 'the King of **Babel**' (Jer.xliii.10) is signified the profanation of truth.

557<sup>e</sup>. By 'the King of **Babel** near the Euphrates' (Jer.xlvi.4) is meant the spiritual rational man.

601<sup>11</sup>. '**Babel**' (Jer.li)=those who abuse holy things in order to domineer. . .

650<sup>33</sup>. The Church which afterwards becomes '**Babel**,' or '**Babylonia**,' commences from the worship of the Lord and from love to Him, and then there reigns with them the zeal of extending and perfecting the Church by means of the holy goods and truths of Heaven, and this for a reason which as yet is hidden, and which is the love of domineering, which, however, only breaks forth by degrees. (Sig. by the image dreamed of by Nebuchadnezzar.)

653<sup>b</sup>. Since by 'the Chaldeans' are signified the profanation and adulteration of the truth of doctrine from the Word, and by 'the inhabitants of **Babel**,' the profanation and adulteration of the good of love, therefore their overthrow is compared to the overthrow of Sodom and Gomorrah (Jer.l.37,40).

654<sup>39</sup>. 'The sons of **Babel** came to her, and defiled her by their whoredom' (Ezek.xxiii.17) = conjunction with the falsities of evil from self-love.



[E.] 687<sup>11</sup>. By 'the daughter of Babel' (Is. xlvii. 1) is signified the profanation of good ; and by 'the daughter of the Chaldeans,' the profanation of truth ; both from this, that they make use of the Divine goods and truths, which are in the Word and from the Word, as a means of exercising command ; whence the **Babylonians** and Chaldeans regard themselves, because they regard their own dominion, as the ends, and the holy things of the Church from the Word as the means . . .

724<sup>34</sup>. By 'Babel' (Is. xiv) are signified the adulteration of the Word, and profanation. The subject here treated of is the total vastation of truth with those who are meant by 'Babel.'

730<sup>5</sup>. The adulteration of the Word, whereby doctrine and thence the Church are destroyed, is here signified by 'Babel' (Is. xiv).

741<sup>2</sup>. There are two principles of evil and falsity into which the Church falls by degrees ; namely, into dominion over all the things of the Church and of Heaven, which dominion is meant in the Word by 'Babel,' or 'Babylonia ;' into this the Church falls by means of evil . . .

879. 'Babylon is fallen, is fallen' = the damnation and destruction of those who have transferred the Lord's Divine Power to themselves.

—<sup>3</sup>. With those who are described by 'Babylon,' all the good of the Church is adulterated, and thence also all its truth, for the one follows the other.

880. 'Babylon has fallen, that great city' = that with those who are meant by 'Babylon' all goods and truths are devastated, and also that they themselves were entirely destroyed at the time of the Last Judgment.

—<sup>2</sup>. It is believed that by the destruction of **Babylon** is meant the destruction of that religion in the world, but its destruction in the world is not meant, but its devastation in the world as to all the goods and truths of Heaven and the Church is meant ; thus the destruction as to their souls of those who have transferred the Lord's Divine Power to themselves, and have exercised it from self-love . . . For that religion will still continue with those who persist in that love and act therefrom . . .

960<sup>3</sup>. By 'Babel' (Jer. li) is signified dominion through the holy things of the Church over Heaven and over the souls of men, from which dominion profane falsities swarm forth.

1021. 'And great Babylon came into memory before God' = . . . that the Church with the Papists and its devastation will be treated of next. 'Babylon' = the Church with the Papists, because by 'Babylon' is signified the love of exercising command over Heaven and earth by means of the holy things of the Church, and this love is chiefly dominant with the Papists.

1029. What is meant by 'Babylon,' both generally and specifically, (shall now be told). By 'Babylon,' or 'Babel' is meant the Church composed of those who, by means of the holy things of the Church, aim at dominion over the whole world, and this by means of dominion over the souls of men . . . The Church which is composed of such, at first, is not like what it becomes in process of time. At the beginning, they are as it were in zeal for the Lord, for the Word, for love and faith, and especially

for the salvation of men, but in that zeal is latent the fire of domineering, which breaks forth in process of time, as their dominion grows, and just as it comes into act, so do the holy things of the Church become the means, and dominion itself the end ; and when dominion is the end, they apply the holy things of the Church to the end, thus to themselves, and then not only make the salvation of souls a matter of their own jurisdiction, but also appropriate all the Lord's Divine Power to themselves ; and when they do this, they pervert all the good and all the truth of the Church, and thus profane the holy things of the Church. These things are **Babylonia**. From experience.

—<sup>4</sup>. The modern **Babylon**, Des.

—<sup>5</sup>. That 'Babel' is of such a character, is evident from . . . the image of Nebuchadnezzar (Dan. ii) . . . The reason it is **Babylonia** which is described (by it), is that the King of **Babel** saw it in a dream, and that he saw the image right opposite to him, and it was also openly said to him, by Daniel, 'Thou art its head, which is gold' . . .

—<sup>6</sup>. The Church which afterwards becomes **Babylonia** is also described by the tree seen by King Nebuchadnezzar in a dream (Dan. iv). Ex.

—<sup>7</sup>. The successive states of the Church which at last becomes **Babylonia** are also described by 'the four beasts coming up out of the sea' (Dan. vii). —<sup>12</sup>.

—<sup>8</sup>. That the Church which has become **Babylonia** will then be destroyed, and a New Church, which worships the Lord, established, is meant by these words (in Dan. vii. 13, 14, 27) . . . That this will be the case when the Church has become **Babylonia**, that is, so devastated, that there is no longer anything good or anything true remaining therein, is because its end is then ; thus it is when there is no longer any Church there. This is the end which is meant by the end of **Babylonia** ; not that their idolatrous worship in the world, among themselves, is to be destroyed ; for this will continue, not indeed as the worship of any Church, but as the worship of Paganism ; wherefore also the same persons go among Pagans, and no longer among Christians.

—<sup>9</sup>. The **Babylonish** idolatry is described (by the golden image set up by Nebuchadnezzar, and also by the decree of Darius, Dan. iii. and vi.). By these things is described **Babel** or **Babylonia** as to dominion over holy things, and as to the arrogating of Divine Power ; and their doom is described by all those who persuaded Darius to make that decree being cast into the pit of lions and devoured.

—<sup>10</sup>. **Babel** is also described (by Belshazzar's feast). By this is represented and thence signified the profanation of the holy things of the Church by those who are of **Babylonia**, and the extension of their dominion even into Heaven (Dan. v. 23).

— From these passages in Daniel it may be evident that by 'Babylonia,' or by 'Babel,' in the Word, is meant the love of dominion over the whole world, and also over Heaven and over the Lord Himself, and that the Lord's Church successively becomes **Babylonia** ; and that as it becomes **Babylonia** it is devastated as to all the good of love and as to all the truth of faith ; and that this is its end, namely, that it is no longer the Church, and when it is no longer a Church, it is counted

among idolatrous nations, except those who adore the Lord, hold the Word to be holy, and admit instruction from it.

—<sup>11</sup>. **Babel**, or **Babylonia**, is also described in Is. xiv.

—<sup>14</sup>. In this entire chapter (Is. xiii) the subject treated of is the total devastation of all things of good and all things of the truth of the Church with those who are of **Babylonia**. By 'so shall **Babel** be,' in the sense of the letter, is meant the great city called **Babel**; but by that city in the spiritual sense is meant the Church which has become **Babylonia**. **Babel** is called 'the ornament of kingdoms, and the embellishment of the magnificence of the Chaldeans,' from the wisdom of that Church at its beginning. In general, however, by '**Babel**,' or '**Babylonia**,' is meant the Church in which all the goods of love have been destroyed, and at last profaned; and by '**Chaldea**,' the Church in which all the truths of faith have been destroyed, and at last profaned.

—<sup>15</sup>. (Other passages quoted in which **Babel** and its destruction are treated of.)

—<sup>16</sup>. When the Church of the Jews had thus become **Babylonia**, they were given into the hand of Nebuchadnezzar the King of **Babel** . . . By all these things is signified the profanation of the holy things of the Church, the nature of which profanation was also signified by '**Babel**;' wherefore lest the Land by which was signified the Church should be profaned by them any longer, and also in order that **Babel** might thus fully put on its own representation, the Jews were told by Jeremiah to give themselves up of their own accord into the hands of the King of **Babel** . . .

—<sup>17</sup>. But however, as the Lord was to be born in that nation, and where His Word existed, after seventy years of captivity, that nation was brought back from **Babel** . . . but still no Church remained among them except a Church like that which is called **Babylonia** . . .

—<sup>18</sup>. Every Church at the beginning is like a virgin, but in process of time becomes a harlot, for by degrees it enters into the life of evil, and thence embraces the doctrine of falsity, as by degrees it begins to love itself and the world, and then, from being a Church, it becomes either **Babylonia** or **Philistia**; **Babylonia**, from those who love themselves above all things, and **Philistia**, from those who love the world above all things . . .

—<sup>19</sup>. That the first Church after the Flood would also have become **Babylonia**, unless the Lord had obstructed the endeavour by the dispersion of their religion, is represented and signified by the '**Tower**' . . .

1069. Hence it is that, of the Divine Providence, it has come to pass that certain Churches have severed themselves from the **Babylonish** one . . .

1070<sup>o</sup>. Lest the Church in the European world should perish altogether, it was provided by the Lord, that not only within the kingdom of **Babylonia**, but also without it, there should be communities which should not make one with the **Babylonians** in these two primary truths . . . Within **Babylonia** are they who are in the kingdom of France, and many in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the Power of saving men, nor Divine holiness from the Word . . .

1097. '**Babylon** the Great hath fallen, hath fallen' = that the Last Judgment has been executed upon those who have profaned the holy things of Heaven and the Church . . . '**Babylon**' = those who have profaned the holy things of Heaven and the Church by the absolute power they have assumed over them . . .

1106<sup>o</sup>. Here therefore (Rev. xviii. 4), there is an exhortation to all, both those within **Babylonia** who are in any affection of truth and in the life of good, to come out from her, and not to have faith in her sorceries and enchantments; and also to those who are outside **Babylonia**, not to suffer themselves to be led astray by them; for that nation is of such a character, that they persuade by means of the delights of everyone's love, and thereby close the understanding, and so lead a man into the belief of everything they say. That this **Babylonish** nation is of this character, has been made known to me by much experience; for they enter into everyone's delights of life, and thereby captivate their minds, and thus as it were bait the trap and lime the twigs for a man, until they are into his life, and so they lead him wherever they will, like a blind man, and like one who has no command of himself, first of all to embrace their blind faith, by removing all light from the understanding in theological matters, lest their ends should appear, which are, to be lords, not only over the interior things of man, which are of his mind, but also over the exterior ones which are of his body . . . 1107.

1107. The reason they are exhorted to leave (the **Babylonians**) so as to have no communication with them, is that intercourse with them is dangerous, especially in the Spiritual World, where, in like manner as in the natural world, they send forth emissaries, who persuade by various methods and allure by promises to join their Religiosity . . . And therefore when the **Babylonish** nation go into the Spiritual World, they who have exercised command from the delight of their loves, learn arts unknown in the natural world, and fascinate the Spiritmen by them, and draw them over to their side against their will; wherefore now, since the Last Judgment has been executed on them, they are strictly forbidden to send out any emissaries into the Societies where the Reformed are, or to the gentiles, and when they do send them, they are found out and punished.

— As the subject here treated of is their state after the Last Judgment, especially the state of those who are in the Spiritual World, what is here and afterwards said about **Babylon**, is to be understood as said chiefly for them; for as to the **Babylon** in the natural world, they who are meant by **Babylon** are not in a similar state to those who are in the Spiritual World; yet still there is an exhortation to them also to beware of them.

1108. As they who are meant by **Babylon** are in the loves of self and of the world above all in the whole world, and as all evils swarm out from these two loves, and the worst ones from such a love of exercising command, therefore an exhortation is here given to depart from them, 'lest they be partakers in her sins.'

1130. Why the **Babylonish** nation has falsified the Word shall be told . . . As the **Babylonians** arrogated to themselves absolute power over all things of the Church, and also over Heaven, and actually assumed it, and as



they thereby plunged themselves into all the evils which swarm forth from self-love, it was necessary for them to confirm these evils through the Word, which could only be done by means of its falsification . . . This did the **Babylonians**. But as they saw truths in the Word which they could not falsify, as for instance all that is said there about **Babel**, they cunningly weakened the Divine holiness of the Word, and forbade the reading of it by the people . . .

[E.] 1138. There are four kinds of men from that Religiosity (**Babylon**), which are here described . . .

1200. They who are meant by **Babylon** as a 'harlot' are they who, through absolute power over the Church and over Heaven, have falsified all the truths and goods of the Word . . .

### Back. *Dorsum*.

A. 3048<sup>3</sup>. 'The back of camels' = the Natural, the 'camels' themselves being the general scientific things which are there.

827<sup>o</sup>. Their efforts to force their way out appear like boilings up, and like heavings up of the **back** by a man.

### Back. *Tergum*.

#### Hinder. *Tergalis*.

See **BEHIND**, and **POSTERIOR**.

A. 822<sup>e</sup>. They go round to their **backs** and shake their fists at them, but when they see them face to face, they salute them, and again go round to their **backs** and hit them with their fists . . .

1268. A cold feeling (from the Antediluvians) which invaded the lower region of the **back**.

1276. The position . . . of malignant Spirits is behind the **back**. 4327<sup>2</sup>.

2196. What is separated from anyone is represented by a certain throwing away as it were behind the **back** . . .

4227<sup>3</sup>. They who act at the **hinder** part, desire to exercise command.

4403. The Spirits . . . who are under the back of the head are those who act silently and prudently; those who are close behind the **back**, act in the same way, but with a difference.

5186. Those who constitute the province of the gall bladder are behind the **back** . . . D. 1012.

5188<sup>o</sup>. Such (Spirits), after undergoing punishment, are cast behind the **back**, deep down.

5917<sup>e</sup>. Genii are in Hells behind the **back**, deep down . . . 8593. 9671<sup>3</sup>. H. 123. 311<sup>2</sup>. 544.

6312. It was observed that this sphere inflows into the outward sensual sphere, and in fact, into the **hinder** part, where are situated the involuntary things of man.

7171. In the perception of Spirits . . . the planet Mercury appears behind the **back**, a little towards the right.

7599<sup>e</sup>. Then are the things which are of the Lord behind their **backs** . . .

8194. In the Spiritual World, voluntary things are presented behind the **back**, or behind, and intellectual things before the face, or before.

8373. (The Spirits of Jupiter) take extreme care that, not only when they are walking, but also when they are sitting down, they are not looked at behind their **backs**.

9010. The Lord then appears behind his **back**.

9233. One (of the Spirits of the Moon) carried another on his **back** . . .

9755<sup>2</sup>. The sun of the world does not appear, when the Angels think of it, but in its stead there appears something which is darksome . . . behind their **backs**; there also is the west to the Heavens. 10584<sup>e</sup>.

9849. When a man turns himself away from the Lord, which takes place when he does what is evil, then, because the Lord is behind his **back**, it appears to him as if the Lord does not see him . . .

10130<sup>4</sup>. The more those who are in Hell are in the love of self and in the love of the world, the more they turn themselves from the Lord, and have Him behind their **backs**; and this however, and to whatever quarter, they turn themselves.

10189<sup>2</sup>. Behind the **back** are those who are in a dim perception of what is good, thus in the west.

—<sup>3</sup>. They who are in Hell have the Lord constantly behind their **backs** . . . 10307<sup>2</sup>.

10420<sup>2</sup>. The man who is in (the loves of self and of the world), as to his interiors, actually turns himself away from the Lord, for he turns his **back** to Him . . .

10579<sup>e</sup>. All infernal Spirits turn their **backs** to the Lord as a Sun . . . In like manner man as to his spirit . . .

H. 144<sup>e</sup>. No one is ever permitted, in Heaven, to stand behind the **back** of another, and to look at the back of his head . . .

W. 129. The Angels . . . have the west behind their **backs**. Gen.art.

144. Behind their **backs** is the east . . .

P. 187. It is given to man to see the Divine Providence on the **back** . . . Gen.art.

R. 256. 'I saw a Book . . . written within and on the **back**' . . . By 'within' is meant in everything particular; and by 'on the **back**,' in everything general. By 'within and on the **back**' is also meant the interior sense of the Word, which is spiritual, and its exterior sense, which is natural.

M. 171<sup>2</sup>. This sphere surrounds a man on the **back** and on the breast; thinly however, on the **back** . . . Hence it is that two married partners who . . . disagree in their affections, lie in bed turned away from each other, **back** to **back** . . .

444<sup>4</sup>. I will call some evil Spirit, who has turned himself from God, and I will speak to him behind his **back**, or into the back of his head; and you will see that what is said will be turned into the opposite. Examp.

— . This is why . . . in the Spiritual World, no one is allowed to stand behind the **back** of another, and speak to him . . .

T. 613. Wherefore, when Hell is looked into from Heaven, their . . . **backs** only are seen.

D. 380. There are other states which cause affliction to Souls . . . namely, their supposing that they are carrying men on their **backs**, who interrogate them . . .

445. They who are about a man behind his **back** are they who want to exercise command over his body, and suppose themselves to be the man, wherefore they thus adhere to the man when they come to him. They who want to be bodies, and those also who torment man after death, adhere to the **back**, nor do they depart until he has disclosed what is sought for. 637.

557. Spirits . . . when with men, standing at their **backs**, suppose that they are entirely the men . . .

869. These regiments of Spirits (of the urinary sphincter) apply themselves to the hinder part low down, near the *cauda equina*, and inflict the penalty of tearing. Index.

884. (The Spirit of Jupiter) now showed me a new action, of which he before was ignorant; namely, one that was softly pulsative; it was about the part of the **back** which is above the hip . . .

1598. (There are wandering Spirits who long to know, not ordinary, but very secret matters of faith, in order to lead others astray) and whom they cause to pass between their feet from behind, they then take hold of them and turn them round, and throw them as it were on their **backs**, as their booty, or spoil, and then go away. Index.

1745. See OCCIPUT at this ref. 1748.

3017. The speech which falls down from Heaven into interior good Spirits, was represented by a woman walking with a man . . . whose **back** only was seen. Index.

3136. Wherefore he withdrew behind the **back** more and more, with the intention of seeking another Lord and another Heaven . . . The distance was further behind the **back** than I supposed was possible within the space of the Grand Body.

3137. Such there, are at a distance behind the **back** . . . who live merely to enjoy a soft and sweet life . . .

3953. It was then seen that she applied herself to his **back**, and so took possession of him (Aristotle); which was a representation of how such Spirits ruled him; for to be applied to the **back** is to command.

4994. That witch eluded punishments in various ways . . . From others behind the **back** who seemed to conceal themselves behind the Sun where the Lord is . . .

— They who lie in ambush behind the **back** are the worst, and are they who, in the world, did everything in a secret way.

4995. On those who are behind the **back**.

4996. Obstinate Spirits who held another by the elbows behind the **back** . . .

4998. He had others behind the **back** who directed others who were there; for the case in the other life is that those who are behind the **back** and lie in ambush, are those who, in the world, lay in ambush secretly.

— He was punished by such another who also applied himself to him behind his **back** . . .

4999. The Hell of such is under the sole of the left

foot, a little on the left hand there, whither he was cast; and when he got there and carried on the same tricks, he also threw himself upon them from **behind** . . .

5007. On those who lie in ambush behind a man's **back**.

— They who enter into a man's affections and thoughts lie in ambush behind the **back**, both below and above, close by and far off; they who are at the **back** of the loins enter into the affections of his thought, and when they once come to a man, they leave him not until his death; they are those who are in his dominant affection . . .

E. 299. 'A Book written within and on the **back**' = the state of life of all in Heaven and on earth, in general and in particular . . . 'Within and on the **back**' = that which is in the heart and soul, or in the love and faith; for love is within a man and a Spirit, because it constitutes his life; but faith, unless it is in his love, is not within him, but behind, or at the **back** . . .

Coro. 20. When Hell . . . heaves up its **back** to the borders of the Heavens . . .

**Back of the head.** See OCCIPUT.

**Backwards.** *Retro. Retrorsum.*

A. 248°. 'Jehovah is thy Redeemer, turning the wise ones **backwards**' (Is. xlv. 24, 25).

1086. '(Shem and Japheth) went **backwards**' = that they paid no attention to errors and wrong things . . . 'To go **backwards**' = to turn away the eyes and not to see . . .

1088. 'Their faces were **backwards**, and they did not see the nakedness of their father' = that so ought it to be done, and that we should pay no attention to such things as errors and mistakes from reasonings.

1820°. When they approach the first threshold of Heaven . . . they throw themselves headlong **back**.

2761. He who, from sensual and scientific things, reasons about the truths of faith, sticks fast in the lowest things of nature, and so believes nothing, which is 'to fall **backwards**.' 3923°.

4253°. 'The Jordan' = knowledges of good, which are said 'to turn **backwards**' (Ps. cxiv. 3) when the good of love gains the dominion, for then knowledges are regarded from that good, and not good from them.

5895°. 'No one setting his hand to the plough, but looking **backwards**, is well-fitted for the Kingdom of God' (Luke ix. 62). These words signify the same as those which the Lord says in Matthew; 'He who is upon the house, let him not come down to take anything out of the house; and he who is in the field, let him not return **back** to take his clothes' (xxiv. 17, 18). The sense of these words is, that he who is in good should not betake himself thence to those things which are of the doctrinal matters of faith . . . Thus he who 'sets his hand to the plough' is he who is in good; but he who 'looks **backwards**,' is he who then looks to the doctrinal matters of faith, and so leaves good behind.

6401. 'And his rider shall fall **backwards**' = departure thence. . . 'To fall **backwards**' = to depart; namely, from truth.



[A.] 9207<sup>b</sup>. When truth divorces itself from good, they turn themselves away from each other, and look **back**, or behind themselves; this is signified by Lot's wife becoming a pillar of salt . . . That this is to look behind one's self, or **back**, Refs.

9348<sup>b</sup>. 'To press **backwards**' (Is.xxviii.13)=to turn one's self away from what is good and true.

9668<sup>e</sup>. No one in Heaven can look **backwards** from the Lord, however he turns himself.

9960<sup>7</sup>. Noah's 'nakedness'=his voluntary evil, which is covered by the truths of faith, and when it is being covered, truths look **backwards**.

10146<sup>3</sup>. The Lord is not absent from man, but man is absent from the Lord; for the man who is in evils looks **backwards** from Him.

10584<sup>3</sup>. They who do not believe the Word do not see even the back parts of Jehovah, but turn themselves **backwards** from Jehovah, and see only themselves and the world. Sig.

H. 400<sup>3</sup>. Heavenly delight enters through an internal way and inflows into a contrary delight, twisting the interiors which are in that delight **backwards** . . . Hence the torment.

W. 144. Therefore Spirits who are in the love of dominion from self-love turn their faces **back** from the Lord . . .

P. 319<sup>3</sup>. With the good, (these substances and forms) are coiled forwards, but with the evil, **backwards**, and those which are coiled forwards, are turned towards the Lord, and receive influx from Him; whereas those which are coiled **backwards**, are turned towards Hell, and receive influx thence. . . It is to be known that in proportion as they are turned **backwards**, they are open at the back, and closed at the face, and contrariwise.

M. 444<sup>6</sup>. He who looks **backwards** from the Lord receives love, and not wisdom . . .

E. 768<sup>34</sup>. 'They are gone away **backwards**' (Is.i.4)=that they have altogether departed from (Divine Good and Truth), and have gone away to infernal evil and falsity; for in the Spiritual World, they who are in evils and falsities turn themselves **back** from the Lord.

### Backwards. *Supinatus*.

H. 510. This casting down appears to the sight like one who falls **backwards**, head downwards and feet upwards . . . 548<sup>e</sup>. 558a<sup>e</sup>.

### Badger. *Meles*.

A. 296. 'Badgers' skins' (Num.iv.6,8,10,11,12)=good spiritual and natural.

9471. 'Skins of red rams, and skins of badgers' (Ex.xxv.5)=outward truths and goods by which they are preserved. 'Skins'=outward things. . . 'Badgers'=goods. That 'badgers' have this signification, is evident from the fact, that wherever truth is spoken of in the Word, good is also spoken of. . . Hence since 'the skins of red rams'=the outward truths which are from good, 'the skins of badgers'=the goods themselves.

9632. 'And the covering of badgers' skins above'=a

circuit from the truths which are from outward good . . . 'Skins'=outward truths; 'badgers'=goods.

E. 1042<sup>5</sup>. Since 'scarlet double-dyed'=the truth of celestial good, 'a cloth of scarlet double-dyed was spread over the table where the breads of faces were, and then it was covered over with a covering of badgers' skin' (Num.iv.8), for the inmost things of the Celestial Kingdom were signified by those things which were upon the table . . . and its exterior things, by those which covered them, which have relation to truths from good.

### Badger. *Taxus*.

E. 375<sup>27</sup>. 'To clothe with embroidery, and to shod with badger' (Ezek.xvi.10)=to instruct in the Knowledges of truth and good from the sense of the letter, or ultimate of the Word.

### Bag. *Pera*.

A. 4677<sup>8</sup>. That they were 'not to take gold, silver, brass, a bag, or bread,' with them, was because these things signified goods and truths which are from the Lord alone.

9942<sup>12</sup>. Goods and truths from self, and not from the Lord, are signified by possessing 'gold, silver, brass in the girdles,' and by 'a bag.'

E. 131<sup>3</sup>. 'He who has a purse, let him take it, in like manner a bag' (Luke xxii.35). . . By 'a purse,' and 'a bag,' are signified spiritual Knowledges, thus truths.

840<sup>6</sup>. 'He who hath a purse and a bag let him take them'=he who possesses truths from the Word in which it is foretold that Christ should suffer such things, let him beware of losing them; for 'a purse' and a 'bag' signify the same as the coins and money in them, namely, Knowledges of truth and of good from the Word.

**Baggage**. See BURDEN-*Sarcina*.

**Bake**. *Conficere*. A.7356<sup>e</sup>.

**Bake**. See COOK-*Coquere*.

### Baker. *Pistor*.

A. 2567<sup>10</sup>. By 'the daughters, whom he will take for spice-dealers, cooks, and bakers' (1 Sam.viii.13) are signified the good things of doctrine, by means of which he will delight those (principles of falsity), and will make them favourable.

5072. The (sensual things) which are subordinate to the intellectual part are represented by 'the butler of the King of Egypt,' and those which are subordinate to the voluntary part, by 'the baker.' That the former are kept, but the latter cast out, is represented by the butler's returning to his post, and the baker's being hung. 5082. 5094.

5078. 'The baker'=those things in the body which are subject to the voluntary part. 'The baker'=the outward Sensual, or the Sensual of the body, which is subordinate or subject to the voluntary part of the inward man. The reason 'a baker' has this signification, is that everything which is of service for eating, or which is eaten, as bread, food in general, and all the work of the baker, is predicated of good, and thus relates to the voluntary part . . .

5095. 'The butler and the baker' (represent the Lord) as to those things which are of the outward Natural.

5140. 'And the prince of the bakers saw' = the perception of the Sensual subject to the voluntary part. . . 'The prince of the bakers' = the Sensual subject to the voluntary part in general, thus those sensual things. 5232.

5144<sup>2</sup>. See BASKET-*canistra*-at this ref.

5148. 'The work of the baker' = according to the whole use of the Sensual. . . 'The baker' = the Sensual subject to the voluntary part. 5163.

7356<sup>2</sup>. 'They are all adulterers, as an oven heated by the baker . . .' (Hos. vii. 4). 'An oven' = the delight of cupidities, which are of evils.

T. 71<sup>2</sup>. Like bread from the baker in the mouth . . .

E. 540<sup>4</sup>. That they have perverted goods and truths by means of their own loves, is signified by their all being adulterers, as an oven heated by the baker. 'To commit adultery' = to pervert good and thence truth; this is compared to 'an oven heated by the baker,' because they put falsities together as it were into a lump which is favourable to their own loves. . . That hence come nothing but the evils of their loves, favoured by falsities, is signified by 'the baker sleeping the whole night, in the morning it burneth as a fire of flame, they are all hot like an oven' (Hos. vii. 6, 7). They are compared to 'a baker,' and 'an oven,' because they put doctrine together from falsities, as a baker makes bread and pastry in an oven.

655<sup>7</sup>. Since by 'a baker' is signified the good of love, the same as by 'bread,' and by 'a butler,' the truth of doctrine, the same as by 'wine,' the baker, for his offence against King Pharaoh, was hung. (That is, crucified; see —<sup>4</sup>).

### Balaam. *Bileamus.*

A. 1343<sup>6</sup>. That sacrifices existed among the idolaters in the Land of Canaan, may be evident . . . besides that Balaam, who was from Syria, the country of Heber . . . not only offered sacrifices, but also called Jehovah his God. Ill. 3249<sup>2</sup>. 4449. S. 101.

1366<sup>9</sup>. That (Knowledges) remained with some in Syria, is evident from Balaam, who was of Syria, and who not only worshipped Jehovah, but also sacrificed, and was at the same time a prophet. 1992. 709<sup>2</sup>.

1675<sup>5</sup>. Still more manifestly in the prophecy of Balaam, who was one of the sons of the east, or from Syria, where was the residue of the Ancient Church . . . 1756<sup>3</sup>.

1756<sup>2</sup>. This (representative) style was revered from ancient times . . . wherefore when they were actuated by the prophetic spirit, as . . . Balaam, etc., they then spoke in the same way . . . 2898.

2799<sup>30</sup>. The Angel of Jehovah's standing in the way against Balaam with a drawn sword, signified the truth which withstood the falsity in which Balaam was; wherefore he was also slain with the sword (Num. xxxi. 8).

3703<sup>18</sup>. Wherefore when Balaam 'saw Israel dwelling according to their Tribes, the Spirit of God came upon him . . .' 4236<sup>2</sup>.

3762<sup>5</sup>. That there existed such a prophetic [power] from ancient times among the sons of the east, who were from Syria, is evident from the prophecy of Balaam concerning the Advent of the Lord . . .

— . That Balaam was from the sons of the east, or from Syria . . . Ill.

3858<sup>6</sup>. That in these things (the order of encamping, etc.) they represented the Lord's Kingdom, is manifestly evident from the prophecy of Balaam . . .

— . That Balaam spoke these things from Jehovah is openly said . . .

4112<sup>2</sup>. (In Syria) also was the Ancient Church, and there its remains long continued, as is evident from Balaam . . .

4290<sup>4</sup>. The same is involved by Balaam's not being allowed to curse that people.

6367<sup>6</sup>. When Balaam saw Israel dwelling according to their tribes, he said, 'He bows himself, he lies down like a lion, and like an old lion, who shall rouse him up?' It is the Celestial which is here described, because it is the celestial order, represented by the Tribes in their encampments, which Balaam saw in spirit, when he saw Israel dwelling according to their Tribes . . .

R. 114. 'Thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the Sons of Israel, to eat things belonging to idols, and to commit whoredom' = that among them are those who do hypocritical works, by means of which the worship of God in the Church is defiled and adulterated . . . For Balaam was a hypocrite and a wizard, for he spoke well concerning the Sons of Israel from Jehovah, and yet in his heart he burned to destroy them, and also did destroy them through the advice he gave to Balak; from which it is evident that his works were hypocritical. That he was a wizard, see Num. xxii. 7; xxiv. 1; Jos. xiii. 22.

D. 1778. If Balaam had cursed the descendants of Jacob, certain in the World of Spirits would have been so persuaded that they would have excited disturbances against them, and the evil would have endeavoured to pervert the good. Such was the character of the World of Spirits before the Advent of the Lord . . .

2354. On Balaam, why he pronounced a blessing.

— . Since there were such things in the people of Israel, as were nefarious, idolatrous, and filthy, the Lord was unwilling that these things should be laid bare by Balaam, and so be arraigned, for it was true that they were of such a character. They would then have been condemned (by the World of Spirits), which the Lord forbade . . . That Balaam could speak with Spirits, and that he was led by them, is sufficiently manifest from his confession.

E. 140. 'Thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the Sons of Israel' = those who are enlightened as to the understanding, and teach truths, but still love to destroy those who are of the Church, by guile. . . Balaam from Pethor of Mesopotamia was a wizard . . . Ill.

—<sup>4</sup>. See Ass at this ref.

—<sup>5</sup>. He who believes that Balaam could have injured



the Sons of Israel by his sorceries is much mistaken, for sorceries could prevail nought against them, as **Balaam** himself confessed . . .

[E. 140]<sup>6</sup>. The reason **Balaam** was able to lead astray that people by guile, was because that people were at heart of such a character . . .

431<sup>13</sup>. As the encampments of the Sons of Israel represented the arrangement in order of the angelic Societies in Heaven, when **Balaam** saw their encampments, he as it were saw Heaven in spirit, and prophesied and blessed them . . .

**Balak.** *Balac.* See **BALAAM**, at R. 114.

**Balance.** *Lanx. Bilanx.*

A. 3104<sup>3</sup>. 'Balances of justice' (Ezek. xlv. 10).

—'. 'To weigh the mountains in a **scale** and the hills in a **balance-trutinis**'=that the celestial things of love and of charity are from the Lord, and that He alone disposes their states.

R. 313<sup>o</sup>. 'He hath weighed the mountains in a **balance-libra**, and the hills in **scales**.' E. 373<sup>4</sup>.

M. 318. True marriage love is like a **scale**, in which inclinations to repeated marriages can be weighed . . .

T. 72. Another said, The salvation of everyone is in His hand, like a **balance** in the hand of one who is weighing.

478<sup>2</sup>. Spiritual equilibrium, which is free-will, may be compared to a **balance**, in each **scale-scala**-of which is placed an equal weight; if then a little be added to one of the **scales**, the axis of the beam vibrates.

659<sup>2</sup>. Like weights in the **scales-scalis**-of a **balance** . . .

E. 373. The weights of the **scales** were stones, or of stone.

—<sup>3</sup>. That by 'a **balance-statera**,' or **scales**,' is signified valuation, and also just arrangement in order, which is effected by truths . . .

—<sup>c</sup>. When justice means the valuation and the examination of men according to the quality of good and truth with them, it is expressed in various places in the Word by '**scales**,' '**balances-stateras**,' '**balances-libras**,' '**balances-trutinas**.'

629<sup>10</sup>. 'He hath weighed the mountains in a **scale**, and the hills in a **balance-libra**'=to subordinate and balance all things; by 'a **scale**,' and 'a **balance**,' is signified just balancing.

**Balance.** *Libra.*

A. 6663. They are not immersed in their evils and falsities any deeper, than so that the influx through the Angels from the Lord may get the upper hand; this is effected with the precision of a **balance** . . .

E. 373<sup>o</sup>. See **BALANCE-lanx**-at this ref. 629<sup>10</sup>.

**Balance.** *Statera.*

S. 12<sup>2</sup>. By 'a **balance**' (Rev. vi.) is signified the value set on truth being so small as to be hardly any.

R. 313. 'And he who sat upon it had a **balance** in his hand'=the valuation of good and truth with them, and what sort it is.

E. 373. 'And he who was sitting on it having a **balance** in his hand'=the value set on truth from the Word in that state of the Church.

—<sup>3</sup>. See **BALANCE-lanx**-at this ref.

**Balance.** *Trutina.*

A. 3110<sup>o</sup>. A more delicate **balance** . . . (Compare 3116.)

H. 593. The equilibrium between the Heavens and the Hells is lessened and augmented . . . To know and perceive this, and to regulate it to a **balance**, and equalize it, is what no Angel can do, but the Lord alone . . .

**Balancing.** *Librare, Libratio.*

A. 3116<sup>o</sup>. Examination is a most delicate **balancing** . . .

T. 659<sup>2</sup>. (Evils . . . and goods flow into the thoughts) and are **balanced** there like weights in the scales of a **balance** . . .

**Bald.** *Calvus.*

**Baldness.** *Calvities. Calvitium\**

See **NAZARITE**, **SHAVE**.

A. 3301<sup>9</sup>. '**Baldness**'=the Natural in which there is nothing of truth, as in Isaiah, . . . 'On all their heads **baldness**, every beard shaven' (xv. 2). In the same, 'In the place of plaited work there shall be **baldness**' (iii. 24). The children who said to Elisha, 'Go up, **bald one**, (to up, **bald one**,' being torn to pieces by bears out of the wood, represented those who revile the Word, as do those who say there is no truth in it. De Ver. 10<sup>6</sup>.

4779<sup>3</sup>. 'To induce **baldness** on themselves' (Ezek. xxvii. 31)=mourning on account of there being no truth in the natural man.

5247<sup>3</sup>. That the sons of Aaron were not to induce **baldness** on their heads, nor to shave off the corner of their beards (Lev. xxi. 5, 6) . . . What is there holy in this? But to have the outward or natural man subordinated to the inward or spiritual man, and thus both subordinated to the Divine, is holy.

—<sup>6</sup>. The literal sense of the Word is its natural sense, for it is from those things which are in the world; and the inward sense is its spiritual sense, because it is from those things which are in Heaven. These two senses are like the Internal and the External with man; and as the Internal does not exist without the External, for the External is the ultimate thing of order in which the Internal abides, it was a dishonour to the Word to call Elisha '**bald**.' It was as much as to say that it is devoid of an External, thus a Word devoid of any sense that is adapted to the apprehension of man.

8850. There was shown me a **baldness**, but only the uppermost part, which was bony; and it was said that those (inhabitants of Jupiter) who are to die within a year see such an appearance, and that they then prepare themselves.

9656<sup>3</sup>. 'On all their heads **baldness**, every beard shaven.' '**Baldness** on their heads'=no good and truth in the interiors; 'the beard shaven'=no good and truth in the exteriors.

9960<sup>3</sup>. When nakedness has regard to the head, which is **baldness**, it signifies the deprivation of the intelligence of truth and of the wisdom of good. Ill.

10199<sup>4</sup>. 'Plaited work'=scientific truth, which is outward truth, or the truth of the outward man, and 'baldness'=the taking away of it.

10540<sup>6</sup>. 'Plaited work'=scientific truth. 'Baldness'=the taking away of the intelligence of truth and of the wisdom of good.

S. 35<sup>2</sup>. As the hair and the beard signified the ultimate of truth . . . it was a sign of great mourning, and also was excessively unbecoming to induce **baldness** on themselves, and also to appear bald. It was for this . . . reason that the Prophet shaved off the hair of his head and beard, in order that he might thereby represent the state of the Jewish Church as to the Word. It was on this . . . account that the forty-two children who called Elisha 'bald' were torn by two bears; for the Prophet represented the Word . . . and 'bald' signified the Word devoid of its ultimate sense. R.47<sup>2</sup>.

—<sup>4</sup>. Hence it was that **baldness** was excessively unbecoming to them. Ill. 'To put on baldness, and outspread it' (Mic.i.16)=to falsify the truths of the Word in its ultimates. When these are falsified, as was done by the Jews, the whole Word is destroyed. Ex.

—<sup>e</sup>. As the hair signifies truth in ultimates, therefore in the Spiritual World, all who disclaim the Word, and falsify the sense of its letter, appear bald . . .

R. 47<sup>2</sup>. That by the hair of the head is signified the sense of the letter of the Word, is manifestly evident from those who are in the Spiritual World; they who have disclaimed the sense of the letter of the Word, there appear bald . . . T.223<sup>2</sup>.

386<sup>3</sup>. Then one arose who was called a syncretist by the Angel . . . He took the turban off his head, and laid it on the table, but suddenly put it on again, because he was bald . . . T.460.

573<sup>2</sup>. 'Elisha' represented the Lord as to the Word; and 'baldness' signified the Word devoid of the sense of the letter, thus not anything.

T. 41<sup>2</sup>. (The stripping and making bald=*decalvatio*-of the trees in winter.)

74<sup>2</sup>. They who wore hats went away with their hats under their arms, praising God; for in that World, they who are intelligent wear hats. But not so those who wore turbans, because they are bald, and **baldness** signifies gross dulness.

137. Many of these had bald chins . . . the others had bearded ones . . .

D. 5812<sup>2</sup>. Some (of the Papists in the Hell of the Nephilim) appear bald, some hairy all over; they who are bald are those who have been inmost in evils; they who are hairy are those who have been completely in falsities.

E. 66<sup>3</sup>. 'Elijah' and 'Elijah' represented the Lord as to the Word, which is Divine Truth, which has holiness and strength in ultimates from first principles . . . and 'baldness' therefore signified the taking away of these . . . 781<sup>5</sup>.

—<sup>e</sup>. In the World of Spirits there appear some who are bald, and I have been instructed that they are those who have abused the Word, and have applied to wicked things the sense of the letter, which is Divine Truth therein in ultimates, and therefore have been deprived of all truth. They are the most wicked of all. Many of them are from the Babylonish nation.

577<sup>10</sup>. 'On all their heads baldness, every beard shaven'=not any intelligence. Ill.

617<sup>26</sup>. 'In that day the Lord Jehovih will call to weeping and to mourning, and to **baldness** and to the putting on of sackcloth . . .' (Is.xxii.12). The vastation of the Church is (thus) described . . . Lamentation that all affection of good (is destroyed) is signified by 'baldness,' and all affection of truth, by 'sackcloth.'

637<sup>12</sup>. 'The ship-masters shall induce baldness upon thee . . .' (Ezek.xxvii.31) . . . 'To put on baldness'=mourning on account of the destruction of all things of intelligence.

—<sup>15</sup>. 'Baldness upon the head' (Amos viii.10)=mourning on account of the destruction of the understanding of truth.

—<sup>16</sup>. That the understanding of truth has become nought to them, and also the knowledge of truth, is signified by there being 'baldness on all the heads of Moab, and every beard being shaven' (Is.xv.2).

—<sup>17</sup>. By 'baldness instead of plaited work' is signified silliness instead of knowledge.

724<sup>12</sup>. Mourning on account of the destruction of the truths of the Church is described by 'inducing and spreading baldness,' and by 'shaving themselves' (Mic.i.), for hair signifies truth in ultimates, and they who are devoid of truths in ultimates, are also devoid of inward truths; hence it is that, in the Spiritual World, they who are in no truths from good appear bald.

### Balm. Balsam. Balsamum.

A. 394<sup>17</sup>. The goods of love and of charity, and their happy feelings, are 'wheat minnith and pannag, and honey, oil, and balsam.' (Ezek.xxvii.17).

5620. 'Resin'=the truth of good, or truth from good. . . This resin was aromatic . . . and therefore the same word in the Original Language means balsam. It is evident that these substances were like ointment, or thick oil.

6502<sup>3</sup>. 'Is there not balm in Gilead' (Jer.viii.22)?

10011<sup>2</sup>. 'A woman poured an alabastrum of balsam upon the head of Jesus, as He reclined; Jesus said, She hath poured this balsam upon My body for My burial' (Matt.xxvi.7,12).

E. 375<sup>35</sup>. By 'balsam' (Ezek.xxvii.17) is signified the truths which are grateful and pleasing from good; for all truths which are from good in Heaven are perceived as sweet-scented, and thence grateful and pleasing. 433<sup>22</sup>. 619<sup>12</sup>.

654<sup>44</sup>. 'Go up into Gilead, and take balsam, O daughter of Egypt' (Jer.xlvi.11)=the truths of the sense of the letter of the Word, and then reasoning and defending derived therefrom; for by 'Gilead' is signified the reasoning from the sense of the letter of



the Word by which falsities are confirmed, for Gilead was not far from the Euphrates, and there came from it wax, *opobalsam-opobalsamum*, and stacte . . . By 'balsam' is signified the application, and thence the confirmation, of what is false.

### Band. *Lorum.*

E. 365<sup>27</sup>. 'The bands of the yoke' (Ezek.xxxiv.27)= the delights of evil from the love of self and of the world, which keep them bound.

**Band.** See TROOP—*turma*.

### Bandage. *Fascia.*

See CLOTH and VEIL.

A. 950. I then saw (the Spirits). Their faces were black, and they had a white **bandage** round the head, by which is signified that they regard Divine worship as black, and thus the Lord's Word as black, and useful only to keep the common people in the bond of conscience.

996. As outward things are unrolled, or *unswathed-exfasciantur*, so do delights become more pleasant and happy . . .

1512<sup>9</sup>. Such spheres are as it were poisoned . . . and they are wont to examine them by means of **bandages** as it were, which are of a dull azure colour; as these disappear, the sphere is broken up. D.3379. 3395.

5060<sup>2</sup>. (A crowd of adulterous Spirits from Gehenna) who appeared to me as if they were only one . . . they were swathed round with **bandages**, which they seemed to themselves to be removing, by which was signified that they wanted to remove hindrances. D.4082.

9236. The xiphoid cartilage . . . from which descends the *fascia alba*, which is the fulcrum of the muscles of the abdomen.

S. 40. As **swaddling clothes** enwrap an infant . . . T.215.

M. 2. He was girded with a **band** which flamed . . . with carbuncles and sapphires.

D. 3745. I then saw a face which was black, but there was a white **bandage** round the head. . . This signified those who regard the Lord's Word as black, and useful only to keep the common people in the bond of conscience, which was the white **bandage** round the head.

4598. When these (Sirens) have been cast into Hell, these pupæ are *unswathed-exfasciantur*, and this . . . in a long course. They are also wont to roll themselves up in **bandages**. . . These **bandages** are their ideas . . . 4599.

4786. When there is a connexion with anyone, it is represented by a **bandage** which he holds in his hand.

E. 706<sup>12</sup>. 'Ye shall find the Babe wrapped in **swaddling-clothes**, lying in a manger' . . . It is said 'wrapped in **swaddling-clothes**,' because '**swaddling-clothes**'=the first truths, which are the truths of innocence, and which are also the truths of Divine Love; for nakedness, when predicated of an infant, signifies the deprivation of truth. Hence it is evident why it was that it was said by the Angels, 'This shall be a sign unto you, ye shall find the Babe wrapped in **swaddling-clothes**. lying in a manger.'

### Banish. *Abligare.*

A. 2658<sup>2</sup>. When the Lord became Jehovah as to the Human also, that which was not life in itself, that is, which was merely human, was **banished**. This is signified by 'the son of the handmaid not being able to inherit with the son Isaac.'

2667<sup>2</sup>. They who are of the Spiritual Church are signified by Hagar's son, after he had been **banished**.

8910<sup>2</sup>. These (thoughts) cannot make a man unclean, because they are **banished** . . .

W. 276. If these truths . . . are **banished** from the midst further away to the sides . . .

P. 296<sup>8</sup>. The things received in thought, and not in will, are separated and **banished**.

T. 441<sup>e</sup>. If they reject (the doctrinal things of charity and faith) they are **banished** to their like . . .

**Banish.** See EXTIRPATE—*exterminare*.

### Bank. *Ripa.*

A. 5205. 'Near the **bank** of the river'=in the boundaries. 'The river'=the boundary.

6726. 'She set it in the flag by the **bank** of the river' =at first among false scientific things. . . 'the river' of Egypt=what is false.

7308. 'Stand to meet him near the **bank** of the river' =influx according to the state. . . 'The **bank** of the river'=the state of falsity in which were those who were infesting. . . 'The river of Egypt'=what is false; here, falsity from fallacies; and the **bank**, which is as it were the containant, for it bends round and shuts it in, =the state of that falsity; for every one has its own state, in which, and according to which, it is.

### Banner. *Vexillum.*

A. 8624. 'He called the name of it Jehovah Nissi'=the constant war and protection of the Lord against those who are in the falsity of interior evil. . . 'Jehovah Nissi,' in the Original Language, means 'Jehovah my **Banner**, or Ensign;' and by an ensign, or 'banner,' in the Word, is signified [calling together] to war; and as it is called 'the war of Jehovah,' it also signifies protection by Him. That by 'a **banner**,' or ensign, is signified calling together to war, is evident from the fact, that when assemblies took place, whether for journeys, feasts, or war, they sounded the trumpets, and then hoisted an ensign or **banner** on the mountains. Ill. From these passages it is evident that by 'a **banner**' is signified gathering together.

—<sup>3</sup>. That 'a **banner**,' or ensign, when predicated of the Lord, signifies also protection, Ill.

D. 5069. When they were thus separated to the number of many thousands, a certain Spirit came with a **banner**, and crossed over the mountains and rocks, waving the **banner** as he advanced, and they then all appeared to be rolled up in the **banner**, which however was an appearance; for they became delirious, and could no longer find their homes . . . There followed another Spirit with a **banner**, who also waved it a second time, and also a third time, but still they would not desist.

E. 411<sup>18</sup>. 'His princes shall be alarmed by an ensign'

(Is. xxxi. 9). The judgment upon those who believe themselves to be wise in Divine things from their Own intelligence is here treated of . . . 'The Princes who will be alarmed by an **ensign**'=the principal falsities. It is said 'by an **ensign**' because they are not dispersed by any combat with truths, but merely by the sign of combat, which is an **ensign**. Such also have been seen by me cast down from the rocks on which they were, by the carrying round of an **ensign**.

**Banquet.** See EATING—*comessatio*, and FEAST.

**Baptism.** *Baptismus. Baptisma\**.

**Baptize.** *Baptizare.*

**Baptizing.** *Baptizatio.*

See WASH.

A. 870. 'Jesus, being **baptized**, went up straightway out of the water' . . . **Baptism** itself=regeneration; therefore, with the New Church which will rise up, it=the truth and good of faith, which they receive from the Lord by means of regeneration.

2299<sup>2</sup>. They then admitted into the sepulchre a kind of atmospheric appearance, verging to a thin watery appearance, by which they signified . . . spiritual life in **baptism**. H. 335. M. 412. D. 234.

2702<sup>2</sup>. Hence it may be known . . . what the water used in **baptism** signifies, of which the Lord thus speaks in John; 'Except anyone be born from water and the spirit, he cannot enter into the Kingdom of God' (iii. 5); namely, that 'water'=what is spiritual of faith, and 'the spirit,' what is celestial of it; thus that **baptism** is a symbol of the regeneration of man by the Lord through the truths and goods of faith; not that regeneration exists through **baptism**, but through the life signified in **baptism**, into which Christians will enter who have the truths of faith, because they have the Word.

4255<sup>5</sup>. Naaman's healing from his leprosy, by washing seven times in the Jordan . . . represented **baptism**, for **baptism** signified initiation into the Church, and into those things which are of the Church, thus, regeneration, and the things which are of regeneration; not that anyone is regenerated by means of **baptism**, but that it is the sign for the remembering of it. And as those things which are of the Church are signified by **baptism**, and the same by the Jordan . . . therefore they were **baptized** by John in the Jordan; and the Lord also willed that he should be **baptized** there by John.

4904<sup>2</sup>. He therefore instituted a new Church, which should not be led to inward things by means of representatives, but which should know them without representatives; and in their stead He commanded only a few outward things, namely, **baptism** and the Holy Supper; **baptism**, in order that by means of it they might remember regeneration . . .

5120<sup>2</sup>. 'With the **baptism** that I am **baptized** with are ye able to be **baptized**? They said, We are able. But Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the **baptism** that I am **baptized** with shall ye be **baptized**.' Hence it is evident that 'a cup'=temptation, because this arises through evils fighting by means of falsities against things good and true; for '**baptism**'=regeneration, which is

effected by means of spiritual combats, and therefore temptation is also signified by it at the same time.

5342<sup>2</sup>. No one 'enters (into the Kingdom of God)' through **baptism**, but **baptism** is significative of regeneration, which (namely, regeneration) the man of the Church ought to remember.

9032<sup>2</sup>. 'He that believeth, and is **baptized**, shall be saved' (Mark xvi. 16) . . . By 'to be **baptized**,' in the inward sense, is signified to be regenerated . . . And by its being added that 'he who believeth not shall be condemned,' is meant that he cannot be **baptized**, that is, regenerated, thus cannot be introduced into the Church, still less become the Church; for **baptizing** is a symbol of regeneration, and thus of introduction into the Church, which is effected in good by means of truths from the Word.

9088<sup>2</sup>. By means of the truths of faith, man is regenerated. This was signified by the washings by which they were formerly cleansed; and the same is also signified at the present day by the waters of **baptism**; for waters signify the truths of faith by means of which evils are removed. **Baptism**=regeneration.

—<sup>3</sup>. **Baptism** is for those who are within the Church, because they have the Word, wherein are the truths of faith, by means of which man is regenerated.

9229<sup>4</sup>. 'To **baptize** with the Holy Spirit [and with fire]'=to regenerate by means of the good of love.

9818<sup>23</sup>. 'To **baptize**'=to regenerate; 'with the Holy Spirit'=by means of Divine Truth; 'and with fire'=from the Divine Good of the Divine Love. L. 51<sup>4</sup>.

10238<sup>2</sup>. He who does not know that waters signify the truths of faith, cannot know either what **baptism** signifies; for he believes that this outward thing saves man; when yet the outward thing effects nothing; but the inward one which is signified, which is regeneration by means of the truths of faith; for they who are of the Church are distinguished from all other people in the whole world by means of **baptism**, because they are able to be regenerated by means of the truths of faith, but not they who are outside the Church; for within the Church is the Word, in which are the truths of faith.

—<sup>e</sup>. That **baptism** signifies regeneration by means of the truths of faith, Refs.

10239. That (the washing of Aaron and his sons) is a representative of regeneration, is because regeneration was also represented by washing, but by the washing of the whole body, which washing is called a **baptizing**. That a **baptizing**, or **baptism**, signifies regeneration, Refs.

—<sup>3</sup>. That a complete washing was called a **baptizing**, is evident from Mark vii. 4; and that the washing was that of the whole body, from Matt. iii. 13-16; Mark i. 10; and also 2 Kings v. 2, 10, 14. The Jordan, in which took place the washings which were **baptizings** . . . signified what is natural. That by the washing of **baptism** is also signified temptation (Matt. xx. 22), is because all regeneration is effected by means of temptations.

—<sup>4</sup>. The reason why the Lord, when He was in the world, Himself also willed to be **baptized**, when yet by **baptizing** is signified the regeneration of man by the Lord, was that the **baptizing** of the Lord Himself signified the glorification of His Human . . .



[A.] 10386. **Baptism** was instituted as a sign that the man is of the Church, and as a memorial that he is to be regenerated. For the washing of **baptism** is no other than spiritual washing, which is regeneration. N.202.

10387. All regeneration is effected by the Lord through the truths of faith, and a life according to them; therefore **baptism** testifies that the man is of the Church, and that he can be regenerated . . . N.203.

10389. As everyone who is being regenerated is also undergoing temptations, . . . these also are signified by the waters of **baptism**. N.205.

10390. As **baptism** is for a sign and a memorial of these things, man can be **baptized** when an infant, and if not then, he can when an adult. N.206.

10391. Therefore let those who have been **baptized** know, that **baptism** itself does not give faith, nor salvation, but that it testifies that they may receive faith, and that they may be saved, if they are regenerated. N.207.

10392. Hence it is evident what is meant by the Lord's words in Mark (xvi. 16). 'He that believeth' = him who acknowledges the Lord, and receives Divine Truths from Him through the Word; 'he who is **baptized**' = him who is regenerated through them by the Lord. N.208.

H. 329. (Some believe that only those little children who have died go to Heaven who have been born in the Church) saying that they have been **baptized**, and by **baptism** have been initiated into the faith of the Church. But they are not aware that Heaven comes to no one through **baptism**, nor does faith; for **baptism** is only for a sign and a memorial that the man is to be regenerated, and that those who are born within the Church can be regenerated, because the Word is there, wherein are the Divine Truths by means of which regeneration is effected; and there also the Lord is known, by Whom regeneration is effected.

— (q). **Baptism** signifies regeneration by the Lord through the truths of faith from the Word. Refs. N.209, Refs.

— . **Baptism** is a sign that the man is of the Church where the Lord, by Whom regeneration is effected, is acknowledged, and where the Word is, from which are the truths of faith, through which regeneration is effected. Refs. N.209, Refs.

— . **Baptism** does not give faith, nor salvation, but it testifies that those who are being regenerated will receive them. Ref. N.209.

N. 209<sup>4</sup>. Complete washing, effected by immersion in the waters of the Jordan, signified regeneration itself, in the same way as **Baptism**. Refs.

—<sup>5</sup>. **Baptism** (signifies temptations). Refs.

— . How **baptism** was represented from Heaven. (Ref. to A.2299, which see, above.)

L. 18<sup>4</sup>. By **baptism** is meant spiritual washing, which is washing from sins, and is called regeneration.

46<sup>2</sup>. The reason the Lord said that they should **baptize** into the name of the Father, the Son, and the Holy Spirit, is that the Trine, or Trinity, is in the Lord . . .

P. 330<sup>5</sup>. It is said that (the heathen) are not **baptized**, but **baptizing** saves none but those who are being

spiritually washed, that is, regenerated; for **baptism** is for a sign and a memorial thereof.

R. I. (The doctrine of the Roman Catholics concerning **baptism** given in a summary form.)

VIIa. (The doctrine of **baptism** of the Reformers given.)

224<sup>11</sup>. Concerning **baptism** (the Angels) said, that it is spiritual washing, which is reformation and regeneration, and that an infant is reformed and regenerated, when, having become an adult, he does those things which the Sponsors promised for him . . . Moreover, **baptism** is a sign before the Angels, that the man is of the Church. T.621.

378<sup>e</sup>. 'He shall **baptize** with the Holy Spirit and with fire' (while John '**baptized** with water') means that the Lord will wash or purify man by means of Divine Truth and Divine Good; and that John, through his own **baptism**, represented these things; for 'the Holy Spirit' = Divine Truth; 'fire' = Divine Good; and 'water' is a representative of these things; for 'water' = the truth of the Word, which becomes good through a life according to it.

531<sup>8</sup>. A voice was heard speaking from Heaven . . . Is not **baptism** a sacrament of repentance, and consequently introduction into the Church? What else do the Sponsors promise for one who is about to be **baptized** than that he shall renounce the Devil and his works? B.114. T.567.

776<sup>3</sup>. They saw further, that **baptism** is holy, and is a sacrament, because it is for a sign and a memorial that the man is able to be regenerated by the Lord through truths from the Word; a sign for Heaven, and a memorial for man; and that through it a man is introduced into the Church, as the Sons of Israel were into the Land of Canaan by the crossing of the Jordan, and as the inhabitants of Jerusalem were to the reception of the Lord by the **baptism** of John; for without that sign in Heaven before the Angels, the Jews could not have remained in existence and lived at the coming of Jehovah, that is, the Lord, in the flesh.

B. 69<sup>2</sup>. Is it not a contradiction for it to be said that any Christian is like a stock and a stone in the state of conversion . . . when yet every Christian has been **baptized**, and from **baptism** has the power, not only of hearing the Word of God, but also of assenting to it, and of embracing it in faith?

T. 144. When Jesus was **baptized**, the Heavens were opened, and John saw the Holy Spirit descending like a dove. This took place, because **baptism** signifies regeneration and purification; in like manner a dove.

—<sup>e</sup>. 'To **baptize** with the Holy Spirit and with fire' = to regenerate by means of Divine Truth which is of faith, and by means of Divine Good which is of charity. 684. 686, Ex.

177<sup>2</sup>. If anyone will take into consideration the various doctrinal matters, as that . . . concerning **baptism** . . . he will plainly see that there is a Trinity of Gods in every one of them; and even if it does not actually appear in it, still it gushes out from it as from its own fountain-head.

510<sup>o</sup>. That repentance is the first thing of the Church, is plainly evident from the Word. John the Baptist, who was sent before to prepare men for the Church which the Lord was to establish, when he **baptized**, at the same time preached repentance, wherefore his **baptism** was called the **baptism** of repentance; the reason being that by **baptism** is signified spiritual washing, which is a cleansing from sins; this was done in the Jordan, because the Jordan signified introduction into the Church . . .

530<sup>o</sup>. (That this is the way in which repentance is to be performed, may be seen) from **baptism**, by the washing of which is meant regeneration; for therein the Sponsors have promised for him that he shall reject the Devil and all his works.

667. Chapter the Twelfth, concerning **Baptism**.

— Without Knowledge of the spiritual sense of the Word, no one can know what the two Sacraments, **baptism** and the Holy Supper, involve and effect. Gen.art.

— Unless that sense were opened, who would think otherwise about these two Sacraments, **baptism** and the Holy Supper, than according to the natural sense, which is the sense of the letter, and therefore say or mutter to himself, What is **baptism** but the pouring of water over the head of an infant, and what has that to do with salvation? I challenge the laity, and the clergy also, to say whether, in their spirits and hearts, they have had any other perception of these two Sacraments, and whether they have not worshipped them as Divine for various causes and reasons; when yet these two Sacraments, regarded in their spiritual sense, are the most holy things of worship.

668. That **baptism** has been commanded, is plainly evident from the **baptism**\* of John in the Jordan . . . Also that the Lord Himself, our Saviour, was **baptized** by John; and, moreover, that He commanded His disciples to **baptize** all nations.

669. The two Sacraments, **baptism** and the Holy Supper, are, in the Christian Church, like two jewels in a King's sceptre; but if their uses are unknown, they are only like two figures of ebony on a staff. (Other similar comparisons made.)

670. By the washing, which is called **baptism**, is meant spiritual washing, which is purification from evils and falsities, and thus regeneration. Gen.art.

—<sup>e</sup>. Of the whole of these (representatives) the Lord retained only two, which should contain in one complex all things of the inward Church; and which are, **baptism** in the place of the washings, and the Holy Supper in the place of the lamb . . .

673. Hence it follows that unless the inward man is purified from evils and falsities, washings, and **baptisms**\* also, are of no more avail than . . . This is further evident from the fact that the Hells are full of Satans from men who have been **baptized**, as well as from those not **baptized**. . . **Baptism**, therefore, without its uses and fruits, conduces no more to salvation than . . .

674. **Baptism** was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the end

that an inward Church might succeed the outward Church, which in each and everything was a figure of the inward Church. Gen.art.

—<sup>e</sup>. Circumcision signified the rejection of the concupiscences of the flesh, and thus purification from evils; **baptism** signifies the same; from which it is evident that **baptism** was commanded in the place of circumcision to the end both that the Christian Church might be distinguished from the Jewish Church, and that it might be more readily known to be an inward Church, and this is known from the uses of **baptism**.

676. Both circumcision and **baptizing** have been given only as a sign and a memorial that they are to be purified from evils, and thus become the elect . . .

677. The first use of **baptism** is introduction into the Christian Church, and at the same time an insertion among Christians in the Spiritual World. Gen.art.

— That **baptism** is an introduction into the Christian Church, is evident from many things, as from the following; I. That **baptism** was instituted in the place of circumcision, and that as circumcision was a sign that they were of the Jewish Church, so **baptism** is a sign that they are of the Christian Church . . . II. That it is only a sign of introduction into the Church, is plainly evident from the **baptizing** of infants . . . III. Not only are infants **baptized**, but also all foreign proselytes who are converted to the Christian religion, both young and old, and this before they have been instructed, merely on their profession that they are willing to embrace Christianity, to which they are inaugurated by **baptism**; as also was the practice of the Apostles, according to the Lord's words, that 'they should make all nations disciples, and should **baptize** them.' IV. That John **baptized** in the Jordan all who came to him from Judea and Jerusalem . . .

—<sup>5</sup>. But this is done on earth. In the Heavens, however, little children are introduced by **baptism** into the Christian Heaven, and Angels are assigned to them there by the Lord, who administer the care of them; wherefore as soon as little children have been **baptized**, Angels are set over them, by whom they are kept in a state of receiving faith in the Lord; but as they grow up . . . the guardian Angels leave them, and they attach to themselves such Spirits as make one with their life and faith; from which things it is evident that **baptism** is an insertion among Christians in the Spiritual World also.

678. That not only little children, but also the whole of them, are inserted by means of **baptism** among Christians in the Spiritual World, is because the peoples and nations in that World are distinguished according to their religious principles . . . Moreover all of the same religion are arranged into Societies . . . In the Spiritual World . . . all things are arranged in the most distinct order, both in general and in every part . . . On arrangement into distinct order there, depends the preservation of the whole universe; and this distinction would not be possible, unless everyone, after his birth, were known by some sign, [namely] to the congregation of what religion he belonged; for without the Christian sign, which is **baptism**, some Mohammedan Spirit, or some one from the idolaters, would be able to



attach himself to newly born Christian infants, and also to children, and breathe into them an inclination for his religion, and so draw away their minds and alienate them from Christianity, which would be to distort and destroy spiritual order. 679. 680.

[T.] 681. The second use of **baptism** is that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and follow Him. Gen.art.

— This second use of **baptism**, which is to know the Lord the Redeemer and Saviour Jesus Christ, inseparably follows the first, which is introduction into the Christian Church, and insertion among Christians in the Spiritual World . . .

682. For in **baptism** an infant receives the sign of the cross upon the forehead and breast, which is a sign of inauguration into the acknowledgment and worship of the Lord.

683. The standard of Christ, whose name was inwoven with golden threads in **baptism**.

684. The third use of **baptism**, which is final, is that the man may be regenerated. Gen.art.

— This use is the very use itself for the sake of which **baptism** exists, thus its final one . . .

—<sup>e</sup>. The reason the Lord was baptized by John . . . was, not only that He was about to institute **baptism**, and would set an example; but also that He glorified His Human and made it Divine, as He regenerates man and makes him spiritual.

685. The three uses of **baptism** cohere together as a one, in the same way as the first cause, the middle cause, which is the efficient one, and the ultimate cause, which is the effect, and is the end itself for the sake of which the former ones exist . . . As these three uses follow in order, and join themselves together in the ultimate, and thence cohere together as a one in the idea of the Angels, therefore when **baptism** is being performed, read of in the Word, and mentioned, the Angels who are present do not understand **baptism**, but regeneration; wherefore, by these words of the Lord, 'He who believeth and is **baptized** shall be saved, but he who believeth not shall be condemned,' is understood in Heaven by the Angels, that he who acknowledges the Lord, and is regenerated, will be saved.

—<sup>2</sup>. Hence also it is that **baptism** is called the Laver of Regeneration by the Christian Churches on earth. Let the Christian know therefore, that he who does not believe in the Lord cannot be regenerated, although he has been **baptized**; and that **baptizing**, without faith in the Lord, effects nothing whatever.

— That **baptism** involves purification from evils, and thus regeneration, may be very well known to every Christian; for when he is **baptized** as an infant, the Priest, as a memorial of the Lord, makes the sign of the cross with his finger on the forehead and over the breast, and afterwards turns to the Sponsors, and asks whether they renounce the Devil and all his works, and whether he receives the faith; to which the Sponsors reply, instead of the infant, Yes indeed. The renouncing of the Devil, that is, of evils which are from Hell, and faith in the Lord, accomplish regeneration.

687. **Baptism**, as regeneration, is represented by many

things in both Heaven and the world; in Heaven . . . by white and by crimson garments, and also by the wedding of the Church and the Lord; and by the New Heaven and new earth, and the New Jerusalem thence descending . . . Also by the five wise virgins . . . One who is **baptized**, that is, regenerated, is meant by a 'creature,' and 'a new creature.'

688. By means of the **baptism**\* of John a way was prepared, in order that Jehovah the Lord could descend into the world, and accomplish redemption. Gen.art.

689. The reason a way was prepared by means of the **baptism**\* of John, was that by its means they were introduced into the future Church of the Lord, and, in Heaven, were inserted among those there who waited and longed for the Messiah, and thus were guarded by the Angels, that the Devils should not break forth from Hell, and destroy them. Ill. —<sup>2</sup>.

690. As to the **baptism**\* of John, it represented the cleansing of the outward man; but the **baptism** which prevails among Christians at the present day represents the cleansing of the inward man, which is regeneration; wherefore we read that John 'baptized with water,' but that the Lord 'will baptize with the Holy Spirit and with fire,' and therefore the **baptism**\* of John is called 'the **baptism**\* of repentance.' (Ill.) The Jews who were **baptized** were merely external men, and the external man cannot become internal without faith in Christ. That they who had been **baptized** with the **baptism**\* of John became internal men when they received faith in Christ, and were then **baptized** in the name of Jesus, see Acts xix. 3-6.

719. As **baptism** is an introduction into the Church, so the Holy Supper is an introduction into Heaven.

721. The two Sacraments, **baptism** and the Holy Supper, are like two gates to eternal life; by means of **baptism**, which is the first gate, every Christian man is admitted and introduced into those things which the Church teaches from the Word concerning the other life, and which are all means through which man can be prepared for Heaven and be led to it.

729. They who die in infancy or childhood, and thus do not reach the age at which they can worthily approach the Holy Supper, are introduced by the Lord through **baptism**; for, as has been shown in the chapter on **baptism**, **baptism** is an introduction into the Christian Church, and at the same time an insertion among Christians in the Spiritual World, and the Church and Heaven are one there; wherefore, for these, the introduction into the Church there, is also an introduction into Heaven . . . But infants and children born outside the Christian Church, are introduced by another means than **baptism** into the Heaven appointed for their religion . . .

E. 183<sup>12</sup>. 'To baptize' in the spiritual sense, signifies to regenerate.

236<sup>3</sup>. They said that they knew regeneration to be **baptism**, because the Lord says that unless a man is generated through water and the Spirit he cannot enter into the Kingdom of God; but when it was shown them that **baptism** is not regeneration, but that by 'water'

and 'the spirit' are meant truths and a life according to them . . .

374<sup>14</sup>. 'To baptize with the Holy Spirit and with fire' = to reform the Church and to regenerate the man of the Church through Divine Truth and Divine Good. 'To baptize' = to reform and regenerate . . .

475<sup>19</sup>. Since by the waters of the Jordan were signified the truths which introduce into the Church, which are Knowledges of truth and good from the Word, and by washing there, was signified purification from falsities, and thence reformation and regeneration by the Lord, therefore baptizing was instituted, which was first done in the Jordan by John; and by which was signified that they were initiated into Knowledges from the Word concerning the Lord, His Advent, and salvation by Him. And because man is reformed and regenerated by the Lord through truths from the Word, baptizing was commanded by the Lord . . .

—<sup>20</sup>. Baptizing signifies regeneration by the Lord through Divine Truths from the Word.

—<sup>21</sup>. The reason washings were instituted in the Ancient Churches, and afterwards baptizings in their place . . . was that Heaven might be conjoined with the human race, and specifically, with the man of the Church. For Heaven is conjoined with a man when the man is in ultimates, that is, in such things, which, as to his natural man, are in the world, and in such things, which, as to his spiritual man, are in Heaven. In no other way does conjunction exist. It is for this reason that baptizing has been instituted, and also the Holy Supper . . .

—<sup>e</sup>. He who believes that baptism contributes anything to a man's salvation, unless at the same time he is in the truths of the Church and in a life according to them, is much deceived; for baptizing is an outward thing, which, without an inward, does nothing for salvation; but it does when what is outward is conjoined with what is inward. The internal of baptism is that, by means of truths from the Word and a life according to them, evils and falsities may be removed by the Lord, and thus the man be regenerated.

724<sup>7</sup>. John the Baptist was sent before to prepare the people for the reception of the Lord by means of baptism; for baptism represented and signified purification from evils and falsities, and also regeneration through the Word by the Lord . . . Wherefore unless the representative of purification from falsities and evils had prepared that nation for the reception of the Lord, that nation would have perished by diseases of every kind, from the presence of the Divine Itself . . .

—<sup>8</sup>. The reason the baptism\* of John could produce this effect, was that the Jewish Church was a Representative Church . . . The washing and baptizing themselves did not indeed purify them from falsities and evils, but only represented and thence signified purification from them; nevertheless it was received in Heaven as if they were really purified, and thus Heaven was conjoined with the people of that Church through the baptism\* of John . . .

893<sup>5</sup>. 'The baptism the Lord was baptized with' (Mark x) = to be regenerated through temptations.

**Bar.** See BARRIER, BOLT, and STAVE.

**Barak.** *Barak.*

A. 3391<sup>3</sup>. The prophetic utterance of Deborah and Barak concerning the resuscitation of the Spiritual Church.

E. 447<sup>4</sup>. 'Barak and Deborah' = the truth of good.

**Barck.** D.4467.

**Bare.** See NAKED.

**Bark.** *Philyra.*

W. 314. Vegetation is produced by means of outer barks, inner barks, and coats.

T. 76<sup>3</sup>. Three atmospheres environing the former ones . . . as bark does wood.

78<sup>4</sup>. As the coats (clothe) the nerves, and the tunicle their fibres.

593. This thought and that will, taken together, may be compared to the inner bark which adheres to the inside of the outer bark-*cortici*-of a tree . . . Within these is the inward natural man, which, if evil, may be compared to the wood of a rotten tree, around which the said outer bark with its inner bark appears entire.

**Bark.** See BOOK, at W.314, etc., and CORTICAL.

**Barley.** *Hordeum.*

See under WHEAT.

A. 3332<sup>e</sup>. The more noble kinds of good are signified by 'wheat' and 'barley' . . . as in Ezek.iv.9.

3941<sup>4</sup>. 'Wheat' (Joel i.10-13) = celestial love: 'barley', spiritual love.

—<sup>6</sup>. 'A measure of wheat for a penny' = that love is so rare; 'three measures of barley for a penny' = that charity is.

—<sup>8</sup>. 'A land of wheat and barley, and of the vine and fig-tree . . .' (Deut.viii.8) . . . The goods of love and of charity are 'wheat and barley' here; the goods of faith are 'the vine and fig-tree.'

7602. 'The barley (was smitten)' = that the good of the exterior Natural was (destroyed). The reason 'barley' has this signification, is that it is produce of the field, and is a kind of corn which serves for food; for corn in general signifies the good of truth, especially barley and wheat; barley, the good of the exterior Natural; and wheat, the good of the interior Natural. This is the signification of 'barley' in Joel . . . 'The husbandmen are ashamed, the vine-dressers have howled, upon the wheat and upon the barley, because the harvest of the field has perished' (i.11). The vastation of good and truth is here treated of . . . In Judges; 'When Gideon was come to the camp, a man told a dream unto his companion, and said, Behold, dreaming I have dreamed, and lo, a cake of barley bread rolled itself to the camp of Midian, and came even to a tent, and smote it that it fell, and overthrew it from below, and so the tent fell' (vii.13). By 'Midian' are signified those who are in the truth of simple good, and in the opposite sense, those who are not in the life of good; this good



is the good of the exterior Natural, and is signified by 'barley bread;' but the delight of pleasures, if regarded as an end instead of this good, is what is signified by 'a cake of barley bread.'

[A.] 7604. 'Because the barley was a ripening ear, and the flax a stalk'=that this good and truth stood prominently out and looked downwards. Ex. 'The barley and the flax'=the good and truth of the exterior Natural.

8468. 'Fifteen [pieces] of silver' (Hos.iii.2) are predicated of truth; and 'a homer of barley,' of good.

9139<sup>2</sup>. Fields full of wheat and barley appear before Spirits when the Angels . . . are conversing about an assemblage of people who are in good. . . These representatives do not exist because there are such things on earth, but from correspondences; for wheat and barley, or bread made of them, nourish the body, as the good of love and of charity nourishes the soul.

9395<sup>2</sup>. See WHEAT at this ref. 10184<sup>e</sup>.

10669<sup>4</sup>. 'Wheat'=the good of love of the inward man; 'barley'=the good of love of the outward man.

R. 315. 'A measure of wheat for a penny, and three measures of barley for a penny'=because the value set upon good and truth is so insignificant, as to be hardly any at all. . . By 'wheat' and 'barley' are signified good and truth . . . here, the good and truth of the Church from the Word. The reason is, that all things of the field and of the vineyard signify such things as those which belong to the Church.

—<sup>2</sup>. That 'wheat' and 'barley' signify the good and truth of the Church, III.

—<sup>e</sup>. 'Barley'=truths; and 'barley mixed with dung'=truths falsified and profaned.

794. The reason these things are signified by 'the voice of a mill,' or by grinding, is that by the wheat and barley which are ground are signified celestial and spiritual good.

E. 374. 'A measure of wheat for a penny, and three measures of barley for a penny'=that the genuine good of the Church is nought to them, and also the genuine truth of the Church. . . 'Wheat'=the good of the Church in general; 'barley'=the truth of that good. Ex. and III.

—<sup>6</sup>. By 'wheat and barley' (Jer.xli.8) are signified the goods and truths of the outward man; by 'oil' is signified the good of the inward man.

—<sup>7</sup>. 'Wheat and barley' (Deut.viii) signify good and truth from a celestial origin; 'the vine and fig-tree,' good and truth from a spiritual origin.

—<sup>9</sup>. 'Wheat' (Is.xxviii.25)=good; 'barley'=truth; and 'spelt'=Knowledges.

—<sup>13</sup>. 'A homer of barley,' and 'a half-homer of barley' (Hos.iii)=so little of good and truth that there is scarcely any.

—<sup>e</sup>. From these passages from the Word it may be evident, that 'wheat'=the good of the Church in general; and 'barley,' its truth.

375. By 'wheat' and 'barley' are signified good and truth equally as by 'oil and wine;' but by 'wheat' and 'barley,' the good and truth of the Church in general, thus which are in the sense of the letter of the Word,

for the goods and truths which are in that sense of the Word are goods and truths in general . . .

—<sup>4</sup>. The reason 'wheat' and 'barley' signify exterior goods and truths, or the goods and truths of the sense of the letter of the Word, is that they are the harvest of a field, and are not fit for eating until they are made into bread, and by loaves of bread are signified, in the Word, interior goods, thus by wheat and barley are signified such things as these goods are from, and such things are the goods and truths of the sense of the letter of the Word.

617<sup>27</sup>. 'Cakes of barley made with dung' (Ezek.iv)=the adulteration (of Divine truth); 'cakes of barley'=natural good and truth, such as the Word is in the sense of the letter.

1153<sup>4</sup>. By fine flour from barley is signified truth from a natural origin, for barley=natural good, as wheat=spiritual good.

### Barn. *Horreum.*

A. 4926<sup>2</sup>. The 'food with which the garners are filled' (Ps.exliv.13)=spiritual food, that is, truth and good.

F. 31<sup>e</sup>. The knowledges of truth which come first are just like stores in a barn, which do not nourish a man, unless, being hungry, he takes thence some corn.

M. 148<sup>e</sup>. They compared the outward marriage principle that is derived from the inward one to a granary whose store is never lessened. . .

T. 351. Like magazines, they have sunk down into the earth.

364<sup>e</sup>. It is like a barn full of corn; the owner takes his store out of it each day, but the barn itself does not give it out.

E. 336<sup>7</sup>. By 'garners,' and by 'food' (Ps.exliv) are signified the goods and truths of the Church for spiritual food is the Knowledges of truth and good, through which is intelligence.

409<sup>9</sup>. 'Is the seed yet in the barn?' (Hag.ii.19) . . . 'The barn'=where these things are; whether it be the Church, or the man in whom the Church is, or the mind of man, which is the subject.

911<sup>5</sup>. 'To gather into the barn' (Matt.xiii.30)=to conjoin with Heaven.

### Barrel. Under JAR.

### Barren. *Sterilis.*

### Barrenness. *Sterilitas.*

A. 1371. 'Sarai was barren, she had no offspring'=that what is evil and false produced itself no more.

1372. A son and daughter signify truth and good, and in the opposite sense, evil and falsity; hence 'barren'=that the evil and falsity of idolatrous worship produced themselves no more.

2586. Barrenness, namely, of doctrine, Sig. This is evident from the signification of 'shutting the womb,' which is, to hinder conception itself. . .

3286. (Rebecca) 'barren'=that there was no Divine Natural yet. Ex.

3857. 'Rachel was barren'=that interior truths were

not received. . . 'Barren'=that there were thence no doctrines, and thus no Churches either.

3915. Such a rite (of another's bringing forth upon the knees of the wife) was received when the wife was barren, lest she should represent the dead who do not rise again to life.

6125<sup>2</sup>. Before (man is being regenerated) the good of love and the truth of faith fall like seed into ground that is utterly barren.

9262<sup>6</sup>. 'Barren'=that which is devoid of truths and goods.

9325. See ABORT at this ref. —4.

—6. 'There shall not be an unfruitful and barren one' (Deut. vii. 14)=not devoid of life from truth and good, thus that they shall be spiritually alive. As 'barrenness' has this signification, the women in the Ancient Churches accounted themselves not to be alive when they were barren; as for instance, Rachel, who said to Jacob . . . 'Give me sons, and if not I am dead.'

—7. By 'the barren' are also signified those who are not in good because they are not in truths, but still earnestly desire truths in order to be in good, as do the upright gentiles. . . As in Isaiah; 'Sing, O barren, that didst not bear, break forth into singing and shout for joy she who hath not brought forth, for many are the sons of the desolate above the sons of the married' (liv. 1). (Further Ill.) In these places, by 'the barren ones' are meant the nations who are summoned to the Church, and to whom the Church is transferred, when the old one ceases to be.

—9. 'The land barren' (2 Kings ii. 19)=the good of the Church not alive. (Its cure, Sig. and Ex.)

9595<sup>2</sup>. The subject here treated of, is the Church to be established among the gentiles, which is called 'the barren that has not borne,' from being without truths from the Word.

10545<sup>3</sup>. 'The barren' (Is. liv.)=him who before was not in the truths and goods of the Church. E. 223<sup>16</sup>. 717<sup>5</sup>. 721<sup>5</sup>.

P. 324<sup>6</sup>. Unless there be delight also, good is barren . . .

R. 10<sup>2</sup>. 'Until the barren has borne seven' (1 Sam. ii. 5) . . . 'The barren'=the Church from the gentiles, who had not the Word. 535<sup>2</sup>.

T. 38. Without life from (delights), goods and truths are as it were inanimate, and are also barren.

E. 257<sup>2</sup>. 'The barren bearing seven'=those who are outside the Church, and do not know truths, because they have not the Word; thus the gentiles, to whom will be given all things.

710<sup>8</sup>. By 'the barren,' and 'the wombs which have not borne' (Luke xxiii. 29) are signified those who have not received genuine truths, that is, truths from the good of love.

721<sup>5</sup>. (The gentiles) are called 'barren' because they have not known the Lord, nor had the Word, wherein are truths, and therefore could not be regenerated.

—13. 'A barren house' (Ps. cxiii. 9)=where there was no marriage of truth and good.

**Barrier.** *Repagulum.* W. 259. T. 501<sup>e</sup>. Inv. 6.

**Base.** *Basis.*

See ULTIMATE.

A. 2576<sup>7</sup>. 'The bases of brass'=natural goods.

9433<sup>3</sup>. 'The earth'=the Church; 'the bases upon which it is founded' (Ps. civ. 5)=truths in ultimates, like those of the Word in its literal sense; hence it is said, that 'it shall not be removed to eternity.'

9643. 'Forty bases of silver'=plenary support by means of the Word. . . 'Bases'=support, for bases do support. . . The reason the bases were of silver, and the boards covered over with gold, was that by the boards is signified good, and by the bases, truth; and good has power and support by means of truth.

—2. The bases also correspond to the feet and soles of the feet in man; and in general, to the bones, which support all the fleshy part of the body. . .

—e. 'The bases' (Job xxxviii. 6)=the truths themselves which support.

9644. That the truth which is signified by 'the bases,' is that which proceeds from that good, is signified by the bases being under the boards.

9645. 'Two bases under one board'=the conjunction of it with good. . . 'The bases'=the truth by means of which there is support. 9661.

9647. 'Two bases under one board for its two hands'=thus in each and all things.

9659. 'There shall be eight boards and their bases of silver'=support in every possible way by good, and through truth from good. . . 'Bases of silver'=support by means of the truth which is from good.

9660. 'Sixteen bases'=complete support. . . 'Bases'=support.

9677. 'Upon the four bases of silver'=the power of conjunction by means of truth. . . 'Bases'=power.

9692. 'Thou shalt cast for them five bases of brass'=the power from outward good. 'Bases'=the power which gives support.

9748. 'Their twenty bases of brass'=truths from good also giving full support. . . 'Bases'=truths of faith from good. 9753.

9757. 'Their pillars and the ten bases of these'=goods and thence truths also giving support sufficient for uses. . . 'Bases'=truths from good also giving support.

9770. 'Their bases of brass'=supports by means of good. 'Bases'=supports.

10126<sup>e</sup>. Thus does (the Word) serve as a basis and foundation for the Heavens.

10235<sup>6</sup>. By a base is signified that which is ultimate, and gives support.

10236. 'The base (of the laver) of brass'=the good of the ultimate Natural, which is the Sensual. . . The reason 'the base'=the ultimate of the Natural, which is called the outward Sensual, is that by the laver which is above it, is signified the Natural in which purification takes place; hence by that which is below, is signified that which is in the lowest place, that is,



in the ultimate, thus the outward Sensual of man. Ex. —<sup>2</sup>.

[A. 10236]<sup>7</sup>. The good of the Sensual, which is signified by 'the base of brass,' is what is called the pleasure and delight which affect the imaginative thought, which thought is merely from earthly, bodily, and worldly things, and is distinguished from other delights by its not having regard to any uses but those which are for self.

10275. 'The laver and its base'=all things which belong to purification from evils and falsities, and to regeneration by the Lord. . . 'Its base'=the Sensual supporting and ministering. 10345.

H. 100<sup>e</sup>. The Corporeal of man . . . upon which, as upon its basis, (Heaven) stands firm.

101. Man, who is the basis of the Heavens . . .

304<sup>2</sup>. Hence it is evident, that the ultimate of Divine order is in man, and as he is the ultimate, he is the basis and foundation.

305. But as man broke this connexion with Heaven . . . and no longer served Heaven as a basis and foundation, a medium has been provided by the Lord, which should be in the place of a basis and foundation for Heaven, and also for the conjunction of Heaven with man. This medium is the Word.

307<sup>e</sup>. The sense of its letter serves as a basis and foundation.

J. 9. That the human race is the basis upon which Heaven is founded, is because man was last created, and that which is the last created is the basis of all the things which go before. Ex.

—<sup>8</sup>. When a man dies, then, being a Spirit, he does not subsist upon his Own basis, but upon the general basis, which is the human race.

10<sup>4</sup>. The human race on this Earth would have perished . . . unless the Lord had here given a Word of such a character, that it would be as a basis for the angelic Heaven, and a means of conjunction with it.

65. These things are set forth in the sense of the letter by means of, natural things, because natural things serve spiritual ones as a basis, and without such a basis the Word would not be a Divine Work, because not complete . . .

S. 27. The sense of the letter of the Word is the basis, containant, and support of its spiritual and celestial sense. Gen.art. T. 210.

— Hence the ultimate is the basis. . . As the ultimate is the containant and the basis, it is also the support.

34. The human race is the basis, containant, and support of (the Heavens), and with men, and in them, is the Word.

W. 209. The ultimate degree is the complex, the containant, and the basis, of the prior degrees. Gen.art. 216.

212. That an effect is the complex, the containant, and the basis of its causes and ends . . . As the ultimate is the complex, it follows that the ultimate is the containant, and also the basis.

213. Use is the complex, the containant, and the basis of wisdom and love.

221. The sense of the letter is not only the complex, the containant, and the basis of the corresponding interior senses . . .

E. 275<sup>12</sup>. 'Jehovah hath founded the earth upon its bases, that it should not be removed to eternity' . . . The 'bases' upon which Jehovah hath founded it to eternity, are the Knowledges of truth and of good.

629<sup>11</sup>. 'The bases,' etc. (Job xxxviii)=the foundation of the Church with man upon those things which are in the natural man.

741<sup>17</sup>. 'The bases of the earth' (1 Sam.ii.8)=exterior truths, such as those of the sense of the letter of the Word, for interior truths are founded upon these.

### Bashan. *Baschan*.

A. 2830<sup>8</sup>. 'Rams, sons of Bashan' (Deut.xxxii.14)=celestial spiritual things.

3923<sup>3</sup>. It is said 'from Bashan' (Deut.xxxiii.22), because from the good of the Natural.

5201<sup>5</sup>. 'To pasture in Carmel and Bashan' (Jer.l.19) =to be instructed in the goods of faith and of charity. E.433<sup>17</sup>.

E. 163<sup>8</sup>. By 'Bashan' (Deut.iii.11) is signified the External of the Church, thus the Natural, for Bashan was out of the Land of Canaan.

314<sup>7</sup>. 'The fat of lambs, of the rams of Bashan, and of he-goats' (Deut.xxxii.14)=the goods of innocence of three degrees.

405<sup>13</sup>. 'The Mount of Bashan' (Ps.lxviii.15)=voluntary good, like that of those who are in the outward things of the Church; for Bashan was a region beyond Jordan that was given for an inheritance to the half tribe of Manasseh (Josh.xiii.29-32); and by Manasseh is signified the voluntary good of the outward or natural man. This voluntary good is the same as the good of love in the outward man, for all the good of love is of the will . . . As by 'the Mount of Bashan' is signified this good, by the 'hills' of that mount are signified goods in act . . .

410<sup>3</sup>. By 'the cedars of Lebanon,' and 'the oaks of Bashan' (Is.ii.13) is signified conceit from man's Own intelligence; interior conceit, by 'the cedars of Lebanon,' and exterior, by 'the oaks of Bashan.'

513<sup>14</sup>. These things are said of those who abound with Knowledges because they have the Word and the Prophets; these are here meant by 'the kine of Bashan' in 'the mountain of Samaria' (Amos iv.1).

514<sup>9</sup>. By 'the oaks of Bashan' (Is.ii) are signified (those who boast) on account of their knowledge . . .

650<sup>47</sup>. 'The fatlings of Bashan' (Ezek.xxxix.18)=the goods of the natural man from a spiritual origin.

727<sup>6</sup>. 'Let them pasture in Bashan and Gilead' (Mic.vii.14)=instruction in the goods of the Church, and in its truths, from the natural sense of the Word.

730<sup>15</sup>. By 'Lebanon' (Is.xxxiii.9) is signified the Church as to the rational understanding of good and

truth; by 'Sharon,' 'Bashan,' and 'Carmel' are signified these things as to Knowledges of good and truth from the natural sense of the Word.

### Basilisk. *Basiliscus.*

F. 53<sup>e</sup>. 'Out of the serpent's root shall go forth a basilisk' (Is.xiv.29)=from the conceit of man's Own intelligence, the destruction of all truth with them.

W. 341. In the torrid zones are larger animals, as serpents, basilisks, etc.

P. 296<sup>2</sup>. Every concupiscence of evil appears in Hell, when represented, as a noxious animal, either as a dragon, or a basilisk, or a viper . . . To turn a basilisk into a sheep . . . can only be done successively . . .

R. 60<sup>3</sup>. They who are in falsities from evil appear as basilisks and crocodiles.

T. 487<sup>4</sup>. By 'the basilisk which went forth from the serpent's root' is meant its doctrine of three gods, and of imputative faith applied to all, one by one.

D. Min. 4734. On the Hells, and a basilisk.

— Among the Hells there is one . . . where they are skilled in the art of alluring and as it were dragging to themselves other Spirits . . . so that they cannot resist . . . they then cast them into their own Hell, and badly treat them . . . Wherefore such are not let out . . . Such are they who are signified, as I judge, by basilisks.

E. 386<sup>2</sup>. That this false principle, which is faith alone, or faith separated from charity, destroys everything good and true of the Church, is meant by 'from the serpent's root shall go forth a basilisk;' 'the serpent's root' is that false principle; and 'a basilisk' is the destruction of the good and truth of the Church thereby. . . They who, in doctrine and life, have confirmed themselves in the principle of faith alone, in the Spiritual World are seen as basilisks. 727<sup>21</sup>.

410<sup>3</sup>. They who are in the Hells of those who act deceitfully against innocence, appear like vipers; and they who do so against the good of love, like basilisks; and as 'a weaned child'=the good of love, it is said, 'a weaned child shall thrust his hand upon the den of the basilisk' (Is.xi.8).

581<sup>5</sup>. That the cunning and malice of such will not at all hurt those whom the Lord protects, is signified by 'the sucking child shall play upon the hole of the viper, and upon the den of the basilisk shall the weaned child thrust his hand' (Is.xi.8) . . . By 'the hole of the viper,' and 'the den of the basilisk,' are meant the Hells in which are deceitful and cunning Spirits . . .

—<sup>8</sup>. The leading astray of many by means of the sophisms by which that faith is confirmed, is described by 'out of the serpent's root shall go forth a basilisk, whose fruit shall be a flying fire-serpent' (Is.xv.29).

817<sup>9</sup>. 'From the serpent's root shall go forth a basilisk'=that from the sensual man there shall rise up a dogma destructive of all truth; for 'the serpent's root' is the Sensual . . . and 'a basilisk' is the destruction of all truth. . . A 'basilisk,' therefore, has a similar signification to 'the dragon,' which is also called a 'serpent.'

### Basin. *Crater.*

A. 3704<sup>4</sup>. 'From vessels of bowls even to all the vessels of psalteries' (Is.xxxii.24).

9394. 'And put it in basins' (Ex.xxiv.6)=with man, in the things of his memory. 'Basins'=the things of the memory. . . 'Basins,' here=such things of memory as contain Divine Truths within them, and which Divine Truths are signified, in general, by 'blood.' Ex.

—<sup>5</sup>. Scientifics are vessels, and in the Word, are signified by all kinds of vessels, as 'basins,' 'cups,' 'waterpots' . . .

—<sup>6</sup>. Scientific truths from a celestial stock are 'vessels of bowls' (Is.xxxii), and scientific truths from a spiritual stock are 'vessels of psalteries.'

—<sup>e</sup>. 'The bells of the horses' (Zech.xiv.20)=scientific truths from an enlightened Intellectual; and 'bowls before the altar'=scientific goods.

— Similar things are signified by the basins of the altar (Ex.xxvii.3, xxxviii.3).

### Basin. *Pelvis.*

A. 1441<sup>2</sup>. 'Moab is My washing basin' (Ps.lx.8; cviii.9).

2468<sup>10</sup>. 'A washing basin'=what is good defiled with falsities.

7920. 'Which is in the basin' (Ex.xii.22)=which is in the good of the Natural. 'A basin'=the good of the Natural. By vessels in general are signified the scientific things which are of the Natural . . . therefore they also signify the Natural . . . for the Natural is the general receptacle. Specifically, however, by vessels of wood and brass are signified the goods of the Natural. . . Hence it is that 'a basin'=the good of the Natural (not natural good). Ex.

10243<sup>2</sup>. By 'the water in the basin' (John xiii.5) is meant truth of faith in the Natural.

**Basis.** See BASE.

### Basket. *Calathus.*

A. 5144<sup>4</sup>. 'A basket' (Deut.xxvi.2,4)=the new Voluntary in the intellectual part.

—<sup>e</sup>. See BASKET—*canistrum*, at this ref.

### Basket. *Canistrum.*

5144. 'Behold three baskets' (Gen.xl.16)=successive voluntary things (5152). . . 'Baskets'=voluntary things. The reason 'baskets'=voluntary things, is that they are vessels for holding meats.

—<sup>5</sup>. 'Basket,' here (Ex.xxix.3,32) is the same word [in the Hebrew] as in this chapter, and=the Voluntary, in which are the good things signified by 'bread,' 'cakes,' 'oil,' etc. By the Voluntary is meant the containant . . .

—<sup>6</sup>. 'A basket' (Num.vi.15,17,19) also=the Voluntary as the containant . . .

—<sup>7</sup>. At that time similar things, which were for worship, were carried in baskets, or baskets—*calathis* (as in Judg.vi.19) . . . because baskets, or baskets—*calathi*, represented the containants, and the things which were in them, the things contained.

5145<sup>2</sup>. By 'the baskets full of holes upon his head,' is signified that the interiors were without any termination in the middle. Ex.



[A.] 5146. 'In the uppermost basket' = the inmost of the Voluntary. 'A basket' = the Voluntary.

5149. 'A bird eating from the basket upon my head' = that falsity from evil consumed. . . 'The basket' = the Voluntary, here, what is evil from the Voluntary, because the basket was perforated.

9996<sup>2</sup>. See BASKET-*corbis*, at this ref.

M. 137. There appeared two naked infants with baskets in their hands.

### Basket. *Cophinus*.

E. 430<sup>15</sup>. 'Twelve baskets of fragments' (Matt. xiv. 20) = the Knowledges of truth and of good in all abundance and fulness.

548<sup>8</sup>. Their taking up 'twelve baskets of fragments' = what is full, thus full instruction and full blessing.

### Basket. *Corbis*.

A. 5144<sup>2</sup>. 'Baskets-*canistra*,' or 'baskets' = voluntary things, in so far as goods are there . . . as in Jer. xxiv. 1, 2. Here 'basket' is expressed by another word in the Original Language, signifying the Voluntary in the Natural; the 'figs' in one of the baskets, are natural goods; those in the other, are natural evils.

9996. 'Thou shalt put them upon one basket' (Ex. xxix. 3) = the Sensual in which these things are. 'A basket' = the Sensual. The reason 'a basket' = the Sensual, is that the Sensual is the ultimate of man's life, and all interior things are stored up in order in the ultimate. Ex.

—<sup>2</sup>. Sensual delight, which is the ultimate of the Voluntary, is meant in the Word by 'a basket,' or 'basket-*canistrum*;' and as the ultimate is the containant of all the interior things, the interior things also are meant by these vessels . . . by 'a basket,' or 'basket-*canistrum*,' voluntary goods, and in the opposite sense, evils. . . That 'baskets,' or 'baskets-*canistra*,' are voluntary goods in the complex, see 5144. Whether you say voluntary goods, or celestial goods, it is the same. . . That the things which are placed in a basket signify celestial goods, see above.

10080. 'Out of the basket of the unleavened' (Ex. xxix. 23) = which are together in the Sensual. 'The basket' = the outward Sensual, in which these (goods) are together.

10107. 'And the bread which is in the basket' (Ex. xxix. 32) = the appropriation of celestial good from the Lord. . . 'The basket' = the outward Sensual.

E. 403<sup>19</sup>. See FIG at this ref.

### Bastard. See SPURIOUS.

### Bat. *Vespertilio*.

A. 8932<sup>4</sup>. 'Moles and bats' (Is. ii. 20) = those who are in darkness, that is, in falsities, and consequently in evils.

10582<sup>5</sup>. 'To bow themselves to the moles and to the bats' (Is. ii. 20) is to worship such things as are in thick darkness and in the shade of night, which is to worship outward things without anything inward.

R. 566<sup>3</sup>. Those who are there, and those who are like them, are called owls and bats. T. 162<sup>3</sup>.

—<sup>5</sup>. They themselves are seen before the eyes of angelic Spirits, some as bats, some as owls. T. 162<sup>3</sup>.

601<sup>3</sup>. They who are in falsified truths and adulterated goods appear as owls and bats.

M. 233<sup>7</sup>. In the cloud screech-owls and bats were flying about; and I was told, that the screech-owls and bats flying in the dusky cloud were correspondences, and consequently appearances of their thoughts; for confirmations of falsities so utter that they appear to be truths, are represented in that World under the forms of birds of night. T. 334<sup>3</sup>.

T. 40<sup>0</sup>. He sees no more than a bat in daylight.

61<sup>0</sup>. At first he sees truths no otherwise than as a bat sees clothes hanging up in a garden, to which it flies as a refuge.

E. 410<sup>3</sup>. The evils and falsities of doctrine from which is their worship, are signified by 'the moles and the bats' (Is. ii), because their sight is in darkness, and they shun the light. 587<sup>10</sup>.

### Bath. *Balneum*.

A. 3340. Sometimes they have heat like that of a dirty bath.

4627. I saw a bath, with long seats . . . D. 4024.

H. 571. (The heat which exhales from some of the Hells) is like the warmth of a bath.

M. 339<sup>0</sup>. Christian polygamists . . . appear in Hell as if lying in warm water in a bath.

344<sup>0</sup>. The heat of the marriage love of polygamists . . . was perceived by me as the foul heat of a bath.

D. 4032. (The heat of a bath felt in the forehead.) Ex. 5 M. 13. Like the water of a bath thrown upon the shoulders . . .

### Bath. *Bathus*.

A. 576. 'Ten acres of a vineyard shall yield a bath' (Is. v. 10) = so few remains of spiritual things.

8468<sup>2</sup>. 'A bath' is predicated of truth, because it is a measure of wine; and as it is also a measure of oil, by which is signified the good of love, it is said that 'a bath shall be of a homer as an ephah' (Ezek. xlv. 10-14), which, in the spiritual sense, is that all things there shall have relation to good, and also that the truth there shall be good . . .

8540. By the bath and hin were measured the liquids which served for drinking; hence truths are signified by these measures. The containant takes this signification from the things contained.

10262<sup>4</sup>. Other measures in common use . . . for liquids, were the cor and the bath . . . The cor contained ten baths, and the bath, ten smaller parts . . . But in Ezekiel . . . the ephah and bath are not divided into ten, but into six. Ex.

E. 675<sup>11</sup>. By 'a bath' (Is. v. 10) the same is signified as by 'wine,' namely, truth from good.

### Battle. *Praelium*.

See FIGHT-*Dimicare*.

A. 1683. 'To set the battle in order' (Gen. xiv. 8) = to assault.

4210°. Like those who, in **battle**, fight for their country . . .

P. 251°. A few words before he goes into **battle**; but when he returns into himself, he ascribes the victory . . . to some measure, or occurrence, in the middle of the **battle** . . .

E. 1003. '**Battle**' (Rev. xvi. 14) = disagreement concerning truths and goods, and spiritual combat.

**Bay.** See LAUREL.

**Bdellium.** *Bdellium.*

A. 110. '**Bdellium**' (Gen. ii. 12) = the truth of love.

**Be. Being.** *Esse.*

See BEING—ens.

A. 630. 'God said' (Gen. vi. 13) = that it was so, as is evident from the fact, that with Jehovah there is nothing but **being**. 708.

726°. **Being** cannot be predicated of those things which cease to **be**, but of those things which never cease to **be**; thus living and **being** are only in those things which are of the Lord, because all **being** and living to eternity are of Him.

840°. In the other life, charity is the very **being** and life of man; very **Being** and Life is Jehovah; wherefore before a man **is** and lives, Jehovah is not said to be with him, but God.

926. Nothing can be said of Jehovah except that He **is**.

1096. This is the very **being** of blessings, for what **is**, except what is eternal? All other **being** ceases to **be**.

1735°. This Love itself is Jehovah; **I Am**, or **Is**, can be predicated of no other thing than love; the **Being** of all life, that is, life itself, is from this Love, because it is in it, or of Love itself; and as Jehovah alone is the **Being** of life, or life itself, because Love itself, each and all things have their **being** and their life therefrom . . . The Angels clearly perceive that they do not live from themselves, but from the Lord, because they live in the **Being** of the Lord's life, because in His Love . . .

1738°. Until His Human Essence itself was also made Love, or the **Being** of life, that is, Jehovah.

1894. No one is man except Jehovah, for in its genuine sense, the word man means that **Being** from which man is; the **Being** itself from which man is, is the Divine . . . Man is man from Jehovah, or the Lord's **Being** . . .

1990°. Hence it may be evident, that infinite **Being**, which is Jehovah, could never be manifested to man except through the Human Essence . . .

2001. Where love, or good, is treated of . . . 'Jehovah' is mentioned; where truth, or faith, 'God' . . . the reason of which is, that the Lord's **Being** itself is of love, and the **being** thence derived is of faith.

2010. The letter H in the name Jehovah is the only one which involves what is Divine, and means **I am**, or **Being**.

2253. **Being** itself, or Jehovah, is nothing but mercy . . .

2572. 'To dwell' = to live, here to **be**, because it is predicated of the Lord.

—4. The Lord is Good itself, and Love itself, thus the **Being** itself of good, and the **Being** itself of the love which is in the Angels, and so the **Being** itself of their wisdom and intelligence.

2616. '**Jehovah**' = the Divine Celestial, that is, Divine Good, or **Being** itself, which, being of love and mercy, is Good itself.

2621. '(Sarah) conceived and bare' = that (the Divine Rational) was and was manifested. 2625<sup>4</sup>. 2629.

— **Being** and Manifesting are chiefly predicated of the Lord, for He alone **is** and is manifested. As to **Being** and Manifesting, they appear to be almost the same thing, but they are not. Every person and thing has his **being** from conception, and his manifesting from birth; as therefore conception is prior to birth, so is **being** prior to manifesting. The soul is the very **being** of man, and the Sensitive, or Corporeal, is his manifesting, for the former is manifested in the latter. Celestial and spiritual love is the very **being** of the man who is being regenerated, and when the Rational and Sensitive is imbued with that love, it is his manifesting. So it is with each and everything in the universe, for there never is, nor can be, anything which has not its conception in order to **be**, and its birth in order to be manifested . . . Every effect has its own cause, and every cause has its own end; the end is the **being** of the cause, and the cause is the manifesting of the end. So the cause is the **being** of the effect, and the effect is the manifesting of the cause.

2625. In the other life, states correspond to spaces and times in nature, to spaces as to **being**, and to times as to manifesting.

2629. 'To bear' (a child) = to manifest, and as birth involves conception, and birth or manifesting is from the Divine Spiritual, and conception, or **being**, is from the Divine Celestial, which are here united, 'to bear,' here (Gen. xxi. 3) = both **being** and manifesting.

2649°. Divine **Being** of life, or Jehovah, was in the Lord from conception, and a similar **Being** of life was manifested in His Human through union.

2788. In God, to become, and to **be**, are the same.

2796. The very **Being** of His life was Jehovah.

2798°. Jehovah was (the Lord) Himself as to the very **Being** of life.

2803. In the Lord, there is nothing but what is infinite, and being infinite, it cannot be apprehended by any idea; only that it is the **Being** and Manifesting of all Good and Truth, or Good itself and Truth itself.

3030°. The genuine Rational **is** from good, and is manifested from truth.

3102. The two expressions, 'it came to pass,' and 'they left off' (Gen. xxiv. 22), signify what is successive, and involve the end of the act which precedes and the beginning of the act which follows; thus, here, acknowledgment.

3141. The Lord's very **Being** itself was Jehovah, or the Divine Good itself; and the Lord's very **Being** itself thence derived was of Jehovah, or the Divine Truth itself. 3194°. 3210.



[A.] 315<sup>82</sup>. The things of the will constitute the **being** of man's life, and those of the understanding constitute the manifesting of his life therefrom.

3237. Quality is not predicated of the Divine, but **Being**; hence by 'name' is signified essence.

3299. Whatever is born, derives its **being** from the father, and its manifesting from the mother. There must be both in order for anything to have any existence.

3404<sup>2</sup>. The Divine is infinite as to **Being**, and eternal as to Manifesting . . .

—<sup>3</sup>. The Angels have no (thought from what is of time and space), but from state as to **being**, and as to manifesting, in their stead.

3562. Whatever there is in man derives its **being** from the end that is in him.

3703. 'Jehovah' = the Lord's Divine **Being** itself.

3737<sup>e</sup>. Therefore the whole of the Lord's Human is Divine **Being** itself, or Jehovah. Refs.

3910. Jehovah is so called from **Being**, or Essence. . . Ability is predicated of truth, when **being** is predicated of good.

3938<sup>2</sup>. The state which corresponds to space is state as to **being**, and the state which corresponds to time is state as to manifesting; for there are two things which constitute man, namely, **being** and manifesting; the **being** of man is nothing else than that which receives the Eternal which proceeds from the Lord . . . Man believes that he is, and indeed that he is from himself, when yet he is not from himself, but he is manifested in such a manner that he is said to be. **Being** is in the Lord alone, and is called Jehovah. All things which appear as if they were, are from the **Being** which is Jehovah; but the Lord's **Being**, or Jehovah, can never be communicated to anyone, but only the Lord's Human; this has been made Divine **Being**, that is, Jehovah. (See MANIFEST at this ref.)

4559. What is Divine is Jehovah Himself, what is holy is from Jehovah; the former is Divine **Being**, the latter is what is manifested therefrom. When the Lord glorified Himself, He made His Human also Divine **Being**, or Jehovah. Refs.

4571. The Divine was in the Lord from conception; this was His **Being** . . .

4687<sup>2</sup>. The Most Ancient Church adored infinite **Being**, and from that the infinite Manifesting; and as they could have no perception of infinite **Being**, but could have some of infinite Manifesting therefrom . . . they therefore adored infinite Manifesting in which is infinite **Being**. They perceived infinite Manifesting in which is infinite **Being** as a Divine Man, because they knew that infinite Manifesting from infinite **Being** is produced through Heaven . . . and it has been shown . . . that they could have no other idea of infinite Manifesting from infinite **Being** than as of a Divine Man, for whatever passes through Heaven . . . from infinite **Being**, has the image of Heaven in it . . . They therefore had it from revelation, that One should be born Who would make the Human in Himself Divine, and would thus become infinite Manifesting itself, such as there had been

formerly, and would at last become one with infinite **Being**, such as there had also been formerly.

—<sup>3</sup>. 'The Word' = Divine Truth, which in its essence is infinite Manifesting from infinite **Being**.

—<sup>e</sup>. The Lord as to His Human . . . is the same and one with infinite **Being**, for He conjoined the Human with the Divine . . .

4985. The good of life is the very **being** of man's life, because it is of his will; and the truth of faith is the manifesting therefrom, because it is of the understanding; for whatever is of the understanding is manifested from the will; the **being** of man's life is in his will, and the manifesting of his life is in his understanding . . .

4987. When one state is ended, and another succeeds which is a remarkable one, it is indicated by the words 'it was,' or 'it came to pass.' 5031. 5578.

5002. 'To be' with anyone = to be more closely conjoined, or to be united. The reason 'to be' = to be united, is that the very **being** of a thing is good, and all good is of love, which is spiritual conjunction. Hence, in the highest sense, the Lord is called **Being**, or Jehovah, because all the good which is of love is from Him . . . It would be the same with the Church (as with Heaven) if love and charity were its **being**; for where there is no conjunction, or union, there is no **being** . . .

—<sup>2</sup>. The **being** of such society (as now prevails) is also conjunction, or union, but only in outward things; and in so far as inward things are concerned, it has no **being** . . .

—<sup>e</sup>. As (the Angels) are thus reduced more nearly to Divine **Being**, which is from the Lord, they are more inwardly in affection, in freedom therefrom, and consequently in blessedness, happiness, and joy.

5041. The **being** itself of man, and therefore the inmost of his life, is from the father; the clothings, or exteriors, are from the mother; therefore the **Being** of the Lord and the inmost of His life was Divine, because it was Jehovah Himself . . .

5042. This Divine Love from **Being** itself flowed in through the inmost of life in the Lord . . .

5444. 'One is not' (Gen. xlii. 13) = that the Divine Spiritual does not appear. . . 'Is not' = that it does not appear; for he was with them, but did not appear.

5605<sup>e</sup>. 'In God we live, move, and have our **being**. By 'moving' is meant what is outward of life; by 'living,' what is inward; and by 'having our **being**,' what is inmost.

5830<sup>e</sup>. Good receives its quality from truths, and truths receive their **being** from good.

6753<sup>e</sup>. Afterwards, when glorified, He became Divine Good, which is the **Being** of Divine Truth.

6880. 'I Am Who I Am' (Ex. iii. 14) = the **Being** and Manifesting of all things in the universe. 'I Am' = **Being**, and as He alone is **Being**, it is used in the nominative. The reason 'I Am' is mentioned twice . . . is that the one mention signifies **Being**, and the other, Manifesting; thus the one signifies the Divine Itself, called 'the Father,' and the other, the Divine Human, called 'the Son,' for the Divine Human is manifested from the Divine Itself. When, however, the Lord became Divine **Being**, or Jehovah, as to the Human also,

the Divine Truth which proceeds from the Lord's Divine Human, is Divine Manifesting from Divine **Being**. From this it is evident, that Divine **Being** cannot communicate itself to anyone except through Divine Manifesting; that is, the Divine Itself cannot, except through the Divine Human . . .

6882. 'I Am hath sent me unto you' = that the Divine Manifesting will be in the Church. 'I Am' = the Divine Itself, and the Divine Human.

7004<sup>2</sup>. Each and all things are from the First **Being**, and the order has been so established, that the First **Being** shall be in the derivatives mediately and immediately . . .

7444. By 'I Jehovah' is signified that I alone am, thus God alone.

7796<sup>2</sup>. The Divine Itself is the **Being** of all things, and the Truth proceeding from Him is the manifesting thence of all things. Good itself, which is Divine **Being**, produces all things through its Truth.

8267<sup>2</sup>. 'Jah' is from Jehovah, and is called 'Jah,' because it is not **Being**, but Manifesting from **Being**; for Divine Truth is Manifesting, and Divine Good, **Being**.

8325<sup>2</sup>. States of good, or states of **being** (exist in Heaven) instead of spaces, and states of truth, or states of manifesting, instead of times.

8722<sup>2</sup>. Peace . . . is the **being** of the happiness of those who are in good.

8724. Divine Good is **Being**, and Divine Truth, the Manifesting therefrom, wherefore there must be **Being** in Manifesting for the latter to be anything . . .

8864. The Lord is called 'Jehovah' from Divine Good, which is Divine **Being**; and 'God,' from Divine Truth, which is Divine Manifesting. Refs.

8878. Divine Love is the **Being** of all life, and the Lord was that love from conception, which was thus the inmost **Being** of His life . . .

8939. Wherefore what is eternal is, for that is which is without end, for it has **being** from the Divine . . . That which is temporary, relatively is not, because, being finite, it is no more. Hence it is plain, that, in the spiritual sense, 'blessing' is that which has in itself **being** from the Divine . . . 10409<sup>3</sup>. 10775<sup>e</sup>. N.269.

8988. The **being** of man's life is his will. 9585.

9282. Knowing, understanding, etc. . . are not in a man until they become of the will; nor are they manifested with him until they become of the understanding from the will; for the **being** of man is will, and manifesting is acknowledgment and belief therefrom. The things which have no **being** and manifesting with man are not appropriated to him . . .

9297<sup>2</sup>. By 'Jehovah' is signified Divine **Being**, and by 'the Lord,' Divine Manifesting from **being**; hence **being**, with man, is good, and manifesting therefrom is truth.

9386. The very **being** of man's life is to will, and to act therefrom.

9806<sup>2</sup>. Good is the **being** of truth, and truth is the manifesting of good; wherefore good without truth has no manifesting; and truth without good has no **being**.

9809. Divine Good is in the Lord, thus in His **Being**, which, in the Word, is called 'Jehovah.' Divine Truth, however, is from the Lord, thus is the Manifesting from that **Being**; this, in the Word, is meant by 'God.' 10158.

9954. The good of love is the very Essential itself . . . for it is the **being** of life . . .

9995<sup>2</sup>. For the **being** of thought is will, and the form of will is thought; as the **being** of truth is good, and the form of good is truth. . . When truth is devoid of will, it is not appropriated to the man's life, because it has not the **being** of his life in it . . . Faith also has the **being** of its life from charity.

10053. By union with the Divine Good which was in Him, and was the **Being** of His life, the Lord made His Human Divine Good, thus one with Jehovah. The **Being** of His life was that which with man is called the soul from the father, and was Divine Good itself, or Divine Love.

10125<sup>2</sup>. The Divine Good of the Divine Love is the Divine Itself, for it is the very **Being** of all things. . . The Divine Itself, which is the **Being** of all things, was in the Lord alone, for He was conceived from Jehovah; and every man has the **being** of his life, which is called his soul, from his father . . . Hence it follows, that the very **Being** in the Lord's Human was Jehovah, which is the Divine Good of the Divine Love, and which is the **Being** of life.

10262. The reason the Divine Good Celestial of the Lord is the very Conjunctive of all things, is that it is the very **Being** of the life of all things . . .

10555. Truth has its **being** from good. . . Truth without good is as manifesting without **being**, and good without truth is as **being** without manifesting.

10619. Nothing can be said of the Infinite, except that it is Existence Itself, or that it **Is**, thus Good itself.

10738<sup>2</sup>. The idea of a Trine and a One at the same time, agrees with the **Being** and Manifesting of the Lord's life when He was in the world; the **Being** of His life was the Divine Itself, for He was conceived from Jehovah, and the **being** of everyone's life is from him from whom he is conceived. The Manifesting of life from that **being** is the Human in form. The **being** of the life of every man, which he has from the father, is called the soul, and the manifesting of life therefrom is called the body. 10823. N.287. U.159.

H. 9. All things come forth from the First, which (the Angels) call the **Being** itself of the life of all.

14. Love is the very **being** of the life of everyone . . .

139. In the Lord there is only Divine Love, which is the **Being** from which (Divine Good and Divine Truth) are manifested; Manifesting from **Being** is meant by Proceeding.

281. Innocence is the **being** of all good . . .

598<sup>2</sup>. The **being** of man's spirit is love, or will.

N. 23<sup>4</sup>. Good is the **being** of life, and truth, the manifesting of the life therefrom, and thus good has its manifesting of life in truth; and truth, its **being** of life in good. Refs.



[N.] 32. As good is the very **being** of a thing, and truth is the manifesting of the thing therefrom, so the will with man is the very **being** of his life, and the understanding is the manifesting of life therefrom; for the good that is of the will forms itself in the understanding, and presents itself to view. 35<sup>3</sup>, Refs. Life 43<sup>e</sup>.

57. The dominant principle of a man's life . . . is his will itself, that which is his very Own, and his nature, for it is the very **being** of his life.

298. The Divine Itself was the **Being** of the Lord's life, from which the Human afterwards went forth, and became the Manifesting from that **Being**. Refs.

305<sup>2</sup>. The Divine Human from eternity was the Divine Truth in Heaven, thus Divine Manifesting, which afterwards, in the Lord, became Divine **Being**, from which is the Divine Manifesting in Heaven. Refs.

S. 28. These three may be named end, cause, and effect; also **being**, becoming, and manifesting; and end is **being**, cause is becoming, and effect is manifesting, consequently in every complete thing there is a trine, which is called . . . **being**, becoming, and manifesting. T. 210.

Life 13<sup>e</sup>. Inquire whence good is good, and you will see that it is so from its own **being**, and that that is good which has the **being** of good in it . . .

W. 4. As the Lord is uncreate and infinite, He is **Being** itself which is called Jehovah . . . No one can be created immediately from the Uncreate, Infinite, **Being** itself, and Life itself . . .

14. **Being** and Manifesting in God Man are distinctly one. Gen. art. Where there is **Being** there is Manifesting; the one has no existence without the other; for **Being is**, through Manifesting, and not without it.

— Love is **being**, and wisdom is manifesting . . .

— **Being** and Manifesting in God Man are distinctly one, as are the soul and the body . . . The Divine soul of God Man is what is meant by Divine **Being**, and the Divine body is what is meant by Divine Manifesting.

15. The reason **being** is not **being** unless it is manifested, is that it is not in a form before, and if it is not in a form it has no quality, and what has no quality is not anything. That which is manifested from **being** makes one with **being** by this, that it is from **being** . . .

34. As Divine **Being** is Divine Love, and Divine Manifesting Divine Wisdom, Divine Love and Divine Wisdom are also distinctly one. . . Love is in wisdom, and wisdom is manifested in love, and as wisdom derives its manifesting from love, Divine Wisdom also is **Being**; from which it follows that Love and Wisdom taken together are Divine **Being**; but taken separately, Love is called Divine **Being**, and Wisdom, Divine Manifesting.

44. That Divine **Being** and Manifesting are **Being** and manifesting in itself was said before. It cannot be said, **Being** and Manifesting from itself, because that involves a beginning, and also a beginning from something in that beginning which is **Being** and Manifesting in itself. But Very **Being** and Manifesting in itself is from eternity. Very **Being** and Manifesting in itself is also uncreate . . .

45. He who, by some effort of thought, can form an

idea of **Being** and Manifesting in itself, can also quite comprehend that it is the Very and Only Existence. That is called the Very Existence which alone **Is**, and that is called the Only Existence from which is everything else.

47. The Divine Love and the Divine Wisdom cannot do otherwise than **be**, and be manifested, in others . . . Gen. art.

53. **Being** and manifestation can . . . be predicated of created and finite things, but . . . this is finite [**being**, etc.] Ex.

55. God is **Being** itself, and that which is, must be from **Being**. To create what is, from nothing, which is not, is utterly contradictory. Yet that which is created in God by God is not continuous from Him; for God is **Being** in itself, and there is not any **Being** in itself in created things. If there were any **Being** in itself in created things, it would be continuous with God, and what is continuous with God is God.

76. That which is in itself is **Being** itself from which are all things; and **Being** in itself is life itself, which is the Divine Love of the Divine Wisdom and the Divine Wisdom of the Divine Love.

99. Thus spiritual heat is the Divine which proceeds from Divine **Being**, and spiritual light is the Divine which proceeds from Divine Manifesting.

283. All created things are from the substance which is substance in itself, for this is **Being** itself from which all things which are can be manifested, and as God only is substance in itself, and thus **Being** itself, it is evident that the manifesting of things is from no other source.

300<sup>e</sup>. (These fallacies cannot exist) while it is thought that God is the **Being** itself from which all things are.

301. Thus it is a truth, that in God we live, and move, and **have our being**.

368. Love is the **being** of life, and wisdom is the manifesting of life from that **being**.

P. 11. Love . . . is the **being** of a thing, and wisdom . . . is the manifesting of the thing from that **being** . . . Wherefore, as **being** without manifesting is not anything, nor manifesting without **being**, so good without truth, and truth without good, are not anything.

13. Quality, or wisdom, cannot exist except from its **being**, which is love . . .

27<sup>2</sup>. Spiritual love is of such a nature, that it wills to give what is its own to another, and in proportion as it can do so, it is in its **being**, its peace, and its bliss.

46<sup>e</sup>. In a word, we are, because God is.

48. By the Infinite, the Angels understand nothing but Divine **Being**, and by the Eternal, Divine Manifesting.

—<sup>2</sup>. See INFINITE at this ref.

59<sup>2</sup>. What is eternal, alone is, because its **being** does not come to an end. 217<sup>e</sup>.

157<sup>3</sup>. Who does not perceive from reason . . . that there is an Only **Being** from which is all **being**? What can be manifested without **being**, and what **Being** can there be from which is all **being**, unless it is **Being**

itself? and that which is **Being** itself is also the Only **Being**, and is **Being** in itself. . . What then follows, but that this **Being**, which is the Divine Itself which is Jehovah, is the All of all things which are, and are manifested?

324<sup>2</sup>. The Divine Love . . . gives that which is, or that which does not cease to be, and this is eternal.

R. 13. 'From Him Who Is, and Who Was, and Who Is To Come' (Rev.i.4)=from the Lord, Who is eternal and infinite, and Jehovah. 30. 31<sup>e</sup>.

—<sup>2</sup>. The name 'Jehovah' means Is, and Him Who Is, or Him Who is **Being** itself; it is also Was and Is To Come; for past and future things are in His presence.

686. 'Who Is, and Who Was' (Rev.xvi.5)=the Lord as the Word; that He Is, and that He Was the Word, according to John i.1,2,14 . . .

733. 'The beast which thou sawest, was, and is not' (Rev.xvii.8)=the Word with them, acknowledged as holy, and yet really not acknowledged. 739.

735. By 'the beast which was, and is not, and yet is,' is signified that the Word, thus rejected, still exists.

961<sup>2</sup>. (The Angels) said that Divine **Being** is One, the Same, the Very Existence, and Indivisible; thus also so is the Divine Essence, because Divine **Being** is the Divine Essence; thus also so is God, because the Divine Essence, which also is Divine **Being**, is God. . . They illustrated these statements by means of spiritual ideas, saying that Divine **Being** cannot belong to several, each of whom is Divine **Being**, and yet that **Being** still be One, the Same, etc., for each would think from his own **being** from himself and through himself. . .

—<sup>3</sup>. To this they added, that Divine **Being** is Divine **Being** in itself, not from itself; because from itself implies **Being** in itself from which it is. . . It is otherwise in the Lord Jesus Christ; in Him is Divine **Being** itself from which [all things are], and to which the soul in man corresponds. . . B.119. T.21. 25.

M. 36. From this it may be seen, that love is the **being**, or essence, of man's life, and that thought is the manifesting, or manifestation, of his life therefrom.

87<sup>2</sup>. Good is the essence, or **being**, and truth is that through which the essence is formed, and through which the **being** is manifested.

115<sup>3</sup>. The **Being** of the Lord's substance is Divine Good, and the Manifesting of His substance is Divine Truth.

T. 18. On Divine **Being**, which is Jehovah. Gen.art.  
— Divine **Being** is treated of first, the Divine Essence, afterwards. It appears as if these two were the same, yet **Being** is more universal than Essence; for Essence implies **Being**, and Essence is from **Being**. The **Being** of God, or Divine **Being**, cannot be described, because it is above all the ideas of human thought; into which . . . what is uncreate and infinite does not fall, thus not Divine **Being**. Divine **Being** is **Being** itself from which are all things. Ex.

19. This One God is called Jehovah from **Being**; thus from the fact that He alone Is, and Will Be. . . Gen.art. That Jehovah means I Am, and **Being**, is known.

— As God alone is the I Am, and **Being**, or

Jehovah, there does not exist anything in the universe which does not derive its **Being** from Him.

20. As God is **Being**, He is also Substance, for unless **Being** is Substance, it is a [mere] entity of reason. . .

21. Divine **Being** is **Being** in itself, and at the same time Manifesting in itself. Gen.art. The reason Jehovah God is **Being** in itself, is that He is the I Am, Existence itself, the Only and First Existence, from eternity to eternity; from Whom everything is, which is, in order that it may be anything.

— From the fact that God is **Being** in itself, it follows that He is Love in itself, Wisdom in itself, and Life in itself, and that He is the existence itself from which are all things, and to which all things have relation in order to be anything.

—<sup>2</sup>. The reason God is not only **Being** in itself, but also Manifesting in itself, is that unless **Being** is manifested, it is not anything; and so with Manifesting, unless it is from **Being**; wherefore the existence of one involves that of the other.

— The reason we here say **Being** and Manifesting, and not Essence and Manifestation, is that a distinction is to be made between **Being** and Essence, and between Manifesting and Manifestation, the same as that which exists between what is prior and what is posterior. What is prior is more universal than what is posterior. The terms infinity and eternity are applicable to Divine **Being**, but Divine Love and Divine Wisdom, to the Divine Essence and Manifestation. 36. 49.

22. That God is the Very, the Only, and the First Existence, which is called **Being** and Manifesting in itself, from which are all things. . .

23. Divine **Being** and Manifesting in itself cannot produce another Divine which is **being** and Manifesting in itself. . . Gen.art.

24. A plurality of gods in ancient times, and also in modern ones, arose solely from Divine **Being** not being understood. Gen.art.

31<sup>2</sup>. By the Immensity of God, the Angels perceive the Divinity as to **Being**, and by the Eternity, the Divinity as to Manifesting.

344. The **being** of the Faith of the New Church is. . .

418. The will is the **being** of man's life. . .

E. 23. 'From Him Who Is, and Who Was, and Who Is To Come'=from Him Who is the all in all of Heaven and the Church, from eternity to eternity. Ex. 690.

972. 'Who Is, and Who Was' (Rev.xvi)=the infinite and eternal, for 'Is,' and 'Was,' are the same as Jehovah. . . **Being**, when predicated of the Lord, is **Being** from itself which is in itself; and Manifesting, when predicated of Him, is also Manifesting from itself and in itself; and Manifesting, in the relative sense, is **Being** in all things of Heaven and the Church, which is effected through Divine Truth; this **Being** is meant by the Eternal. . . The Infinite as to **Being** is signified by the Is in Jehovah, and the Infinite as to Manifesting, by the Was in Jehovah; the Infinite Manifesting, which also is the Eternal, is the Divine which proceeds, from which is Heaven and everything thereof. Divine Manifesting is also Divine **Being**; it is called Manifest-



ing in relation to Heaven, where everything in all things is.

[E.] 1054. 'The beast . . . was, and is not' = that in the beginning the Word was received and read in the Church, and was afterwards taken away from the people, and not read . . . 1058. 1067.

1059. 'And yet is' = that it still exists, because it is Divine, and is only rejected by the profane.

1206<sup>e</sup>. Nothing can be manifested except from something else, thus at last from Him Who Is, and is Manifested, in Himself. He is God, therefore God is called **Being** and Manifesting; 'Jah,' from **Being**, and 'Jehovah,' from **Being** and Manifesting in itself . . .

D. Love xix<sup>e</sup>. There are two things which cannot be separated, **being** and manifesting; **being** is not anything unless it is manifested, and becomes something by being manifested.

D. Wis. i. Love, in the Lord, is **Being**; and Wisdom, in Him, is Manifesting.

### Beam. *Asser.*

A. 1156<sup>e</sup>. 'A beam of a ship from the isles of Chittim' (Ezek.xxvii.6) = the outward things of worship, thus rituals which belong to the celestial class.

9634. 'Thou shalt make beams for the Habitation' (Ex.xxvi.15) = the good supporting that Heaven. 'Beams' = good supporting. . . The reason 'beams' = good supporting, is that they were of wood, and supported the curtains of both the Habitation and the Tent, and also the two coverings upon them. Hence by 'beams' are signified supports, and because they were of wood, they signified what is from good. . . As all the representatives in nature have relation to the human form, and take their signification according to their relation to it, so the beams of the Habitation . . . correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins. . . Hence it is that the beams were of Shittim wood, by which is signified the good supporting Heaven; also that they were covered over with gold, by which also is signified good. 9640. 9641. 9642. 9643. 9644. 9655. 9659.

9636. The supporting good, which is the good of merit, is signified by the beams of the Habitation made of Shittim wood.

9654. 'Thou shalt make six beams' (Ex.xxvi.22) = where there is good of all kinds from the Lord's Divine Human. . . 'The beams of the Habitation' = good from the Lord's Divine Human supporting Heaven.

E. 1146<sup>e</sup>. 'Thy beam they made of ivory' (Ezek.xxvii.6) . . . 'A beam' = that of the understanding by means of which it is led, which is the Rational.

### Beam. *Trabs.*

A. 2366. 'Into the shadow of my roof' (Gen.xix.8) = in the good of charity. 'A house,' which is here called 'the shadow of the roof' = good.

2367. 'The shadow of the roof' = in a general obscurity. Ex.

9051<sup>r</sup>. 'The beam which is in his eye' (Matt.vii.3,4,5)

= huge falsity of evil; for wood, in the inward sense, = good; and in the opposite sense, evil. In the other life, good is represented by a beam, wherefore they who invent good for themselves are seen carrying a beam, and thus step along safely. E.746<sup>16</sup>.

E. 746<sup>16</sup>. By wood is signified good, and hence by 'a beam,' the truth of good; and, in the opposite sense, the falsity of evil.

— By 'a beam' is signified the falsity of evil also in Gen.xix.8; 2 Kings vi.2,5,6. Hab.ii.11. Cant.i.17.

### Beam. *Jubar.*

A. 5530<sup>2</sup>. With the Angels there is a flaming beam in the midst, from the good of celestial and spiritual love . . .

8267. This beam of light . . . is called glory . . .

9433. Divine Truth . . . can never appear in the very radiance in which it is . . .

10810. This (human form) appeared in a flaming beam . . .

—<sup>2</sup> I afterwards saw that this flaming beam descended . . .

H. 121<sup>e</sup>. I once also (saw the Lord) in the midst of the Angels as a flaming beam.

C. J. 11. As when a sun-beam is cut off by the interposition of a black cloud.

W. 221<sup>e</sup>. After His Advent, the Lord appears as a Sun with stronger radiance, and in greater splendence . . . 233<sup>2</sup>.

M. 13<sup>2</sup>. The intervening space sparkled with a radiance of light . . .

76<sup>e</sup>. It intensifies this colour as it were into a flaming beam.

81. There suddenly appeared a beam of light . . . T.625.

T. 112. I saw the rising Sun in its radiance . . .

135. The Sun of the Spiritual World appeared to me in its radiance . . .

209. From the radiance round about (the Word there) appear as it were most lovely rainbows.

### Beam. *Faba.*

A. 3332<sup>e</sup>. A less noble species of good is signified by 'beans and lentils,' as is evident from (Ezek.iv.9,12,13).

3941<sup>5</sup>. 'Wheat, barley, beans, lentils,' etc. (Ezek.iv) = kinds of good and of truth thence derived.

### Bear. *Bajulare.*

A. 6393. 'He bowed his shoulder to bear' (Gen.xlix.14) = that still he labours under every work. . . 'To bear' = to do works for the sake of having merit. . . The reason it is said 'to bear,' is that they do not do what is good from affection for good, thus not from freedom; but from affection for self, which is slavery. E.445<sup>1</sup>.

### Bear. Under ENDURE.

### Bear. *Ferre.*

A. 1568. 'The land did not bear them to dwell together' (Gen.xiii.6) = that those things which belong

to inward celestial things could not be with those . . . which are here signified by Lot.

1846<sup>f</sup>. See BEAR-*portare*, at this ref. 9737.

5079<sup>e</sup>. Man **takes** with him into the other life the interior things of the Natural . . .

5947. 'Carry your father, and come' (Gen.xlv.19)=their service and approach. Ex.

5971. 'And he saw the waggons which Joseph had sent to carry him' (ver.27)=doctrinal things therefrom which exercised persuasion. . . 'To carry him'=the things which exercised persuasion; for to carry him to Joseph, to see him, is to persuade.

6012. 'And the sons of Israel carried Jacob their father' (Gen.xlvi.5)=that truths which are spiritual made natural truth advance. . . The reason 'they carried'=that they made advance, is that it is predicated of spiritual truths relatively to natural truth . . .

6183. 'Thou shalt carry me out of Egypt' (Gen.xlvii.30)=that there may be elevation from knowledges. 'To carry me'=elevation, because going from Egypt to Canaan is called 'going up.'

6546. 'And his sons carried him into the Land of Canaan' (Gen.l.13)=that the Church was transferred thither. 'They carried'=to be transferred.

6611. Man . . . is borne upwards and downwards. . . But they who suffer themselves to be regenerated are borne continually upwards . . .

7573. That man **takes** with him into the other life whatever he has known, nay, whatever he has seen, heard, thought, spoken, willed, and done, in the world, Refs. 9333<sup>3</sup>.

8764. 'I have borne you on eagles' wings' (Ex.xix.4)=that thus they have been elevated to heavenly light through truths. . . 'To bear'=to be elevated.

8882. 'Thou shalt not take the name of thy God in vain'=profanations and revilings of the truth and good of faith.

9248. 'Thou shalt not bear a report of vanity' (Ex.xxiii.1)=no hearkening to falsities. 'To bear a report'=to hear and do, thus to hearken.

9309. 'He will not bear your transgression' (Ex.xxiii.21)=that these things are repugnant to truths from good. . . 'Not to bear your transgression'=not to endure falsities from evil, because they are repugnant to truths from good.

9850. 'To bear,' or carry-*portare*-upon the two shoulders' (Ex.xxviii.12)=the Divine preservation of good and truth. See 9836<sup>e</sup>.

10621. 'Bearing iniquity, transgression, and sin' (Ex.xxiv.7)=the removing of evil, and of the falsity thereof, so that they do not appear. 'To bear,' or take away=to remove a thing so that it does not appear. Ex.

H. 552<sup>2</sup>. Wherefore a Spirit is borne, as it were of himself, to those who are like himself . . .

M. 221. The understanding (differently from the will) is carried, now upwards, now downwards . . .

R. 78. 'Thou shalt not bear the evil' (Rev.ii.2)=that they cannot endure that evils should be called goods,

and contrariwise, because to do so is contrary to the truths of doctrine.

E. 99. 'Thou canst not bear the evil'=that they reject evils. 'Not to be able to bear'=to reject, for what a man cannot bear, he rejects.

281<sup>5</sup>. 'To bear as with eagles' wings, and bring' (Ex.xix)=into intelligence, because into Heaven and its light.

340<sup>10</sup>. 'To bear a blessing' (Ps.xxiv.5)=the reception of Divine Truth; and 'to bear righteousness,' the reception of Divine Good.

386<sup>21</sup>. 'To yield fruit of increase' (Ps.cvii.37)=to do (spiritual truths) and receive goods.

### Bear. *Portare*.

A. 730<sup>2</sup>. 'Thou shalt bear the iniquity of the house of Judah forty days' (Ezek.iv.6)=the duration of the vastation of the Jewish Church; also, a representation of the Lord's temptation, for it is said, that 'he should bear the iniquity of the house of Judah.'

1573<sup>7</sup>. That the Lord bore the iniquities . . . of mankind, is also a common expression of preachers; but it could never be possible to turn iniquities and evils into Himself, except through the hereditary way . . . (See under BEAR-*sufferre*.)

1846<sup>f</sup>. 'Surely He hath borne-*tulit*-our diseases, and hath carried our griefs' (Is.liii.4). By these words are signified the Lord's temptations. (They do not mean) that the faithful will undergo no temptations, nor that He has turned sins into Himself, and thus borne-*sustulerit*-them; but that He has conquered the Hells by means of the combats of temptations, and by means of victories; and thus that He alone, even as to the Human Essence, would endure the temptations which the faithful undergo.

4918<sup>2</sup>. They who are regenerated and made the Church, are said to be 'carried from the womb.' Ill.

8719. 'To bear' [the burden] with him' (Ex.xviii.22)=to be a means of assistance and support.

9500. 'To carry the ark in them' (Ex.xviii.14)=the steadfastness and subsistence of Heaven. 'To carry'=to be continually in a state of good and truth; thus to come forth and abide. 9540. 9737.

9543. 'The table shall be carried with them' (Ex.xxv.28)=steadfastness therefrom. 'To be carried'=to come forth and abide, thus steadfastness.

9737. 'Even to hoar hairs will I carry you; I have made, and I will carry, and I will bear-*feram*' (Is.xlvi.4). Here, 'to make'=that it may come forth; 'to carry,' that it may abide; 'to bear-*portare*,' that it may perpetually come forth. 9937<sup>10</sup>.

9836<sup>e</sup>. That to set upon the shoulders and bear=to preserve in a state of good and truth for ever with all one's work and might, Ill.

—7. That 'to carry'=to keep in its own state, see 9500.

—e. That 'to bear upon the shoulder,' when predicated of a state of subjection=slavery, Ill. And when of a state of command, the highest Power, Ill.

9850. See BEAR-*ferre*, at this ref.



[A.] 9900. 'Aaron shall **bear** the names of the Sons of Israel' (Ex.xxviii.29)=the preservation by the Lord of good and truth as to every kind. 'To **bear**,' when predicated of the breastplate,=to preserve; for that which is **borne** upon the breast is preserved. Also that 'to **bear**,' when predicated of the Divine,=to keep in a state of good and truth, see 9500, 9737.

9902. 'To **bear** upon the heart' (Id.)=to preserve to eternity, from Divine Love.

9037. 'Aaron shall **bear** the iniquity of the holy things' (ver.38)=the removing by the Lord of falsities and evils with those who are in good. . . 'To **bear** iniquity'=the removing of falsities and evils with those who are in good.

—<sup>2</sup>. The reason 'to **bear** iniquity'=to remove falsities and evils, or sins, with those who are in good, is that this is said of the Lord, for the Lord was represented by Aaron; and the whole work of salvation, by his office, or priesthood. It is known in the Church, that it is said of the Lord, that He **bore** sins for mankind; but still it is not known what is meant by **bearing** iniquities and sins. (The common idea about it is then stated.) But these things are not meant by 'bearing iniquity,' for deeds remain with everyone after death . . . and they cannot be taken away by transference to Another, Who **bears** them. Hence it is evident that something else is meant by 'bearing iniquities'; but what it is that is meant, may be evident from the real **bearing** of iniquities, or sins, by the Lord. For the Lord **bears** them when He fights for man against the Hells, for man cannot fight against them of himself, but the Lord alone does it . . .

—<sup>3</sup>. Its being said of Aaron that he 'should **bear** iniquities,' was because he represented the Lord; and his priesthood, the Lord's whole work of salvation . . . and the principal part of the work of salvation is to redeem and deliver man from the Hells, and so remove evils and falsities.

—<sup>10</sup>. From these considerations it is now evident, that by 'Aaron's **bearing** the iniquities of the holy things,' is signified the removing by the Lord of sins from those who are in good; and that the removing of them by the Lord is continually going on, and that this is 'bearing iniquities.' As also elsewhere in Moses; 'Jehovah said to Aaron, Thou and thy sons with thee shall **bear** the iniquity of the Sanctuary; thou also and thy sons with thee shall **bear** the iniquity of your priesthood: the Sons of Israel shall no more come nigh to the Tent of the assembly to **bear** sin, by dying; but the Levites shall do the work of the Tent, and they shall **bear** their iniquity' (Num.xviii.1,22,23). 9965<sup>5</sup>.

—<sup>11</sup>. That 'to **bear** iniquity'=to expiate, thus to remove sins, in Moses; 'Moses was indignant with Eleazar and Ithamar, because the he-goat of the sin offering was burnt, saying, Wherefore did ye not eat it in the place of holiness, for Jehovah gave it you to **bear** the iniquities of the congregation, to expiate them before Jehovah' (Lev.x.16,17).

—<sup>e</sup>. That 'to **bear** sins,' when not said of the priesthood,=to be condemned, thus to die, Ill.

9965. 'Lest they **bear** iniquity and die' (Ex.xxviii.43)=the annihilation of all worship. 'To **bear** iniquity,'

when said of the priesthood of Aaron and his sons,=the removing by the Lord of falsities and evils with those who are in good; but when '**bearing** iniquity and dying' is said of them, it signifies the annihilation of all worship . . .

—<sup>2</sup>. In many places in the Word it is said that 'they should **bear** their iniquity,' when they did not do according to the statutes, and by this was signified condemnation because sins were not removed . . . Ill.

—<sup>3</sup>. 'To **bear** iniquity' here also (Lev.vii.18; xix.7,8) signifies to remain in their sins, and so to be under condemnation . . .

—<sup>e</sup>. By '**bearing** iniquity' is signified true condemnation, when it is said of those who do evils from an evil heart. Ill.

10023<sup>5</sup>. By transference and reception (in relation to the scape-goat) is meant that which is signified by 'the **bearing** of iniquities.'

10188. By '**bearing**' is signified preservation.

10192. 'To **carry** (the altar) in them' (Ex.xxx.4)=preservation thereby in the state. 'To **carry**'=to keep in a state of good and truth, thus to come forth and abide; and to preserve.

L. 15. By the passion of the cross the Lord did not take away sins, but **bore** them. Gen.art.

—<sup>2</sup>. What is meant by **bearing** iniquities shall first be stated, and afterwards what by taking them away. . . Nothing else is meant by **bearing** iniquities than enduring grievous temptations; also suffering the Jews to do to Him as they had done to the Word . . . E.65<sup>21</sup>. 805<sup>5</sup>. 806<sup>2</sup>.

16. The state of the Church, from the Word, represented in the Prophets, was what is meant by **bearing** the iniquities and sins of the people. Ill.

—<sup>3</sup>. That by thus **bearing** the iniquities of the house of Israel, and of the house of Judah, the prophets did not take them away, and thus expiate them, but only represented and showed them, Ill. T.130<sup>2</sup>. E.805<sup>5</sup>.

—<sup>e</sup>. From these considerations it is now evident that by '**bearing** iniquities' is meant to represent and effigy in themselves sins against the Divine Truths of the Word.

T. 130<sup>e</sup>. From these considerations it is now evident that by '**bearing** iniquities' is not meant taking them away, but the representing of the profanation of the truths of the Word.

E. 314<sup>2</sup>. 'He shall **carry** them in his bosom' (Is.xl.11).

328<sup>5</sup>. By His having **borne** the sins of all, is signified that when He was tempted He admitted into Himself all the Hells . . .

—<sup>8</sup>. 'He will **carry** them all the days of eternity' (Is.lxiii.9). His Divine Love is described (by these words). 412<sup>7</sup>.

409<sup>3</sup>. 'By His knowledge shall my righteous Servant justify many, in this, that He shall **bear** their iniquities' (Is.liii.11) . . . His combats with the Hells and their subjugation is signified by (these words). By '**bearing** their iniquities' is not meant that He will transfer them to Himself, but that He will admit into Himself the evils which are from the Hells, in order to subjugate them.

**Bear.** *Parere.*

**Birch.** *Partus.*

A. 261. 'In sorrow shalt thou bring forth sons' (Gen. iii.16) . . . By the 'sons whom she should bring forth in sorrow' are signified the truths which the Church would thus produce. 264, Ill.

341. 'She added to bear his brother Abel' (Gen. iv.2) . . . The second birth of the Church is charity, which is signified by 'Abel,' and 'brother.' 342.

342. Like things are signified by the first births of Leah . . .

409. 'Cain knew his wife, she conceived, and bare Enoch' (Gen. iv.17) = that thisschism, or heresy, produced from itself another . . .

533. Such as the Church is, such are its births.

1893. 'Sarai the wife of Abram did not bear to him' (Gen. xvi.1) = no rational man as yet. 1899.

1945. 'Thou shalt bear a son' (Gen. xvi.11) = truth . . .

2208. 'Shall I truly bear?' (Gen. xviii.13) = that it wondered that the Rational would become Divine. . . 'To bear,' here, = Isaac, that is, the Rational which would become Divine.

2584. 'They bare' (Gen. xx.17) = fruitfulness. . . 'To bear' = fruitfulness as to those things which are of doctrine. Ill.

2586. All conception of doctrine is from good as a father; but its birth is through truth as a mother.

2588<sup>2</sup>. Thus doctrine lives with these, and of them it is said that they are healed and bear.

2621. 'Sarah conceived and bore' (Gen. xxi.2) = that the Divine Rational was, and was manifested. (See BE at this ref.) 2629.

2653. 'To bear' = to come forth.

3264. 'Whom Hagar bare. . . ' = the birth-*nativitatem* - of the spiritual man . . . 'To bear' = to come forth.

3298. 'Her days were fulfilled for bearing' (Gen. xxv.24) = the first state of the effect. . . 'To bear' in the spiritual sense, has regard to good and truth, and in that sense = to come forth. Ex.

3860. 'Leah conceived, and bare a son' (Gen. xxix.32) = spiritual conception and birth from the External to the Internal. (3868. 3874. 3879.) 'To conceive and bear' = to be regenerated. . .

3882. 'She stood still from bearing' (Gen. xxix.39) = ascent by a ladder from the earth even to Jehovah, or the Lord. 'To bear,' or 'birth' = truth and good, for these are births in the spiritual sense; for man is regenerated, or born-*nascitur* - anew through truth and good; these also are what are signified by the four births of Leah . . .

3905. 'Rachel saw that she did not bear to Jacob' (Gen. xxx.1) = that interior truth was not yet acknowledged. . . 'To bear' = to acknowledge in faith and also in act. . . because by 'births,' in the Word, are signified spiritual births. (Refs.) Spiritual birth is the acknowledgment and faith of truth . . .

3908. In ancient times, wives called themselves 'dead,' when they did not bear a son or a daughter, and also

believed themselves to be so . . . The cause of this, in the Spiritual World, came from the heavenly marriage of good and truth, in which the births are no other than truths of faith and goods of charity . . . He with whom these births are not . . . is as it were dead . . .

3915. 'Let her bear upon my knees' (Gen. xxx.3) = the acknowledgment of interior truth with affection, whence there is conjunction. 'To bear' = to acknowledge in faith, and also in act. . . As bearing signified the acknowledgment of truth . . . a ritual such as this was accepted when the wife was barren, lest she should represent the dead . . .

3919. 'Bilhah conceived, and bore a son to Jacob' = reception and acknowledgment. 'To conceive' = reception; and 'to bear' = acknowledgment; for conceptions and births, in the spiritual sense, are receptions of truth from good, and therefore acknowledgments. 3925.

3930. 'Leah saw that she had stood still from bearing' (Gen. xxx.9) = that no other outward truths were acknowledged. . . 'To bear' = to acknowledge in faith and act.

3933. 'Zilpah the handmaid of Leah bore a son to Jacob' (ver. 10) = the acknowledgment of outward truth. 'To bear' = acknowledgment. 3937. 3955. 3959. 3968. 3971.

4020. 'The flocks bore variegated, spotted, and speckled' (ver. 39) = that hence natural good had such things. . . 'To bear' = acknowledgment and conjunction.

4586. Rachel bore, and suffered hard things in her bearing' (Gen. xxxv.16) = the temptations of interior truth. 'To bear' = the manifestation of the spiritual things which are of truth, and of the celestial things which are of good; for in the inward sense, by 'bearing' nothing else is meant than what belongs to spiritual birth. Refs.

4588. When the interior man undergoes temptations, the Natural is like a mid-wife, for unless the Natural renders assistance, no birth of spiritual truth ever makes its appearance. . . The case with those things which belong to spiritual birth, is that reception must be wholly in the Natural . . . —<sup>2</sup>, Ill.

4827. 'To bear' (Gen. xxxviii.5) = to be conjoined in act.

4917. '(Tamar's) bearing' = acknowledgment on the part of inward truth. 'To bear' = to acknowledge in faith and act.

4919. 'It came to pass in her bearing' = production. 'To bear' = to acknowledge in faith and act; and as that which is acknowledged in faith and act is produced, by 'bearing' is also signified production, namely, of the good and truth which are of the Church.

4921. There is nothing relating to [natural] birth in the Spiritual World.

6585. 'To bear upon the knees' = the conjunction of good and truth. (See BORN-*nasci*, at this ref.)

6686. 'Before the midwife cometh to them, they have brought forth' (Ex. i.19) = that the Natural does not know when the scientific truths of the Church receive life. . . 'To bear' = those things which are of faith and charity (Refs.), thus which are of spiritual life.



[A.] 6719. 'She bore a son (Moses)' = the Divine Law in its origin. 'To bear' = manifestation (Refs.), thus origin.

6794. '(Zipporah) bore a son' (Ex. ii. 22) = truths therefrom. 'To bear' = is predicated of those things which are of the Church, which are faith and charity; these births come forth from the heavenly marriage, which is that of good and truth.

9042. 'She that bringeth forth' (Jer. xxxi. 8) = one who is in the life of faith in act. Refs.

9043. 'And her births shall go forth' (Ex. xxi. 22) = if it be confirmed even in the Natural. . . 'Births' = goods from truths acknowledged scientifically and with perception, and thus confirmed; for by 'bearing,' in the spiritual sense, is meant acknowledging in faith and act.

—e. 'To go forth from the womb,' means from the inward into the outward man; and 'birth,' spiritual good, that is, the good of charity and the truths of faith from the inward in the outward man.

9325. By all things belonging to birth are meant, in the inward sense of the Word, such things as belong to spiritual birth, thus to regeneration. The things which belong to spiritual birth, or regeneration, are the truths of faith and the goods of charity; for man is conceived and born anew by means of these. Ill.

—8. 'To bear seven' (1 Sam. ii. 5) = to be regenerated to the full.

10139. By 'birth,' in the spiritual sense, is signified a birth of the Church, which is that of the good of love; for no other birth is understood in Heaven.

H. 382 (r). 'Conceptions,' 'bringings forth,' 'births-nativitates,' and 'generatings' signify spiritual ones, which are those of good and truth, or of love and faith. Refs.

W. 316. The state before birth, is like that of a seed in the earth while it is putting forth its root; the state after birth even to prolification, is like the growing of the tree. . .

404. By the wedding (of the will and the understanding) is meant the state of man after birth, from the state of ignorance to one of intelligence. . .

405. After birth, the heart sends the blood from its right ventricle into the lungs. . .

407. After birth, the lungs are opened. . .

R. 535. 'And having in the womb she cried out, travelling, and tortured to bear' (Rev. xii. 2) = the nascent doctrine of the New Church, and the difficult reception of it on account of the opposition of those who are meant by 'the dragon.' . . By 'having in the womb,' 'travailing,' and 'bearing,' in the spiritual sense of the Word, is signified to conceive and bear those things which belong to the spiritual life. Ill. 542.

542. 'To bear' (ver. 4) = to receive the goods and truths of doctrine from the Word. By 'the child she would bear' is signified the doctrine of the New Church.

543. 'And she brought forth a manly son' (ver. 5) = the doctrine of the New Church. E. 724.

M. 474. See ABSTINENCE at this ref.

E. 275. That they have not procured for themselves

anything of good and truth through (the Knowledges of good and truth), is signified by, 'the sea hath said, I have not travailed, nor brought forth. . . ' (Is. xxiii. 4). 'To travail and bring forth' = to produce something from Knowledges. 406<sup>11</sup>.

381<sup>3</sup>. 'Ask, I pray, and see whether a male doth bear' (Jer. xxx. 6) . . . This is said of those who want to procure love and faith by means of their Own intelligence; the procuring of them for themselves is signified by 'bearing.'

388<sup>28</sup>. By 'bearing' (Ezek. xxxi. 6) is signified to multiply, for all spiritual birth, or multiplication, is effected from affections of truth.

401<sup>19</sup>. 'To bear seven' (Jer. xv. 9) = to be endowed with all the truths of the Church; as also in 1 Sam. ii. 5. 257<sup>2</sup>. 721<sup>7</sup>.

710<sup>4</sup>. 'From the birth, from the womb, and from conception' (Hos. ix. 11) = the dispersion of all truth, from its ultimates to its first principles; 'birth' = its ultimates. . .

711. 'She cried out, travelling, and tortured to bear' = no reception by those in the Church who are natural and sensual, and their opposition. . .

721. 'To bear' (Rev. xii. 4) = to produce such things as are of the Church, which are doctrinal things; here, concerning love to the Lord, and charity towards the neighbour. The reason such things are signified by 'bearing,' is that by 'generatings,' 'bringings forth,' and 'births-nativitates,' in the Word, are meant those which are spiritual, which are effected through truths and a life according to them. Ill.

—4. That it is with difficulty that any truth can be perceived and obtained, is signified by 'as a pregnant one draweth near to her bringing forth, she crieth out in her pangs' (Is. xxvi. 17). That in the place of truths they drink in unrealities devoid of truths, is signified by, 'we have travailed and brought forth wind' (ver. 18).

—5. The Lord's Advent, and the establishment of a new Church by Him among the gentiles, are signified by 'the barren who has not borne,' and by 'the desolate one who shall have many sons' (Is. liv. 1).

—6. The gentiles who will acknowledge the Lord and receive the Word, and will thus suffer themselves to be regenerated into a Church, are meant by 'the barren who shall bear seven' (1 Sam. ii. 5).

—8. 'Before she travailed, she brought forth. . . ' (Is. lvi. 7). Here also the subject is the Lord's Advent, and the establishment of the Church with the gentiles. Their reformation and regeneration are described by 'travailing,' 'bringing forth,' etc.

—15. 'The partridge gathereth, but doth not bear. . . ' (Jer. xvii. 11). . . 'To bear' = to perform uses, thus to live, and so be reformed.

—17. That they hear and know truths from the Word, and yet that there is no reformation effected by their means, is signified by 'the sons have come to the womb, and there is not strength to bring forth' (Is. xxxvii. 3). 'To bear' = to make truths fruitful by doing them, whence comes reformation.

—18. 'The woman having in her womb, cried out,

travailing, and tortured to **bear**'=that spiritual truths and goods, which are from the Word, cannot be received except with the greatest difficulty and with distress, on account of the evils and falsities which are then in the Church, and which stand in the way, and have taken possession of the minds of those who are attached to religion.

—<sup>22</sup>. By 'ask and see whether a male doth **bear**' is signified whether the truth of the Word can produce anything of the Church without the good of life . . . 'Wherefore do I see every man with his hands upon his loins as of one who is **bearing**?'=why is it supposed that truth without good produces such things as are of the Church ?

—<sup>24</sup>. That their attempts to receive the truths and goods of Heaven and the Church are then in vain, on account of the falsities of evil in which they have been and then are, is signified by 'torments and pangs lay hold of them; they travail as one who is **bringing forth**' (Is. xiii.8). 412<sup>23</sup>.

—<sup>27</sup>. That the man of the Church can with difficulty be regenerated through truths and a life according to them, and that he will undergo temptations in order that truths may be implanted and be conjoined with good, is signified by 'the sorrow and conception being multiplied,' and by '**bringing forth** sons in sorrow' (Gen. iii.16) . . . 'To **bring forth** sons'=to produce truths from the marriage of truth and good.

724<sup>3</sup>. 'To **bear**'=the production and fruitfulness of (truth and good).

—<sup>19</sup>. 'There is not one who leadeth her of all the sons whom she hath **borne**, nor one who taketh her by the hand of all the sons whom she hath brought up' (Is. li.18)=that no truths from the Word which (the Church) has learned . . . withdraw her from falsities.

D. Wis. iii. 5. Will and understanding do not begin with man until the lungs are opened, which does not take place until after **birth**.

## Bear. *Sufferre*.

A. 1398. The Spirits could not **bear** the presence of (the Angel).

1506. The other Spirits said that they could not **bear** his presence, because he wanted to be greater than others.

1740<sup>e</sup>. Evil Spirits cannot **endure** aversion for the evils and falsities in which their life consists.

2776<sup>e</sup>. The common belief is . . . that He thus **bore** our iniquities. —<sup>e</sup>.

3415. That they could not **bear** these things on account of the Divine that was in them. Sig.

B. 117<sup>2</sup>. This impending condemnation, Jehovah God bore through His Human, which was Divine Truth . . . T.3.

**Bear**. See *ENDURE-Sustinere*, and *Tolerare*.

**Bear**. *Ursus. Ursae*.

**Bear's**. *Ursinus*.

A. 45. See *BEAST* at this ref.

C. J. 47. Melancthon . . . appears clothed with bear-skin on account of the cold.

R. 47<sup>2</sup>. 'She-bears' (2 Kings ii.24)=the sense of the letter of the Word separated from its inward sense. They who separate them also appear, in the Spiritual World as **bears**.

573. 'His feet were as the feet of a **bear**' (Rev.xiii.2) =full of fallacies from the sense of the letter of the Word, read, but not understood. . . By 'a **bear**' are signified those who read the Word and do not understand it, thus receiving fallacies. That these persons are meant by '**bears**' has become evident to me from the **bears** seen in the Spiritual World, and from some there who are clothed with **bear-skin**, all of whom were those who have read the Word, and have not seen any doctrinal truth therein; and who have also confirmed the appearances of truth therein, whence come fallacies. Hurtful **bears** appear there, and **bears** not hurtful, and also white ones, but they are distinguished by their heads; those which are not hurtful have heads like those of calves, or sheep.

— (The signification of '**bears**,' Ill.)

574<sup>2</sup>. By 'the **bear**' (Dan.vii.5) is described the second state of the Church, which is, that the Word is indeed read, but not understood . . .

M. 78<sup>2</sup>. **Bears** were seen on the left, leopards on the right. . . These are men, who guard these Inhabitants of the North; they snuff the spheres of life of those who pass by, and rush at those who are spiritual. They who only read the Word, and imbibe thence nothing of doctrine, appear from afar as **bears**.

193. By '**bears**' are signified those who read the Word in the natural sense, and see truths there without understanding.

T. 185<sup>2</sup>. (These boreal Spirits) had their feet covered with **bear-skin**.

D. Min. 4803. On **bears**. . . There was a learned man who had confirmed himself in the principles of his own doctrinal matters, especially about faith, and against charity. . . He seemed to meet a **bear** which got upon him and seemed to gnaw at him, but could not. He afterwards said that he had often met **bears**, and they seemed to treat him badly, but in vain. He said he had seen them so often that now he cared nothing about them. I was told by the Angels, that those seem to be infested by **bears**, who have confirmed themselves in the principles of doctrinal matters, and adhere tenaciously to them, and want to rule other minds according to them, and so to exercise command; especially when the doctrinal matters are false. They are infested until they do not care to rule others any more, but are content for everyone to remain in his own doctrine.

4804. I afterwards spoke with him who appeared as a **bear**. He was a little above the head; and I noticed that there was enmity, and as it were antipathy, between such as debate about truths, and do not allow others to think according to their own understanding, but want to exercise command over the consciences of others. Hence it was evident that every vice has its own opponents. He who was the **bear** said that he did not know that he appeared so, and also that he did not know the source of the passion which carried him against that other man.

D. 6040. There was a Devil who was among the more



cunning and wicked ones; when he walked, his tread sounded deep and heavy, like the tread of a bear . . . He said . . . that when he is in his chamber, he is clothed with a mantle lined with bear-skin to keep him from the cold. (This was Melancthon. See above, C.J.47). J.(Post.)27.

E. 66<sup>5</sup>. 'Bears' = truth in ultimates.

388<sup>9</sup>. 'A bear bereaved' (Hos.xiii.8) = the power of the evil that is from falsity.

556<sup>5</sup>. By this 'beast like a bear' (Dan.vii) is signified the second state, when this dominion is confirmed by means of the Word. They who do this also appear in the Spiritual World like bears.

781. 'His feet as of a bear' (Rev.xiii) = from natural things, which are fallacies . . . 'A bear' = those who are in power from the natural sense of the Word, both the good and the evil. —<sup>10</sup>. —<sup>11</sup>, III.

—<sup>4</sup>. The fallacies which are here signified by 'the feet as of a bear,' Ex.

—<sup>11</sup>. By 'she-bears out of a wood' (2Kingsii.24) is signified power from the natural sense, or letter, of the Word.

—<sup>12</sup>. The reason that power was given to David to smite a lion and a bear (1Sam.xvii.34-37), was that by David was represented the Lord as to Divine Truth . . . and by 'a bear,' is signified the power of Divine Truth natural, and, in the opposite sense, the power of falsity against that truth.

—<sup>13</sup>. By this second beast, which was like a bear, (Dan.vii) is signified the falsification of the truth of the Word, its power in the sense of the letter still remaining.

—<sup>14</sup>. 'To meet him as a bear bereaved' (Hos.xiii) = the falsification of the sense of the letter of the Word.

—<sup>15</sup>. 'A bear lying in wait for Me' (Lam.iii.10) = that the natural man has perverted the sense of the letter of the Word.

—<sup>16</sup>. 'As he who fleeing from a lion meets a bear' (Amos v.19) = fear on account of the dominion of falsity, seeking truths from the sense of the letter of the Word, which cannot but be falsified; for he is said to 'flee from a lion, and meet a bear' who is interiorly in falsity from evil, and is brought to know truths from the sense of the letter of the Word, which he cannot but pervert, on account of the interior dominion of falsity from evil.

—<sup>17</sup>. 'The heifer and the bear shall pasture, and their young ones lie down together' (Is.xi.7) = the power and lust of the natural man for falsifying the truths of the Word; and that this shall not do any harm to the good of the natural man, and its affection; 'a heifer' = the affection of good and truth of the natural man; and 'a bear' = the power and lust of the natural man for falsifying the truths of the sense of the letter of the Word.

—<sup>18</sup>. 'We growl like bears, and like doves we moan in moaning' (Is.lix.11) = the grief of the natural man, and the grief of the spiritual man therefrom.

—<sup>19</sup>. From these instances it is now evident that by 'a bear' is signified the natural man as to power from the sense of the letter of the Word, in both senses, also as to the lust of falsifying that sense. That these things are signified by 'a bear,' has been made evident to me

from the bears seen in the Spiritual World, in the form of which were represented the thoughts of those who have been natural, and have studied the Word, all the while wanting to have greater influence through knowledge therefrom.

—<sup>e</sup>. White bears also appear there, by which is represented the power of the spiritual natural man by means of the Word.

1086<sup>e</sup>. 'Bears' = those who are in strength from the ultimates of truth.

1200<sup>2</sup>. (The bear included among animals of an intermediate character, which appear in the World of Spirits.)

**Beard.** *Barba.*

**Bearded.** *Barbatus.*

See BALD, HAIR, SHAVE.

A. 1124. (The Antediluvians) said that they represented the Lord as an old man with a hoary beard, and that from Him . . . they were bearded; and this was the origin of the religious feeling in respect to beards among their descendants. D.3355.

3301<sup>7</sup>. 'In that day the Lord shall shear the head and the hair of the feet, and shall also consume the beard' (Is.vii.20); 'Son of man, take thee a sharp sword, take thee a barber's razor, which thou shalt cause to pass upon thine head, and upon thy beard . . .' (Ezek.v.1). Thus is representatively described that there should no longer be natural truth, interior and exterior, which are 'the hair and the beard.'

4299<sup>5</sup>. Jehovah . . . appeared to Moses . . . as a bearded old man sitting with him, as I have been instructed by the Angels; hence the Jews had no other idea of Jehovah, than as of a very old man with a long and snowy beard . . .

5247. 'He polled himself' (Gen.xi.14) = rejection and change as to those things which are of the exterior Natural. 'To poll,' namely, the head and the beard, = to reject the things which are of the exterior Natural. . . . The hair of both the head and the beard corresponds in the Grand Man to the exterior Natural; wherefore sensual men . . . in the other life appear hairy in the light of Heaven, so that their faces are almost entirely covered with the hair of the beard.

5387<sup>4</sup>. (This pirate) had no face, but something covered with a black beard in the place of it. . . For the beard and teeth signify the lowest natural things. D.1157.

5571. They who have believed that nature is everything . . . and have also lived accordingly . . . appear in the light of Heaven devoid of a face, and in the place of it a bearded mass, shaggy, untrimmed . . . for the hair corresponds to natural things.

7483. The lower part of the face (of the inhabitants of Mars) is black, not from the beard, for they have none, but from a blackness in the place of it. 1545.

9806<sup>4</sup>. 'The beard (of Aaron)' (Ps.cxxiii.2) = what is in the highest degree external (of good).

9760<sup>3</sup>. 'To shear the hair and consume the beard' (Is.vii.) = to take away the outward truths of the Church.

— That 'the beard' = sensual scientific things, which

are ultimate truths, is evident from the places in the Word where 'the beard' is mentioned.

1004<sup>3</sup>. As ultimates signify all things, or the whole, the hair and beard, which are the ultimate things growing out of man, are taken for them.

— 'To shear the head, the hair of the feet, and the beard' (Is. vii) = to take away ultimate things; for when these are taken away, interior things dissolve and perish.

10711. (The inhabitants of the fourth Earth) want to be bearded, and to appear old, because they always choose some bearded old man, and set him over them . . . 3275. 3302.

10754<sup>6</sup>. The lower part of the face (with the inhabitants of the fifth Earth) is black, instead of a beard.

S. 35<sup>2</sup>. By 'the hair' and 'the beard' of the prophet (Ezek. v. 1) was signified the ultimate of truth.

M. 33. Hence it is that the male has a bearded chin . . .

T. 335<sup>2</sup>. You are contending about nothing, or, as they say, about goats' wool, or [an eighteenth century] beard.

504<sup>8</sup>. When I got to the place, instead of the serpent, there was seen a monstrous man, whose face was so covered with beard, that nothing was to be seen of it except his nose.

D. 470. The ancient Jews appear very heavily bearded, the whole face being covered with a black beard, very ugly; the reason being that they had formerly loved their beard so much.

1193. There afterwards appeared a face, with a black, untrimmed beard, and very long; the mouth was fiery, and the rest of the face was nothing but black hair, thus it was wholly a beard, rather than a face. . . This signified the sense of the outward Word, or the letter, which is dead, but still has somewhat of life, which was signified by somewhat of a mouth appearing.

5126. I was taken upon a mountain, where there were those who belong to the Celestial Kingdom, but not of the best of them. . . One who was there, showed me a face, on which appeared a beard consisting of nothing but two or three bunches of hair that stretched out to a great length, and the rest of it was bare. Presently I saw on him what sort of a beard they have in their former, or good state; a large one, covering the whole chin, abundant, yet well-dressed. I perceived that those who are there are delighted with such a beard, and that the celestial are thus bearded; and that therefore it is said in the Word that the Ancient of Days, by whom is meant the Divine Celestial which is of the Lord in Heaven, had a great grey beard; and that the Jews made so much of the beard . . .

5127<sup>2</sup>. (It was the presence of a kind of Sirens exciting their sensuous [thoughts and feelings] which caused that appearance of irregular bunches in the beards of these celestial Spirits, for the beard is derived from those sensuous things.)

5131. I afterwards spoke to these inhabitants of the mountain, about the beard; that from the appearance of it they may know what is the state of their Sensual; and that it was one of those who are in the Celestial Kingdom who spoke with Moses, from which the Jews got the idea

that Jehovah has a white beard. I said also that the Word in the letter may be compared to those things of man which appear on the outside; in some places to the beard and hair . . .

De Ver. 10. The ultimate sense of the Word, which is the sense of the letter only, corresponds to the beard and the hair of the head in a man angel. Gen.art.

—<sup>3</sup>. Hence it is that men who have loved the Word even in its ultimate things, appear with becoming hair when they become Spirits after death; and when the same become Angels, they make the beard grow . . .

E. 66<sup>6</sup>. In these and other passages, by 'shearing the head,' 'shaving the beard,' and 'inducing baldness,' is signified to deprive of all truth and good; for he who is deprived of ultimate things is also deprived of prior ones . . .

375<sup>36</sup>. By 'the oil upon the head going down upon the beard, Aaron's beard, that went down upon the mouth of his garments' (Ps. cxxxiii) is signified that thence is all the good and delight of Heaven from inmost to ultimate things; for by 'the head' is signified the inmost; by 'the beard,' the ultimate . . .

417<sup>5</sup>. That by 'corners' are signified all things, because they signify the outermost ones . . . is evident from some of the statutes . . . that 'they were not to shave the corner of their beard' (Lev. xix. 27) . . . By the hair of the head, and by 'the beard,' is signified the ultimate of man's life, which is called the Corporeal Sensual.

569<sup>17</sup>. By 'the hairs of the head' (Is. vii. 20) are signified the ultimate things of wisdom; by 'the beard,' the ultimate things of intelligence.

577<sup>10</sup>. By 'the beard' is signified the ultimate of the rational man, and by their being forbidden to shave the beard, is signified that they were not to deprive themselves of what is rational, by depriving themselves of its ultimate . . .

781<sup>6</sup>. 'I caught him by his beard, and smote him, and slew him' (1 Sam. xvii. 35) . . . 'The beard' = Divine Truth in ultimates, in which its very power consists; which Truth the evil, who are in falsities, do indeed have in their mouths, but abuse it to effect destruction, and yet when it is taken away they no longer have any power.

## Beast. *Bellua.*

T. 574<sup>2</sup>. Every kind of beast . . . tiger, panther, etc.

## Beast. *Bestia.*

See ANIMAL, BRUTE, FLOCK, HERD, WILD BEAST.

A. 12. The sixth state exists when he speaks truths and does goods from faith and thereby from love. The things he then produces are called 'the living soul,' and 'the beast.' 39<sup>o</sup>. 48<sup>o</sup>.

44<sup>o</sup>. The things of the will are here signified by 'the living soul' which the earth produces, and by 'the beast,' and 'the creeping thing,' and also by 'the wild beast-feram' of that earth.

45. Beasts are of two kinds, evil, because hurtful, and good, because gentle. The things in man which are evil, are signified by such beasts as bears, wolves, dogs; those which are good and gentle, by good and gentle



beasts, as bullocks, sheep, and lambs. As those who are to be regenerated are here treated of, the 'beasts' are good and gentle, and signify affections. The lower affections, which derive more from the body, are called 'the wild beasts' of that earth, and are cupidities and pleasures. 46, III. 143, Ex.

[A.] 46<sup>3</sup>. A careful distinction is made in the Prophets between **beasts** and wild beasts of the earth, and **beasts** and wild beasts of the field.

47. In a former verse it is said that 'the earth brought forth the living soul, the **beast**, and the wild beast of the earth'; in a following verse, in another order, that 'God made the wild beast of the earth, and also the **beast**'; for at first man brings forth as if from himself . . . and thus regeneration begins from the outward man, and advances towards the inward . . .

52. Here 'beasts' are mentioned first, then 'the birds,' and also 'the fishes of the sea,' because the celestial man advances from love, which is of the will; differently from the spiritual man, with whom 'fishes,' and 'birds,' which relate to the understanding, take precedence, and 'beasts' follow.

58. 'Jehovah maketh grass to germinate for the **beast**' (Ps. civ. 14); here '**beast**' stands for the wild beast of the earth, and at the same time for the bird of the heavens, which are mentioned in verses 11 and 12.

142. 'Jehovah God formed from the ground every **beast** of the field, and every bird of the heavens' (Gen. ii. 19) . . . By '**beasts**' are signified celestial affections; by 'the birds of the heavens,' spiritual ones; or by '**beasts**,' the things of the will; by 'birds,' those of the understanding.

143. '**Beasts**' in general = affections. 242. 246.

477<sup>4</sup>. 'I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of **beast**' (Jer. xxxi. 27); where 'man' = the inward man; '**beast**,' the outward.

594. '(I will destroy) from man to **beast**, and even to the creeping thing' (Gen. vi. 7) = that whatever is of the will, man would extinguish . . . All things of the will are called '**beasts**, and creeping things.' . . . But here, as such a man is treated of, good affections are not signified by '**beasts**,' but evil ones, thus cupidities.

673. 'From the bird according to its kind, and from the **beast** according to its kind' (Gen. vi. 20) . . . 'The bird' = intellectual things; 'the **beast**,' voluntary ones. 674.

714. By 'every clean **beast**' (to be taken into the ark) (Gen. vii. 2) = are signified affections of good. . . The reason affections are thus signified, is that, regarded in himself, man is nothing but a **beast**, he has very similar senses, appetites, cupidities, and affections of every kind . . . But the reason he is a man, and above **beasts**, is that he possesses an interior life, which can never exist with **beasts**, and which life is the life of faith and love from the Lord . . . 744.

715. As the most ancient people knew . . . that they were nothing but **beasts** and wild beasts . . . they not only likened whatever belonged to them to **beasts** and birds, but also called them so; the things of the will

they compared to **beasts**, and called **beasts**; and the things of the understanding they compared to birds, and called birds; but they made a distinction between good affections and evil affections; good affections they compared to lambs, sheep, kids, goats, he-goats, rams, bullocks, oxen, because they are good and gentle, and also useful, being eatable, and their skins and wool good for clothing. These are chiefly clean **beasts**; but those which are evil and fierce, are unclean **beasts**. 719.

719. By 'the **beast** not clean' (Gen. vii. 2) are signified evil affections . . . in the Word these are exemplified by wolves, bears, foxes, swine, and many more; and various cupidities and wickednesses are signified by them.

— (See ARK, of Noah, at this ref.)

774. By 'the wild **beast** according to his kind' (Gen. vii. 14) is signified every spiritual good; and by 'the **beast** according to his kind,' every natural good. . . 'Wild **beast**' involves what is more worthy and excellent than '**beast**,' because, in the Hebrew Language, the former term also signifies an animal in which there is a living soul . . .

803. 'As to bird, and as to **beast**, and as to wild **beast**, and as to every creeping thing that creepeth upon the earth' (Gen. vii. 21) = the persuasions (of cupidities); in which 'birds' = affections of falsity; '**beasts**,' cupidities; 'wild **beasts**,' pleasures; 'the creeping thing that creepeth,' bodily and earthly things. 810.

909. 'Bird' (Gen. viii. 17) = his intellectual things, and '**beast**,' his voluntary things, which are of the inward man; and 'every creeping thing that creepeth upon the earth' = similar corresponding things connected with his outward man . . .

921. (In the burnt-offering) clean **beasts** represented goods of charity, and clean birds, truths of faith . . . 922, III.

985. 'The fear of you and the terror of you is upon every **beast** of the earth, and upon every bird of the heaven' (Gen. ix. 2) = the dominion of the inward man . . . over the cupidities of the disposition, and over the falsities of reasoning. 986. 988<sup>e</sup>.

987. That 'over every **beast** of the earth' signifies over the cupidities of the disposition, is evident from the signification of 'a **beast**' in the Word, wherein by '**beasts**' are signified either affections, or cupidities; affections of good, by gentle, useful, and clean **beasts**; affections of evil, or cupidities, by fierce, useless, and unclean **beasts**. (Refs.) Here, because cupidities are signified, they are called '**beasts** of the earth,' not **beasts** of the field.

1022. 'I set up My covenant . . . to bird, to **beast**, and to every wild **beast** of the earth with you' (Gen. ix. 9, 10) = the presence of the Lord in charity with . . . the intellectual things (of the regenerate spiritual man) specifically, and with his new voluntary things specifically, and his lower intellectual and voluntary things which are thence derived. 1028.

1326<sup>e</sup>. 'No man, and no **beast**' (Jer. l. 3) = no good.

1361<sup>2</sup>. **Beasts** also were representative, as all that were sacrificed; lambs and sheep represented celestial things; pigeons and turtledoves, spiritual things; rams,

he-goats, bullocks, and oxen . . . lower celestial and spiritual things.

1573<sup>5</sup>. 'Jesus . . . was with the beasts' (Mark i. 13). Here, by 'the beasts' is signified Hell.

1702<sup>2</sup>. Through the communication (of the rational man) with the Internal, man can think about celestial and spiritual things, or look upwards, which **beasts** cannot do. Through communication with the Exterior, man can think about worldly and bodily things, or look downwards, scarcely otherwise than **beasts**, which have a similar idea of earthly things. In a word, the interior, or middle man, is the real rational man, who is spiritual or celestial when he looks upwards, and animal when he looks downwards.

2015<sup>9</sup>. 'The **beast**' (Rev. xix. 19) = the goods of love profaned.

2162<sup>16</sup>. When the goods and truths of faith are perverted through natural lumen, it is described by 'the feet and hoofs of a **beast**, by which the waters are disturbed, and by which food is trampled under foot' (Ezek. xxxii. 2, 13).

2179<sup>3</sup>. Hence as soon as (the men of the Most Ancient Church) saw any **beast**, the idea occurred to them of what it signified.

2219<sup>2</sup>. To man there is given a Rational above **beasts**, to the end . . .

2712<sup>2</sup>. 'No man' (Jer. xxxiii. 10) = no celestial good; 'no inhabitant,' no spiritual good; 'no **beast**,' no natural good.

2781. There are various kinds of **beasts** which signify voluntary things that are of good, as do lambs, sheep, kids, goats, bullocks, oxen; and there are also **beasts** by which intellectual things that are of truth are signified; namely, horses, mules, wild asses, camels, asses, and in addition to these, birds . . .

—<sup>2</sup>. They are called '**beasts of the south**' (Is. xxx. 6) who are in the Knowledges of good and truth, but who make them, not of life, but of knowledge . . .

3048<sup>3</sup>. '**Beasts of the south**' (Is. xxx) = those who are in the light of Knowledges, or in Knowledges, but in the life of evil.

3448<sup>4</sup>. 'The **beast**' (Rev. xix. 19) = the evils of self-love.

3519<sup>2</sup>. All gentle and useful **beasts** which are mentioned in the Word, signify, in the genuine sense, celestial things which are of good, and spiritual things which are of truth; (Refs.) and as there are various kinds of celestial things, or goods, and consequently various kinds of spiritual things, or truths, one kind of **beast** has a different signification from another; thus one thing is signified by a lamb, another by a kid, another by a sheep, by a goat, by a ram, by a he-goat, by a bullock, by an ox; and another again by a horse, and by a camel; and another also by birds; and still another by the **beasts** of the sea, as whales, and fishes. There are more kinds of celestial and spiritual things than can be enumerated . . . Every kind of good, and every kind of truth, contain innumerable species . . . The most universal kinds of good and truth are what are represented by the animals which were offered in burnt-offerings and sacrifices . . .

3646<sup>2</sup>. It is the ends which show the quality of the life of a man, and that of the life of a **beast**; a man can have spiritual and celestial ends . . . but a **beast** cannot have any other ends than natural ones; thus a man can be in the sphere of Divine ends and uses . . . but a **beast** cannot be in any other sphere than that of the ends and uses which are on the earth; ends are nothing but loves . . . See below, D. 3820.

—<sup>3</sup>. The reason so many men do not know how to distinguish between their own life, and the life of **beasts**, is that they are similar in external things, and care only for earthly, bodily, and worldly things . . . But he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act . . . sees how much he is above the brute animals.

4197<sup>4</sup>. 'The **beast** from the bottomless pit,' or from Hell, 'shall kill them' (Rev. xi. 7) = the vastation of good and truth within the Church.

4224. See MAN-homo, at this ref. 7750<sup>2</sup>.

4488. 'Every **beast** of theirs' (Gen. xxxiv. 23) = goods. '**Beast**' = goods. Refs.

4545<sup>7</sup>. (Without communication with Heaven) the human race would become as **beasts** without inward and outward bonds . . .

4922<sup>6</sup>. The profanation of good and truth is described . . . in John; 'I saw a woman sitting upon a scarlet **beast**, full of names of blasphemy . . .' (Rev. xvii. 3).

5033. They see as truth . . . that a man dies like a **beast** . . . 5649<sup>e</sup>.

5084<sup>5</sup>. It is a fallacy of sense, that man can no more live after death than a **beast**, because **beasts** also have a life which in many respects is like the life of man; man being only a more perfect animal . . . The man who thinks from the Sensual does not apprehend that man is above **beasts**, and has a higher life, in this respect, that he can think, not only about the causes of things, but also about the Divine, and can be conjoined with the Divine through faith and love, and that he can also receive influx thence and appropriate it to himself; thus that in man, because there exists reciprocity, there exists reception, which does not at all exist with **beasts**. 7352.

5198<sup>2</sup>. All **beasts** mentioned in the Word signify affections; evil and useless **beasts**, evil affections, and gentle and useful ones, good affections. (Refs.) When there is conversation in Heaven about affections, **beasts** are represented in the World of Spirits which correspond to affections of that kind. The lives of **beasts** are nothing but affections, for they follow their own affection from instinct without reason. No other bodily forms are suitable to such affections without reason, hence such forms appear when there is conversation about mere affections. I have also seen strange **beasts**, such as do not exist on earth. They were from unknown affections, and from mixed affections. Hence it is therefore, that in the Word, by '**beasts**' are signified affections.

6413. That by 'a hind' (Gen. xlix. 21) is signified natural affection, is because it is included among **beasts** significative of affections, which are all that are good for food and useful, as lambs, sheep, goats, kids, he-goats, as well as oxen, bullocks, and also cows; but these **beasts**



are significative of spiritual affections, because the burnt-offerings and sacrifices were made from them; whereas hinds, not being assigned to that use, were significative of natural affections. That **beasts**=affections, Refs. And the reason they signify affections, is from the representatives in the World of Spirits. 7781.

[A.] 6767<sup>2</sup>. 'The **beasts** are consumed, and the birds' (Jer.xii.4)=that goods and truths are. 8902<sup>6</sup>.

7250. When (these Spirits of Venus who are undergoing vastation) are in a state of despair, they cry out that they are **beasts**, brutes, abominations . . .

7424. 'It was louse on man and on **beast**' (Ex.viii.17) =that therefrom came interior and exterior evils of cupidities . . . '**Beast**'=affection of good, and in the opposite sense, affection of evil, or cupidity. (Refs.) But when mention is made of 'man and **beast**,' by 'man' is signified interior good, and in the opposite sense, interior evil; and by '**beast**,' exterior good, and in the opposite sense, exterior evil. . . The reason is, that there does not exist with **beasts** an Internal such as exists with man. The Internal which they have is plunged in their External, and that so completely as to be one with it; and at the same time it looks downwards, or towards the earth, without any elevation towards interior things.

7505. 'To cut off man and **beast**' (Ezek.xiv.21)=to vastate interior and exterior good.

7523. 'There shall be upon man and upon **beast**' (Ex.ix.10)=what are from interior and exterior evil. . . When 'man and **beast**' are mentioned, by 'man' is signified interior affection, or cupidity; and by '**beast**,' exterior. The interior good, and evil, which are signified by 'man,' are those which are of the intention, or end . . . ; whereas the exterior good, and evil, which are signified by '**beast**,' are those which are of the thought, and, when nothing hinders, of action. The reason what is exterior is signified by '**beast**,' is that as to his outward or natural man, man is nothing but a **beast**; for he takes delight in similar cupidities and pleasures, and also has similar appetites and senses. E.342<sup>9</sup>.

7781. 'And all the first-born of **beast**' (Ex.xi.5)=the adulterated goods of faith. '**Beast**'=affections of good, and, in the opposite sense, affections of evil. Refs. . . As **beasts** signify these things, by 'the first-born of **beast**' is signified the truth of good, here, adulterated, because pertaining to the Egyptians . . .

7785. 'From man and even unto **beast**' (ver.7)=not as to truth, nor yet as to good. . . '**Beast**'=affection of good; thus good.

7821. To look above self is proper to man, but to look below self is proper to **beasts**. Hence it follows, that in proportion as a man looks below himself, or downwards, he is a **beast**, and also an image of Hell . . . 8604<sup>2</sup>.

7872. 'From man and even to **beast**' (Ex.xii.12)=their evil cupidities, interior and exterior . . . By 'man' is signified affection of interior good; and by '**beast**,' affection of exterior good. Hence, in the opposite sense, as here, where the first-born of the Egyptians are treated

of, evil affections are signified, or interior and exterior cupidities. That '**beasts**'=good affections, and, in the opposite sense, evil affections, or cupidities, Refs.

8075. 'Every opening of the offspring of a **beast**' (Ex.xiii.12)=all the charity which is of the new birth . . . 'The offspring of a **beast**'=affection of good; thus the good of charity.

8772. Natural good has only natural life in it, which life is not unlike the life of **beasts**, which also are in good when they are gentle; but **beasts** cannot receive spiritual life.

8801. 'Whether **beast** or man, he shall not live' (Ex.xix.13)=that good and truth would lose spiritual life. '**Beast**'=affection of good. Refs.

8890. 'Thou shalt not do any work . . . nor thy **beast**' (Ex.xx.10)=that then there are Heaven and blessedness in each and everything which are in the Internal and the External of man . . . By '**beast**' is signified affection in general.

8902<sup>6</sup>. '**Beasts**'=goods, and affections of good. Refs.

9090<sup>2</sup>. All **beasts** signify such things as are of any affection, or inclination. In the Spiritual World nothing is better known than this; for **beasts** of various kinds often appear there; as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs; also evil **beasts**, as tigers, panthers, bears, dogs, swine, serpents; and also **beasts** which are nowhere visible on the Earth; besides birds of various kinds . . .

9140. All **beasts**, of every genus and species, signify affections; gentle and useful **beasts**, good affections; and fierce and useless **beasts**, evil affections. Refs. When a **beast** is called 'a **beast** of burden-*jumentum*,' it signifies affections merely corporeal, which have little of reason in them . . .

9162. 'When a man shall give to his companion an ass, or an ox, or sheep-*pecudem*, or any **beast**, to keep' (Ex.xxii.10)=truth and good interior and exterior, and everything which belongs to the affections thereof, in the memory. . . '**Beast**'=affection of good and of truth. Refs. 9276.

9190. 'Everyone that lieth with a **beast**' (Ex.xxii.19)=conjunction with the evils of the cupidities of self-love. . . '**Beast**'=good affection with good men, and evil affection with evil men; (Refs.) thus cupidities; here, the cupidities of self-love.

9193<sup>2</sup>. The **beasts** (of the Canaanites)=evil affections.

9231. All **beasts**, in the Word, signify affections and inclinations such as those which appertain to man; gentle and useful **beasts**, good affections and inclinations; but fierce and useless **beasts**, evil affections and inclinations. The reason such things are signified by **beasts**, is that the outward or natural man enjoys similar affections and inclinations, and also similar appetites and senses, to those of **beasts**. But the difference is, that man has an inward man . . . by this, man is distinguished from **beasts**. But the inward man (of merely sensual men) is closed towards Heaven; wherefore they do not see how to make any difference between a man and a **beast**, except that a man can speak.

9255<sup>3</sup>. By **beasts** of various kinds, in the Word, are signified such affections and inclinations as man has in common with **beasts**; and, in the spiritual sense, affections of good and of truth, inward and outward. (Refs.) **Beasts** were therefore made use of in sacrifices according to their signification. Refs. 9280, Refs.

9553<sup>3</sup>. 'The **beast** of the field' (Dan. iv. 12) = those who are in affections of good, and, in the opposite sense, those who are in affections of evil. Refs.

9755<sup>13</sup>. 'A **beast** out of the sea' (Rev. xiii. 1) = what is scientific destroying the truths of faith.

9937<sup>7</sup>. 'The wilderness' = Hell; and the **beasts** with which the Lord fought there, the diabolical crew.

10042<sup>2</sup>. That **beasts**, in the Word, signify goods and evils with man, and also truths and falsities, Refs.

10132<sup>11</sup>. By all the kinds of **beasts** which were sacrificed, something of the Church was signified.

10217<sup>7</sup>. By 'the **beast** out of the sea' (Rev. xiii) is meant the truth of the Church falsified by means of scientific things which are from the world; and by 'the **beast** out of the earth,' is meant the truth of the Church falsified through the literal sense of the Word being applied to favour the evils of the loves of self and of the world.

—<sup>8</sup>. 'To reckon the number of the **beast**' (ver. 18) = to investigate and know these falsified truths of the Church.

10227<sup>5</sup>. 'The **beasts** of the south' (Is. xxx. 6) = those who are within the Church, thus in the light of truth from the Word, but still do not read the Word, except merely for the sake of knowledge, and not for the sake of the uses of life.

10284<sup>3</sup>. What is peculiar to man above **beasts**, is that he can be elevated to Heaven, and to the Lord, by the Lord, and thus be led . . .

10609<sup>2</sup>. By 'the flocks and the herds' (Ps. viii. 7) are signified interior and exterior goods with men, and by 'the **beasts** (of the field),' affections with them.

H. 296(y). The difference between men and **beasts**, is that men can be elevated by the Lord to Himself, and to think of the Divine, to love it, thus be conjoined with the Lord; hence they have eternal life; but not so **beasts**. Refs. N. 278<sup>e</sup>. J. 25(i).

— . **Beasts** are in the order of their life, and are therefore born into what is in accord with their nature . . . Refs.

435. They who have confirmed themselves to the contrary, are wont to think that **beasts** live and feel in a similar way (to men), and thus that they too have a Spiritual . . . But **beasts** have no such Spiritual as that of man; for men, but not **beasts**, have an Inmost, into which the Divine flows, and elevates to itself, and thereby conjoins with itself. Hence man, surpassing **beasts**, can think about God, and about the Divine things which are of Heaven and the Church, and can love God from them and in them, and thus be conjoined with Him, and that which can be conjoined with the Divine cannot be dissipated, but that which cannot be conjoined with the Divine is dissipated. J. 25<sup>o</sup>.

N. 35. By (will and understanding) man is dis-

tinguished from **beasts**, because the understanding of man can be elevated by the Lord, and can see Divine Truths, and in like manner the will, which can perceive Divine Goods; and thus man can be conjoined with the Lord by means of these two faculties which constitute him; but not so **beasts**. Refs.

J. 10<sup>2</sup>. When man is entirely separated from the Divine, he no longer has spiritual life, but only natural, such as **beasts** have . . .

23<sup>3</sup>. Of those in the Christian World who are called intelligent, there are very many who reject from their faith the immortality of their life, believing that the soul of a man is dissipated after death equally as the soul of a **beast**; not perceiving the difference of life between a man and a **beast**; that man can think above himself, about God, Heaven, love, faith, spiritual and moral good, and the like; and thus that he can be elevated to the Divine itself, and be conjoined with Him by means of all these things; but that **beasts** cannot be elevated above their own Natural to think such things; consequently, that their Spiritual cannot be separated from their Natural after death, and live by itself, like the Spiritual of a man; which also is the reason why the life of a **beast** is dissipated with its natural life.

—(i). There is influx from the Spiritual World also into the lives of **beasts**, but general, and not special, as with man. Refs.

58<sup>7</sup>. By 'the scarlet **beast**' (Rev. xvii) is meant the profanation of celestial love.

S. 25. That the spiritual sense would be long unacknowledged, owing merely to those who are in falsities of doctrine . . . is meant in the Revelation by 'the **beast**,' and by 'the Kings of the earth,' who would make war with Him Who sat upon the white horse (xix. 19). By 'the **beast**' (Rev. xvii. 3) are meant the Papists, and by 'the Kings of the earth,' the Reformed, who are in falsities of doctrine. T. 207.

Life 15. The reason a man who is not spiritual can think and speak rationally . . . is that the understanding of man can be elevated into the light of Heaven . . . but the will of man cannot be similarly elevated into the heat of Heaven . . . This makes the difference between a man and a **beast**.

F. 60. By the first **beast** of the dragon (Rev. xiii) is signified faith separated from charity as to the confirmations thereof from the natural man; and by the second, is signified faith separated from charity as to the confirmations thereof from the Word, which are also falsifications of truth.

— . 'Let him that hath intelligence reckon the number of the **beast**' = let those who are in enlightenment make inquiry into the quality of the confirmations of that faith from the Word.

W. 65<sup>2</sup>. The middle things of the animal kingdom are called birds and **beasts** . . .

185<sup>2</sup>. Without Knowledge of these degrees, nothing can be known . . . of any difference of life between men and **beasts**, or of the difference between the more perfect and the more imperfect **beasts**.



[W.] 240. There are two faculties from the Lord with man, by which man is distinguished from **beasts** . . . rationality . . . and freedom . . . P. 16<sup>2</sup>.

255. What the nature of the difference is between the life of a natural man, and the life of a **beast** . . . The difference is, that man has three degrees of the mind . . . But **beasts** have not the two higher degrees, but have only the natural degrees, which, without the higher degrees, are in no capability of thinking about any civil, moral, or spiritual thing; and as their natural degrees are incapable of being opened, and of thereby being elevated into higher light, they cannot think in successive order, but only in simultaneous order, which is not thinking, but acting from knowledge corresponding to their love. And as they cannot think analytically, and see lower thought from any higher thought, they cannot speak, but can only make sounds in accordance with the knowledge of their love. Yet the sensual man is no different from a **beast**, except that he can fill the memory with scientifics, and think and speak therefrom, the ability to do which he derives from a faculty which is proper to every man, of understanding truth if he wills to do so. This faculty makes the distinction. Many, however, by the abuse of this faculty, have made themselves lower than **beasts**. M. 495.

267<sup>e</sup>. This no **beast** can do, because it does not enjoy these faculties; wherefore a **beast** is born into the whole order of its life, and into all the knowledge of its natural love, but not so man.

345. The ultimate Spiritual cannot of itself be separated from its higher [degrees], either with **beasts**, or in earths . . .

351<sup>e</sup>. They think in nature, from nature . . . the same as do they who are in Hell, differing from **beasts** only in having the power of rationality, that is, in being able to understand, and thus think otherwise, if they choose. R. 321.

413. By this faculty (of rationality) . . . man is distinguished from **beasts**.

P. 74. What rationality is and what freedom, which are proper to man, cannot be more clearly known than from a comparison of men with **beasts**; for the latter have no rationality, or faculty of understanding; nor any freedom, or faculty of freely willing; and thus they have no understanding and will; but instead of understanding they have knowledge, and instead of will, affection, both natural; and as they have not those two faculties, they have not thought, but instead of thought they have an inward sight, which makes one with their outward sight by correspondence.

—<sup>2</sup>. In **beasts** there is a marriage of affection and knowledge; the affection with them is of natural good, and the knowledge is of natural truth. Now as with them affection and knowledge act entirely as one, and their affection cannot be raised above their knowledge, nor their knowledge above their affection, but if they are raised, they are both raised together; and as they have not any spiritual mind, into which, or into the light and heat of which, they can be raised; they therefore have not the faculty of understanding, or rationality; nor the faculty of freely willing, or freedom; but they

have mere natural affection with its own knowledge. The natural affection which they have, is the affection of nourishing themselves, of having a dwelling-place, of having offspring, of shunning injury; with all the requisite knowledge of these things. Such being the state of their life, they are not able to think, I will this, or I do not will; I know this, or I do not know; still less, I understand this, and I love this; but they are carried along from their affection by means of their knowledge, without rationality and freedom. Their being so carried along is not from the natural, but from the Spiritual World . . .

75<sup>e</sup>. From these two faculties it is that man can think, and, from thought, speak; in all other things they are not men, but **beasts**; and some of the abuse of these faculties, are worse than **beasts**.

96<sup>4</sup>. **Beasts** have not these faculties (of freedom and rationality). It appears as if **beasts** too could will and understand, but they cannot. It is natural affection, which in itself is desire, with its mate knowledge, which alone leads and moves them to do what they do. There is indeed what is civil and moral in their knowledge, but they are not above it, because they have not a Spiritual which gives a perception of what is moral, and consequent analytical thought of it. They can indeed be taught to do something, but this is only what is natural adding itself to their knowledge, and at the same time to their affection, and is reproduced through either the sight or hearing; but never becomes a matter of thought, still less of reason with them.

136<sup>2</sup>. The Internal can be compelled by the External not to speak evil against the laws of the kingdom, etc. . . . But this Internal is not an Internal properly human, but is an Internal which man has in common with **beasts**, which also can be compelled. The human Internal resides above this animal Internal.

233<sup>12</sup>. When this love (of self) has confirmed such things, it then becomes so blind as not to see otherwise than that man is a **beast**, and that they think alike; nay, that if a **beast** could also speak, it would be a man under another form. If, by means of some persuasion, it should be brought to believe, that something of man lives after death, it is then so blind as to believe that a **beast** does so too . . .

321. He who confirms himself in the appearance that wisdom and prudence are from man and in man as his, cannot see but that otherwise he would not be a man, but either a **beast**, or a statue; when yet it is the other way about. Gen.art.

— . He who confirms . . . that all he thinks and does is from himself . . . becomes like a **beast**.

—<sup>2</sup>. That he who believes that all things he thinks and does are from himself, is not unlike a **beast**, is evident, for he thinks from the natural mind alone, which is common to man with **beasts**; and not from the rational spiritual mind, which is the mind truly human . . . Wherefore also such a man knows no difference between a man and a **beast**, except that a man speaks, and a **beast** makes sounds, and he believes that both die in the same way.

324. With **beasts** there is only one degree of life,

which is like the ultimate degree with man, which is called the Natural . . .

R. 323. 'By the beasts of the earth' (Rev.vi.8)=through concupiscences.

500. 'The beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them' (Rev.xi.7)=that those who are in the internals of the doctrine concerning faith alone, will set themselves in opposition, and attack, these two essentials of the New Church, and will reject them in themselves, and, so far as they can, with others. By 'the beast that ascendeth out of the bottomless pit' are meant those who ascended out of the bottomless pit, and were seen as locusts (Rev.ix.1-12), who were they who are in the internals of the doctrine of faith alone.

567. 'I saw a beast coming up out of the sea' (Rev.xiii.1)=laymen in the Churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation. . . That the subject of the dragon is here continued, is evident from these statements in this chapter; that 'the dragon gave to the beast coming up out of the sea, his power, and throne, and great Power' (ver.2); and that 'they adored the dragon, who gave Power to the beast' (ver.4). And concerning the beast out of the earth, that 'he spake as the dragon' (ver.11); and that 'he exercised all the Power of the first beast before the dragon' (ver.12). The reason it is laymen who are meant by 'the beast out of the sea,' and clergymen who are meant by 'the beast out of the earth,' is that by 'the sea' is signified the External of the Church, and by 'the earth,' its Internal . . . and laymen are in the external things of the doctrine of the Church, and clergymen are in its internal things; wherefore also the beast out of the earth is called 'the false prophet.' 594. E. 774<sup>2</sup>.

—<sup>2</sup>. The reason they were seen as beasts, is that a dragon is a beast, and because a beast in the Word signifies man as to his affections; harmless and useful beasts signify man as to good affections, and hurtful and useless beasts signify man as to evil affections. . . The reason is, that, in the Spiritual World, the affections of man appear at a distance as beasts . . . Moreover, beasts, regarded in themselves, are nothing but forms of natural affections; whereas men are not only forms of natural affections, but also of spiritual ones at the same time.

—<sup>3</sup>. That men as to affections are meant by beasts, Ill.

—<sup>5</sup>. Jesus was not 'with the beasts' (Mark i.13), but with Devils, who are here meant by 'the beasts.'

—<sup>6</sup>. By 'man and beast,' together, are signified man as to spiritual affection and as to natural affection. Ill.

574<sup>2</sup>. By these four 'beasts' (Dan.vii) are described the successive states of the Church, from its first to its last, until it is utterly devastated as to all the good and truth of the Word. Ex.

—<sup>3</sup>. These four beasts were seen by Daniel coming up out of the sea one after another, but the first three beasts were seen by John united into one body . . . The reason is, that in Daniel the successive states of the Church are described by them, but in the Apocalypse

the ultimate state of the Church is described, in which all prior ones are together . . .

578. 'The whole earth wondered after the beast' (ver.3)=that then that faith was received with joy, and made the doctrine of the whole Church; because so they were not servants under the law, but free under faith.

579. 'And they adored the dragon which gave Power unto the beast' (ver.4)=the acknowledgment of the doctrine concerning justification through faith without the works of the law, by the leaders and teachers, who made it strong through its reception by the general congregation.

580. 'And they adored the beast' (ver.4)=acknowledgment by the general congregation, that it is a holy truth, that of himself no one can do a good work, or fulfil the law.

581. 'Who is like unto the beast? Who is able to fight with him?' (Rev.xiii.4)=the superiority of that doctrine to every other, because no one can refute it. . . By 'the beast' is signified the general assemblage, thus the Church; and, abstractedly, its doctrine.

594. 'I saw another beast ascending out of the earth' (ver.11)=the clergy in the Churches of the Reformed, who are in the doctrine and faith of the dragon concerning God and salvation.

596. 'He maketh all the Power of the former beast before it' (ver.12)=that they have confirmed the dogmas which are signified by 'the dragon,' and have been received by the laity, and that, through these, they are strong.

597. 'He causeth the earth, and the inhabitants in it, to adore the former beast, whose plague of death was healed' (ver.12)=that thus it has been established by means of confirmations, that it should be acknowledged as a holy thing of the Church, that as no one can do a good work of himself, and fulfil the law, the sole means of salvation is faith in the righteousness and merit of Christ, Who has suffered for man, and thereby taken away the condemnation of the law.

600. 'He seduceth them that dwell upon the earth by means of the signs which are given him to do before the beast' (ver.14)=that, by means of attestations and proofs, they lead the men of the Church into errors. . . By 'the beast out of the sea,' before which he did the signs, is signified the faith of the dragon with laymen; and by 'the beast coming up out of the earth,' which did the signs, and is elsewhere called 'the false prophet,' is signified the faith of the dragon with clergymen.

601. 'Saying to them that dwell upon the earth, that they should make an image of the beast, which had the wound of a sword and did live' (ver.14)=that they induce the men of the Church to receive as a doctrine, that faith is the only means of salvation, because no one can do what is good from himself, except what is meritorious; and because no one can fulfil the law, and so be saved.

602. 'And it was given to him to give breath to the image of the beast, so that the image of the beast should speak' (ver.15)=that they were permitted to



confirm that doctrine by means of the Word, whereby it is as it were vivified when taught.

[R.]603. 'And causeth that whoever does not adore the image of the beast should be killed' (ver.15)=that they proclaim condemnation against those who do not acknowledge the doctrine of their faith as a holy doctrine of the Church. . . By 'the image of the beast' is signified that doctrine.

606. 'That no one should buy or sell, if he has not the mark, or the name, of the beast, or the number of his name' (ver.17)=that no one should be allowed to teach from the Word, thus not to be installed into the priesthood, be decorated with the laurel of tutorship, be invested with a doctor's cap, and be called orthodox, except he who acknowledges this doctrine, and swears to the belief and love of it; or of that which is in agreement, or of that which is not at variance, with it.

608. 'Let him that hath intelligence reckon the number of the beast' (ver.18)=that he who is in enlightenment from the Lord, is able to Know what the character of the confirmations of that doctrine and faith from the Word is with them.

634. 'If anyone shall adore the beast and his image, and shall receive his mark upon the forehead and upon his hand' (Rev.xiv.9)=him who acknowledges and receives the doctrine concerning justification and salvation through faith alone, confirms it, and lives according to it. 'To adore the beast'=to acknowledge that faith; 'to adore his image,' to acknowledge and receive that doctrine; 'to receive the mark upon the forehead and upon the hand,' to receive that doctrine in love and faith, and to confirm it in the life. . .

660. 'Those who have the victory concerning the beast, and concerning his image, and concerning his mark, and concerning the number of his name' (Rev. xv.2)=those who have rejected faith alone, and its doctrine, and thus have not acknowledged and imbued themselves with its falsities, and have not falsified the Word. By 'the beast' is signified the faith of the dragon with laymen.

675<sup>7</sup>. Then suddenly there appeared a monster rising out of the earth with seven heads, feet like a bear, a mouth like a lion, just like the beast described in Rev.xiii.1,2. . . This apparition took the mitre off the table, stretched out the bottom of it, and placed it on his seven heads; then the earth yawned beneath his feet, and he sank down into Hell.

679. 'On the men who had the mark of the beast, and who adored its image' (Rev.xvi.2)=with those who live faith alone, and receive the doctrine thereof.

694. 'The fifth Angel poured out his vial upon the throne of the beast' (Rev.xvi.10)=influx from the Lord into their faith. . . By 'the beast' is signified faith alone. Refs.

701. 'Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet' (Rev.xvi.13)=something perceived from the theology founded on the doctrine of a Trinity of Persons of the Divinity, and upon the doctrine of justification through faith alone without the works of the law. . . By 'the beast out of the sea,' which is here meant, are

signified the men of the external Church who are in that acknowledgment and faith; by 'the false prophet' are signified the men of the internal Church, who teach theology from those doctrines. The false prophet has not before been mentioned, but the 'beast out of the earth' is now so called. . .

723. 'I saw a woman sitting upon a scarlet beast, full of names of blasphemy' (Rev.xvii.3)=that religiosity upon the Word profaned by them. . . By 'the scarlet beast' is signified the Word; and by 'full of names of blasphemy' is signified entirely profaned.

—<sup>2</sup>. That by 'the scarlet beast' is signified the Word as to Divine celestial truth, at first thought appears far-fetched and strange, nay, absurd, because it is called 'a beast'; but by 'a beast,' in the spiritual sense, is signified natural affection, and it is predicated of the Word, of the Church, and of man. Refs. and Ill.

733. 'The beast which thou sawest was, and is not' (ver.8)=the Word with them, acknowledged as holy, and yet really not acknowledged. By 'the beast' is signified the Word.

735. 'And they that dwell upon the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they see the beast which was, and is not, and yet is' (ver.8)=the amazement of those who are of that religiosity, of all who have striven for dominion over Heaven and earth from the institution of it, that the Word, although so greatly rejected, still exists.

739. 'The beast which was and is not, he is the eighth, and is of the seven, and goeth into perdition' (Rev.xvii.11)=that the Word, treated of before, is Divine Good itself, and that it is Divine Truth, and that it is taken away from the laity and the common people, lest the profanations and adulterations effected in it by the leading men should appear, and cause their withdrawal. By 'the beast which was and is not' is signified the Word. 740<sup>2</sup>.

741. 'They receive Power as Kings one hour with the beast' (ver.12)=that the Word is strong with them, and they, through the Word, as if they were in its Divine Truths.

746. 'The ten horns which thou sawest upon the beast, these shall hate the harlot' (ver.16)=the Word as to power from Divine Truths with the Protestants, who have completely rejected from themselves the yoke of the papal dominion.

749. 'To be of one mind, and to give their kingdom unto the beast' (Rev.xvii.17)=to judge and conclude unanimously that they would acknowledge the Word, and found the Church upon it. By 'the beast' is signified the Word.

833. 'I saw the beast, and the Kings of the earth, and their army, gathered together to make war with Him Who sat upon the horse, and with His army' (Rev.xix.19)=that all the interiorly evil, who have professed faith alone, with the leading men and their adherents, will attack the Divine Truths of the Lord in His Word, and will infest those who will be of the Lord's New Church. By 'the beast' are signified those who are in the religiosity concerning faith alone.

(Refs.) That it is only those who are interiorly evil, and have professed that religiosity, will be seen below.

834. 'The **beast** was taken, and with him the false prophet, who did signs before it, by which he led astray those who receive the mark of the **beast**, and adore its image' (Rev.xix.20)=all those who have professed faith alone, and been interiorly evil, both the laity and common people, and the clergy and learned, who, by means of reasonings and provings that faith alone is the sole means of salvation, have brought others to receive that faith, and to live according to it. By 'the **beast**' is here meant the **beast** out of the sea; and by 'the false prophet,' the **beast** out of the earth . . . By the **beast** out of the sea are meant the laity and common people who are in the religiosity concerning faith alone; and by the **beast** out of the earth, the clergy and the learned who are in that religiosity . . .

864. 'The Devil that deceiveth them was cast into the lake of fire and brimstone, where the **beast** and the false prophet are, and shall be tormented day and night for ever and ever' (Rev.xx.10)=those who were in evils as to life and in falsities as to doctrine, cast into Hell, where they are inwardly continually infested to eternity by the love of their own falsity, and the cupidities of their own evil. . . By 'the **beast** and the false prophet' are signified those who are in faith alone in both life and doctrine, both unlearned and learned; by 'the **beast**,' the unlearned; and by 'the false prophet,' the learned.

926. See FALSE PROPHET at this ref.

—<sup>2</sup>. I prayed to the Lord . . . and instead of the woman, I saw an image hanging in that house, whose head was like a dragon, its body like a leopard, and its feet like a bear, thus like 'the **beast** out of the sea.'

M. 133. Why man is not born into the knowledge of any love, while **beasts** and birds, both noble and ignoble, are born into the knowledges of all their loves. Ex.

—<sup>2</sup>. The natural world . . . in which there exist, not representative, but real **beasts**.

134<sup>4</sup>. (Those from the south) added, that **beasts** are born into natural loves, and consequently into the knowledges corresponding to them; yet still they do not at all know, think, understand, and possess wisdom from knowledges; but are carried along by their loves through them, almost as blind people are through the streets by dogs; for, as to understanding, they are blind; or rather, like sleep-walkers, who, from blind knowledge, while the understanding is put to sleep, do what they do. I.15<sup>7</sup>.

151a<sup>3</sup>. What news from the earth? They said, This is new, that men like **beasts** have been found in the woods, or **beasts** like men . . . from which some of the learned among us have divined, and some have formed conclusions, concerning the state of man relatively to that of **beasts**. . . 1. From his nature, and also from birth, a man is more senseless, and consequently is lower, than a **beast**. 2. He is capable of receiving instruction because he learned to make articulate sounds, and so to speak, and thereby began to bring thoughts forth . . . until at last he could educe the laws of society; many of which, however, are impressed on **beasts** from their

birth. 3. **Beasts** have rationality equally with men. 4. Wherefore, if **beasts** could speak, they would reason on every subject as cleverly as men; a proof of which is, that they think from reason and sagacity equally with men. T.692.

230. According to the deficiency and loss of marriage love, a man approaches the nature of a **beast**. Gen.art.

— . In proportion as a man is in what is opposite to marriage love, he is natural, and a merely natural man is like a **beast** as to cupidities, appetites, and their delights; with the sole difference, that he has the capacity of elevating the understanding into the light of wisdom, and also the capacity of elevating the will into the heat of heavenly love; these capacities are taken away from no man; wherefore a merely natural man . . . lives after death.

233. The Angel replied, They are not **beasts**, but **beast** men. (Confirmers.) T.334.

350. It is known that a man is born lower than a **beast**. All **beasts** are born into the knowledges corresponding to their life's love. Des.

378. There is also a jealousy with **beasts** and birds. Gen.art.

I. 15. It is entirely otherwise with **beasts**. Gen.art.

— . **Beasts** have not will and understanding, but merely an image of both, which the learned call an analogue.

—<sup>2</sup>. A **beast** is a **beast** because its desires carry it along to do what it does . . . A **beast** is a **beast** by this, that its understanding is under obedience to its will.

—<sup>3</sup>. Wherefore, they who think from the lusts of the will are likened to **beasts**, and also, in the Spiritual World, appear at a distance as **beasts**. They also act in the same way, with the sole difference, that they can act otherwise if they choose.

—<sup>4</sup>. In a word, the will and understanding with **beasts** always cling together, and as the will in itself is blind, for it is of heat and not of light, it makes the understanding blind too; hence a **beast** does not know and understand what it is doing; and yet it acts, for it acts from influx out of the Spiritual World, and such action is instinct.

—<sup>5</sup>. It is believed that a **beast** thinks from the understanding what it does. Not one whit; it is carried into action solely from the natural love which is in it from creation, with the aid of the sense of its body.

—<sup>6</sup>. The reason **beasts** act according to the laws of order inscribed on their nature, and some of them, as it were morally and rationally . . . is that their understanding is blind obedience to the desires of their will; consequently, they cannot pervert these things by means of perverse reasonings, as men can. . . By the will and understanding of **beasts** is meant an analogue and image of these [faculties].

—<sup>8</sup>. Hence it is evident, how greatly they are deluded, who believe that **beasts** enjoy rationality, and only differ from men in their outward shape, and in not being able to utter the rational things they have stored up within them; from which they conclude . . . that if a man lives after death, a **beast** will also do so; and that if a **beast** does not live after death, neither will a man do so . . .



T. 13<sup>e</sup>. (Such) not only believe themselves to be like **beasts**, but also become like them. Des.

34<sup>2</sup>. If he then closes the highest natural degree . . . he becomes, as to love, like a **beast** of the earth ; but if he closes the middle natural degree . . . he becomes, as to love, like a fox, and as to understanding, like a bird of evening ; but if he also closes the ultimate natural degree as to its Spiritual, he becomes, as to love, like a wild **beast**, and as to the understanding of truth like a fish.

64<sup>e</sup>. There is such a presence before both the intellectual and the bodily sight of man, because his spirit sees through his eyes ; but no **beast** has it, because they have not any spiritual sight.

69. In proportion as (the human mind) is carried down into the lower degrees, it is carried into the foolish light of Hell, and is not a man, but a **beast** . . . A **beast** therefore stands on its feet in a position parallel with the earth, and looks thither with its whole countenance, nor can it without difficulty raise it up to heaven.

160<sup>7</sup>. Although these men are styled Christians, they are neither men, nor **beasts**, but men **beasts** . . .

328. The concupiscences of the flesh . . . separated from the . . . affections . . . of the spirit, are just like the concupiscences of **beasts** . . . Wherefore, in proportion as anyone indulges the concupiscences of the flesh, he is a **beast** and a wild **beast**.

335. They were disputing about connate ideas, as to whether men have any, as **beasts** have.

—<sup>2</sup>. Suddenly an angelic Spirit stood in the midst of them, and, speaking with a loud voice, said, There are not any connate ideas with men, and neither are there any ideas with **beasts** . . .

—<sup>3</sup>. He said, (further), You believe that **beasts** have connate ideas, and this you infer from the fact, that their acts appear as if they were from thought, and yet they have not one whit of thought, and what is not from thought cannot be called ideas. Examps.

—<sup>6</sup>. I will tell you the source of a brute's acts. Every **beast**, bird, fish, reptile, and insect, has its own natural sensual and corporeal love, the seat of which is in its head, and the brains within. Through the brains the Spiritual World inflows immediately into the senses of their bodies, and, through these, determines their acts ; which is the reason why the senses of their bodies are far more exquisite than human ones. This influx out of the Spiritual World is what is called instinct, being so called, because it exists without the medium of thought. There are also some accessories of instinct derived from habit. Their love, however . . . is solely for the sake of nourishment and propagation ; and not for the sake of any knowledge, intelligence, or wisdom . . .

417. There are **beasts** which have faces like human ones ; but these **beasts** enjoy no faculty of understanding, or of doing anything from understanding ; but act from instinct, which is excited by their natural love. The difference is, that a **beast** sounds the affections of its love, but a man speaks them . . . ; also that a **beast** looks to the earth with its face bent down, but a man looks to the heavens with his face erect . . .

473. It appears as if **beasts** also possess created life in them, but this is a similar fallacy ; for they are organs created to receive light and heat from the natural world and from the Spiritual World at the same time ; for each species is a form of some natural love, and receives light and heat from the Spiritual World mediately through Heaven and Hell ; gentle **beasts**, through Heaven ; and fierce ones, through Hell. Man alone receives light and heat . . . immediately from the Lord. This is the difference.

478<sup>3</sup>. There is also freedom with **beasts**, birds, fishes, and insects, but these are carried along by the senses of their bodies, with excitation of appetite and pleasure . . . 491.

480. I say no more than a statue, and not than a **beast**, because the latter breathes from natural free-will ; but man, from free-will in natural, and at the same time, in spiritual things ; for man is not born as a **beast** is, a **beast** being born with all the ideas which are attendant upon its natural love, with such as belong to nourishment and prolification . . .

502<sup>e</sup>. Without free-will, man could not be created, nor even a **beast**, bird, or fish ; but **beasts** are solely in natural free-will . . .

504<sup>7</sup>. Reciprocal conjunction with God causes man to be man, and not a **beast**.

564<sup>2</sup>. He who becomes rational and moral from the world, and not also from Heaven . . . is inwardly a **beast**, nay, a wild **beast** . . .

566. As to the natural man, man is like a **beast**, he receives the image of a **beast** through the life ; wherefore, in the Spiritual World, **beasts** of every kind, which are correspondences, appear around such. For, regarded in itself, the Natural of man is merely animal, but because a Spiritual is superadded to it, it can become a man, and even if it does, not, from the capability of so doing, it can counterfeit a man, but still it is a **beast** speaking.

574. Regarded in himself, as to his nature, a natural man does not differ one whit from the nature of **beasts** ; he is similarly ferine ; that is to say, as to the will. But he differs from **beasts** as to the understanding ; this can be raised above the concupiscences of the will, and not only see, but also govern them. Hence it is that man can think from the understanding, and, from thought, speak ; which **beasts** cannot do . . .

588<sup>3</sup>. Unless the understanding could be perfected separately, and the will through it, man would not be man, but a **beast** . . .

612. Because, as to the interiors of his mind, man is born spiritual, differently from **beasts** . . .

760. That on this Earth there have been, in general, four Churches . . . may be evident from Daniel, where these four Churches are described by . . . 'the four **beasts** coming up out of the sea' (vii). 761.

D. 27 (Index). Evil Spirits are much more insane than **beasts**, because, by means of reason, they act against order.

39, 40 (Index). Man is lower than a **beast** ; of himself he does not know the laws of order and of society, but

learns them, and seizes upon falsities as truths, differently from beasts; wherefore he has to be regenerated.

167 (Index). **Beasts** are ruled by a general life flowing forth from the order of the activities of Spirits and Angels, consequently by influx; but every man is ruled through Spirits.

413. There are three kinds of men and of Souls. The first kind, which are the most numerous and common, are like wild beasts, that is, contrary to order. The second kind are indeed in agreement with order . . . but only from a certain lower source; they still look downwards, like the **beasts** of the earth; they can do works, as it were, of charity, yet have regard to worldly things; thus they are those who are not of the faith in God Messiah; gentiles of a good nature may be referred to these . . . The third kind are heavenly . . .

640<sup>e</sup>. They are among the stars of the dragon, and should rather be called the Babylonish **beast**, treated of in the Apocalypse.

1269. (This spirit) was of such a character, that all the reasons which were advanced were of not the slightest avail; they did not enter into his perception, but were as nothing. Perceiving this, I perceived that he was not like a man . . . but like a **beast**.

1914. When those who are in Heaven perceive in the ideas of anyone what is undelightful, shocking, wicked, it is at once perceived by either a spiritual representation, or a spiritual idea; when, by a continuous spiritual representation, there is then formed therefrom, in the Spiritual World, some species of **beast**, wild beast, or insect, with its appropriate form, colour, size, entirely according to the representative idea which thus falls into the World of Spirits.

2209 (Index). **Beasts** know the way in a marvellous manner . . . and if man were in order, he would know greater things than these.

2376-2379 (Index). Man cannot live without Spirits, because he lives contrary to order; it is otherwise with **beasts**, all of which live according to the order of nature.

2543. The body . . . is nothing, for every **beast** and wild beast, nay, every small insect, has a more skilfully formed and perfect body than man, more perfect organs of smell, taste, sight, etc. Des.

2674. They can reason, and understand what is true and good, which is given to man above **beasts** . . .

2675. *Qui sodomiae peccatores sunt*, have believed . . . that they are just like **beasts**, and would so die, wherefore they have nothing intellectual, although they can reason. In the other life they are treated most miserably . . .

3550. They who rose up through the right foot were such as the lowest of the common people, who pass their time in the forests, hardly otherwise than wild *beasts-ferae bestiae*; and they would be **beasts**, if they were not endowed with the capability of thinking, by which alone they are distinguished from wild beasts. But those who ascended through the left foot, so cold, were also from the same sort of the lowest people, who had entirely denied the life after death, and believed that they were as **beasts**, and would so die . . .

3818. What the difference is between **beasts** and men. Gen. art.

— . Whatever **beasts** do is natural, because their ends are terminated in natural things. It appears as if **beasts** derive something also from what is spiritual and celestial . . . but it is not so.

3819. **Beasts** are not skilled in the arts and sciences . . . still they are in them, in fact, in their deepest secrets; and from nature they know much more than man, by means of all his arts and sciences. (Spiders, bees, etc.) These are the scientifics which brutes know . . . Wherefore sciences and things of art are such things as man has in common with **beasts** . . . 4059, Ex.

3820. But it is the prerogative of man over **beasts**, to be able to think, and to view those things which are higher or more interior . . . which **beasts** cannot do . . . If man's ends do not have regard to those things which are of spiritual and celestial life . . . he can have no other life than that which a **beast** has, for the ends show the quality of the life . . . Wherefore unless the Lord took pity on them, and gave them the capability of understanding, they would be dissipated as the brutes are.

4705 (Index). **Beasts** in the Spiritual World are appearances from the thoughts which proceed from the reigning love.

5589<sup>e</sup>. Speech, with men, is discrete and articulate, because they are intellectual; with **beasts** it is continuous. Ex.

E. 152<sup>2</sup>. With **beasts** also, their interior life, which is also called their soul, exercises sensation in the same way through the external organs of the body; but with this difference, that it does not do so rationally, as with man, thus not from such an understanding and will as those of man.

175<sup>14</sup>. 'The **beasts** of the field which brought forth under the branches' (Ezek. xxxi. 6) = affections of good. 1100<sup>6</sup>.

304<sup>10</sup>. By 'beasts and birds' (Jer. xii. 4) are signified affections of good and of truth.

316<sup>15</sup>. By 'the **beast** coming up out of the sea' (Dan. vii.) is signified self-love . . . here, the love of exercising command over Heaven and earth . . .

329<sup>11</sup>. 'To make a covenant with the **beast** of the field, and with the bird of the heavens' (Hos. ii. 8) = with affections of good, and with spiritual truths . . . 357<sup>30</sup>.

386<sup>9</sup>. 'To cut off man and **beast**' (Ezek. xiv. 21) = all spiritual and natural affection. 388<sup>20</sup>.

388<sup>22</sup>. In various places in the Word, 'wild **beast**' and '**beast**' are mentioned together; by 'wild **beast**' is signified affection of truth; and by '**beast**,' affection of good.

—<sup>31</sup>. When 'wild **beast**' and '**beast**' are both mentioned . . . by 'wild **beast**' is signified the affection, or love, of falsity; and by '**beast**,' the affection, or love, of evil; or, in the opposite sense, by 'wild **beast**,' the affection, or love, of truth; and by '**beast**,' the affection, or love, of good. But when 'wild **beast**' only is mentioned, or '**beast**' only, by 'wild **beast**' is meant affection of both falsity and evil; and, in the opposite sense, affection of both truth and good; but by '**beast**,'



affection of evil and consequently of falsity; and, in the opposite sense, affection of good and consequently of truth.

[E.] 403<sup>7</sup>. By 'beasts of the field' (Joel ii. 22) are not meant the beasts of the field, but affections of good in the natural man; hence, those with whom these affections are. 405<sup>30</sup>.

418<sup>8</sup>. By the 'four beasts' (Dan. vii.) are signified evils of every kind.

433<sup>25</sup>. 'To sow the house of Israel and the house of Judah with the seed of men, and the seed of beast' (Jer. xxxi. 27) = to reform those who are of the new Church by means of the truths and goods which are of intelligence and affection. . . 'beast' = the good of affection.

503<sup>4</sup>. By 'beast,' and 'flocks-pecora,' (Ps. lxxviii. 48) are signified evil affections, or cupidities, originating from evil love.

507<sup>7</sup>. By 'beast,' in the Word, is signified affection of the natural man, and which has scientific truth for its food and nourishment.

513<sup>8</sup>. By 'the beast of the earth,' or 'of the field,' is meant the Voluntary of man; by 'the bird of the heaven,' his Intellectual; and by 'the fish of the sea,' his Scientific. III.

552. All the affections and derivative thoughts of man are represented in the Spiritual World by various beasts of the earth, and birds; and are presented to view in corresponding forms; and the beasts, there, which are represented according to the affections of the Spirits from whom they are, appear similar to the beasts in our world; but sometimes, with successive change and variety, approaching to forms made up from other beasts; besides their being clothed and decorated with various insignia. . .

556<sup>5</sup>. By 'the beast out of the sea' (Dan. vii.) is meant the love of dominion, which holy things are made to serve as means; and by the 'four beasts' are signified its successive increases. Ex. 650<sup>68</sup>. 697<sup>5</sup>.

584<sup>4</sup>. By 'the plague of every beast' (Zech. xiv. 15) is signified the loss of every affection of good.

587<sup>17</sup>. As . . . without the Spiritual, man is not man, he was driven out from man, and 'became as a beast' (Dan. v. 21).

—<sup>19</sup>. The reason that idolatrous nations adored the images . . . of various beasts, birds, and reptiles, was that they knew from the ancients that they signified celestial and spiritual things; as that beasts signified affections; birds, thoughts therefrom; reptiles and fishes, the same in the sensual natural man.

610<sup>4</sup>. By the 'fourth beast' (Dan. vii. 25) is meant the evil which was about to fully vastate the Church. . .

617<sup>28</sup>. As beasts signify affections; some good, and others, evil affections. . . some beasts were to be eaten, and others were not to be eaten. Ex.

629<sup>6</sup>. By 'men and beasts' (Zech. ii. 4) are meant those who are in intelligence, and in the good of life thence derived. . . By 'beasts' are meant those who are in the natural affection of good, and thence in the good of life.

650. 'The beast that ascendeth out of the bottomless pit shall make war with them' (Rev. xi. 7) = an assault by infernal love. 'Beast' = the affection of the natural man in both senses. Fully III.

—<sup>3</sup>. It is self-love which is here specifically meant by 'the beast that ascendeth out of the bottomless pit.'

—<sup>4</sup>. The reason natural affections are signified by 'beasts,' is that these affections are exactly like the affections of beasts; consequently, the man who does not become imbued with spiritual affections through the goods and truths of Heaven, differs but little from beasts; for to man, above beasts, there is superadded the faculty of spiritually thinking and thence of willing. . . But if this faculty is not vivified through Knowledges of truth and good, and afterwards, through faith, and the life of faith, he is no better than beasts, except merely that he is able to think and speak from this higher faculty.

—<sup>5</sup>. As the natural affections of man are signified by beasts, when these affections are presented to view in the Spiritual World in a corresponding form of animals, they appear exactly in the forms of various beasts, as lambs, sheep, goats, kids, he-goats, bullocks, oxen, cows; and also as camels, horses, mules, asses; and again as bears, tigers, leopards, lions, besides dogs, and serpents of many kinds. But such are only appearances of affections which appertain to Spirits. When they appear, it is also known there, not only that they are from this source, but also from what Spirits. Moreover, as soon as the affections cease in them, so do the appearances.

—<sup>6</sup>. By 'the beasts of the fields' (Ps. viii. 7) are signified affections of the natural man. 1100<sup>4</sup>.

—<sup>9</sup>. A careful distinction is made in the Word between 'beasts' and 'wild beasts;' and by 'beasts' are signified the affections of the natural man which are of his will; and by 'wild beasts,' the affections of the natural man which are of his understanding.

—<sup>10</sup>. 'Jehovah maketh grass to germinate for the beast, and herb for the ministry of man' (Ps. civ. 14) = the instruction and nourishment of the natural and the spiritual man by means of truths from the Word. . . By 'grass' is signified the truth of the natural man, which is scientific truth; by 'the beast,' the affection of it which wills to be instructed and spiritually nourished.

—<sup>11</sup>. That then every good affection of the natural man will remain with them, is signified by 'their beast not decreasing' (Ps. cvii. 38).

—<sup>12</sup>. 'Praise Jehovah, whales and all deeps, wild beasts and every beast, the reptile, and every bird of wing' (Ps. cxlviii. 7, 10) . . . 'Wild beasts,' and 'beasts' = the affections of the natural man, both those which are of his understanding, and those which are of his will. 1100<sup>2</sup>.

—<sup>13</sup>. 'Jehovah . . . Who giveth to the beast its food' (Ps. cxlvii. 9) . . . By 'the beasts' are signified the affections of the natural man, which long to be nourished (by Knowledges from the Word).

—<sup>15</sup>. 'Thou preservest man and beast, O Jehovah' (Ps. xxxvi. 6). By 'man and beast' are signified the interior affection which is spiritual, whence comes in-

telligence, and the exterior affection, which is natural, whence comes knowledge corresponding to intelligence.

—<sup>16</sup>. Like things are signified by 'man and beast' in the following passages. (Fully Ill.) In these passages, by 'man and beast' are signified the Interior, or Spiritual, and the Exterior, or Natural; thus by 'man,' the spiritual affection of truth from which comes all intelligence; and by 'beast,' natural affection corresponding to spiritual. The reason the Exterior, or Natural, is signified by 'beast,' is that as to his external or natural man, man is nothing but a beast, for he enjoys like cupidities, pleasures, appetites and senses; so that, as to these things, man is just like a beast, wherefore the natural man may be called the animal man . . .

—<sup>18</sup>. As the spiritual and the natural man are signified by 'man and beast,' it is recorded in the history of the Creation, in Genesis, that the beasts and man were created on the same, that is, the sixth day, and afterwards that to man was given dominion over the beasts . . .

—<sup>19</sup>. (Adam) gave names to every beast, and to the bird of the heavens, and to every wild beast of the field' (Gen.ii.19). 'To give a name,' in the spiritual sense, = to know the quality of a thing; thus here, what were the qualities of all the affections, cupidities, pleasures, appetites, as well as of the thoughts and inclinations, of the natural man; and how they might be in agreement and correspondence with the affections and perceptions of the spiritual man . . .

—<sup>20</sup>. As by 'man,' in the Word, is properly signified the inward, or spiritual man; and by 'beast,' the outward, or natural; by God's command, all beasts and birds were brought with Noah into the ark (Gen.vii.1-9) . . . By the 'beasts' brought with Noah into the ark are meant affections of the natural man which correspond to spiritual affection, and which belonged to the men of that Church.

—<sup>21</sup>. As by 'man' is signified the inward spiritual man, and by 'beasts,' the outward, or natural, and by 'Egypt,' the natural man separated from the spiritual, which is utterly destroyed, and is no longer man, but a beast; when the Exodus from Egypt is treated of, it is recorded that 'Jehovah caused it to rain hail, mingled with fire, and it smote everything that was in the fields, from man even to beast' (Ex.ix.22-25) . . . Also that 'Jehovah smote all the first-born in the land of Egypt, from man even to beast' (Ex.xii.29). But among the Sons of Israel, on the other hand, by whom was represented the Church, it was commanded that 'they should sacrifice to Jehovah all the first-born of man and of beast' (Num.xviii.15).

— . As these things were represented by 'man and beast;' from a holy rite in use in the Ancient Church, 'the King of Nineveh proclaimed a fast, and commanded that no man or beast should taste or drink anything, and that man and beast should be covered with sackcloth' (Jon.iii.7,8).

—<sup>22</sup>. As by 'beasts' are signified affections, in both senses, it was forbidden to make a figure of any beast' (Deut.iv.17) . . . For if they had (done so) they would have worshipped them.

— . This also was the reason why the Egyptians . . . made for themselves figures of beasts, as of calves,

serpents, and many others; originally . . . for the sake of the signification.

—<sup>24</sup>. As beasts signified various things of the natural man, it was sometimes commanded that when they gave cities and regions to the curse, they should also slaughter the beasts; because the beasts represented the evil and profane things which appertained to the men who were given to the curse.

— . As all species of beasts signified various things which appertain to the men of the Church, laws were laid down concerning beasts, as to what were to be eaten, and what were not to be eaten (Lev.xi). Those which were to be eaten signified goods, and those which were not to be eaten signified evils (Lev.xx.25,26).

—<sup>25</sup>. From what has been said, it may be seen why it is that sacrifices of various kinds of beasts were permitted . . . Hence it was that the beasts for the sacrifices were varied according to the reasons for which they were offered.

—<sup>30</sup>. By 'the beast of the field which had shade under it,' and by 'the birds of the heavens which dwell in its branches' (Dan.iv.12) are signified affections of good, and thoughts and perceptions of truth therefrom.

—<sup>38</sup>. 'The beast of the field maketh its cry unto Thee' (Joel.i.20)=the grief of those who are in natural affection, and thence in longing for Knowledge of truth and of good. 730<sup>13</sup>.

—<sup>39</sup>. 'Fear not, beasts of My fields' (Joel ii.22) . . . By 'beasts of His fields' are meant those who are affections of good, and long for instruction from the Word. 'Beasts'=those who are in affections of good of the natural man; and 'fields'=doctrinal things from the Word.

—<sup>42</sup>. 'Beast' (Zech.xiv.15)=affection of the natural man; and 'the plague of the beast,' the hurting and destruction of that affection.

—<sup>43</sup>. By 'the beasts and the bird which shall be consumed' (Jer.xii.4) are signified affections of good, and thoughts of truth thence derived. 1100<sup>14</sup>.

—<sup>44</sup>. By 'bird and beast' (Is.xviii.6) are signified thoughts of truth and affections of good, both rational and natural. 1100<sup>15</sup>.

—<sup>50</sup>. In the opposite sense, 'beasts'=evil affections, which are the cupidities of adulterating and destroying the goods of the Church; and 'wild beasts,' the cupidities of falsifying, and thus destroying, the truths of the Church. Ill.

—<sup>63</sup>. 'Give not the soul of the turtle dove unto the beast' (Ps.lxxiv.19)=give not spiritual good to those who are in cupidities of evil.

—<sup>64</sup>. By 'the devastation of the beasts which shall dismay' (Hab.ii.17) is signified the destruction of truths through cupidities of evil.

—<sup>65</sup>. By 'the tooth of beasts' (Deut.xxii.24) is signified the Sensual as to cupidities of evil.

—<sup>66</sup>. 'Behold every form of reptile and of beast, an abomination' (Ezek.viii.10.) By these things, which were shown to the prophet, are signified the direful cupidities and falsities in which the Israelites were . . .

—<sup>67</sup>. As wild beasts and beasts signified goods of the understanding and goods of the will, which are of the affections; and representative . . . figures were made by the ancients who knew correspondences . . . which their



descendants worshipped . . . wild beasts and **beasts** became idols, as is evident in Is.xlvi.1. 811<sup>15</sup>.

[E. 650.] By 'the **beasts of the south**' (Is.xxx.6) are signified adulterations of good and falsifications of truth, whence originate every kind of evils and falsities with those of the Church who are solely in external things; they are called '**beasts of the south**,' because they are able to be with those who have the Word.

—e. By 'the **beasts** the Lord was with' (Mark.i.13) are not meant **beasts**, but Hells, and evils rising up therefrom. 730<sup>41</sup>.

651. That affections of the natural, separated from the affections of the spiritual man, which are evil cupidities of every kind originating from infernal loves, would destroy them, is signified by 'the **beast** that ascendeth out of the bottomless pit' (Rev.xi.7).

654<sup>41</sup>. By 'the **beasts of the south**' (Is.xxx.6) are signified cupidities which are from the natural man, putting out the light which the man of the Church will have from the Word.

695<sup>12</sup>. By '**beast**' (Zech.viii.10) is signified the affection of natural good.

701<sup>21</sup>. By '**beast**' (Gen.ix.10) is signified affection of good; by 'wild **beast**,' affection of truth; by 'bird,' what is of thought, and by 'creeping thing of the earth,' what is scientific, and which lives from those affections.

710<sup>34</sup>. As by **beasts** are signified affections; by **beasts** from the herd, exterior affections, and by **beasts** from the flock, interior affections, the first-born of them were sanctified. (Ex.xiii.11-15; etc.).

724<sup>28</sup>. That all spiritual and natural truth will be destroyed, and that all the intelligence and knowledge of truth will consequently perish, is signified by, 'I will cut off from her man and **beast**' (Ezek.xiv.19).

725<sup>8</sup>. As only falsities fight against truths and goods, and destroy them, and not evils without falsities; the women, little children, and **beasts**, by which, with the nations, were signified evils, were not smitten (Deut.xx.14); for evils can be tamed, amended, and reformed by means of truths.

768<sup>4</sup>. By 'the seed of man' (Jer.xxxi.27) is signified spiritual truth, from which man has intelligence; and by 'the seed of **beast**' is signified natural truth, from which man has knowledge, and according to it, life; both from affection of good. . . '**Beast**'=natural affection.

774. 'I saw a **beast** coming up out of the sea' (Rev.xiii.1)=reasonings from the natural man which confirm the separation of faith from life. 'A **beast** coming up out of the sea'=those things which are of the natural man; for by '**beasts**,' in the Word, are signified the affections of the natural man in both senses. 780. 782.

780<sup>9</sup>. By 'the four **beasts** coming up out of the sea' (Dan.vii) is described the successive vastation of the Church. 781<sup>13</sup>.

787. 'To wonder after the **beast**' (Rev.xiii.3), when predicated of the disagreement of the Word being apparently removed through invented conjunctions of works with faith,=acceptance by the more learned, and reception by the less learned.

789. 'They adored the dragon which gave Power to

the **beast**' (ver.4)=the acknowledgment of salvation and justification through faith alone, fortified and strengthened through these invented methods of conjunction, and consequently received for doctrine. . . 'The Power of the **beast** from the dragon'=the fortification and strengthening of that dogma through invented conjunctions of faith with works.

790. 'And they adored the **beast**' (ver.4)=the acknowledgment of the reasonings by means of which the disagreement with the Word is apparently removed.

791. 'Who is like unto the **beast**?' (ver.4)=a confession that nothing is more true.

794. By 'the **beast**' are meant those who, by means of reasonings, separate faith from life, and they who do this, destroy the goods of the Word.

815. 'I saw another **beast** coming up out of the earth' (Rev.xiii.11)=confirmations from the sense of the letter of the Word in favour of faith separated from life, and consequent falsifications of the truth of the Church. 816.

— The reason that by the former **beast** are signified reasonings from the natural man, is that by 'the sea,' from which that **beast** came up, is signified the Natural of man; but the reason that by this '**beast**' are signified confirmations from the sense of the letter of the Word, is that by 'the earth,' from which it came up, is signified the Church where the Word is.

— The reason falsifications of the Word are also signified by this '**beast**,' is that the Word can never confirm a false dogma, unless it is falsified. . .

817<sup>13</sup>. Various **beasts** appear in the Spiritual World, but they are not such **beasts** as are in our world, that is, **beasts** which have been born; but they are correspondences of the affections and derivative thoughts of Spirits and Angels; wherefore as soon as those affections and derivative thoughts are varied and cease, they vanish out of sight.

819. 'He maketh all the Power of the former **beast** before it' (ver.12)=the connexion from the natural man with the sense of the letter of the Word, through which the religion of faith separated is strengthened. Ex.

821. 'He causeth the earth and the inhabitants in it to adore the former **beast**' (ver.12)=whence those in the Church who are in falsities and derivative evils, acknowledge at heart the agreement. . . 'The former **beast**,' here, =the agreement of the reasonings with the sense of the letter of the Word; because by this '**beast**' are signified confirmations therefrom. . .

826. 'He seduceth them that dwell upon the earth by means of the signs which are given him to do before the **beast**' (ver.14)=the persuading of those who are of the Church that they are truths, by means of attestations from the Word conjoined with reasonings from the natural man. . . 'The **beast**' who did the signs=confirmations from the sense of the letter of the Word; and 'the **beast**' before which the signs were done=reasonings from the natural man, here, therefore, the conjunction of confirmations from the Word with these reasonings is signified, and when they are conjoined, they become attestations and persuadings; for reasonings in spiritual things from the natural man are not effective before the

world, but when they are confirmed from the Word, they are effective . . .

827. 'Saying to them that dwell upon the earth, that they should make an image of the **beast**' (ver. 14)=an established regulation that such things should be wholly taught in the Church. . . 'An image of the **beast**'=the doctrine of faith separate from good works, and worship thence derived, confirmed from the sense of the letter of the Word by means of reasonings from the natural man . . .

831. 'It was given to it to give breath to the image of the **beast**' (ver. 15)=that through conjunction with the Word, there was something of spiritual life in it. . . 'The image of the **beast**'=the doctrine of faith separate from good works, which is taught and believed in the Church . . .

832. 'That the image of the **beast** should both speak' (ver. 15)=that hence there flowed in from Heaven something accordant into the thought nearest speech, which is excited and kindled by natural love . . .

833. 'And causeth that whoever does not adore the image of the **beast** should be killed' (ver. 15)=threats of eternal death against those who do not believe each and everything thus established. . . 'The image of the **beast**'=the doctrine of separated faith, and a regulation that each and everything therein established should be taught and believed. 885.

840. 'That no one should buy and sell, if he has not the mark of the **beast**' (ver. 17)=a forbidding that anyone should teach or learn anything except what is acknowledged, and thus accepted as doctrine.

841. 'Or the name of the **beast**, or the number of his name' (ver. 17)=or the like thereof as to life, or the like thereof as to faith.

845. 'Let him that hath intelligence reckon the number of the **beast**' (ver. 18)=that those who are in enlightenment should investigate the character of the faith of this religiosity.

885. 'If anyone shall adore the **beast** and his image' (Rev. xiv. 9)=that they should not acknowledge the religiosity concerning faith separated from life, or the doctrine thereof. 'The **beast**'=the religiosity of faith separated from life. 891.

932. 'Having the victory over the **beast**' (Rev. xv. 2)=those who have lived the life of charity, and consequently have not falsified the Word. . . By 'the **beast**' are signified those who are in faith separated from charity; or, what is the same thing, who are in faith without good works, and live according to that faith. . . As by 'the **beast**' is also signified the confirmation from the Word of separated faith, and consequently the falsification of the Word, by 'having the victory over the **beast**', is signified that they have not falsified the Word. That by the two '**beasts**' of the dragon are signified faith separated from the goods of life, and also the confirmation of the Word in order to confirm that faith, see above.

963. 'On the men who had the mark of the **beast**, and who adored its image' (Rev. xvi. 2)=those who acknowledge faith alone and its doctrine, and live according to it. 'The **beast**'=those who are in faith

alone, or in faith separated from the goods of life, and who confirm it by means of reasonings from the natural man. . . 'Its mark'=the acknowledgment, reception, and attestation of it. 'Its image'=the doctrine. 'To adore it'=to acknowledge it in heart and life.

971<sup>3</sup>. To man alone is it given to think as of himself concerning good and evil. . . so to think is not given to any **beast**. A **beast** can indeed do what is good, and shun what is evil; but not from itself; but either from instinct, or from usage, or from fear; but never from the thought that it is such good or such evil, thus from itself. Wherefore they who will that man should not shun evils as from himself. . . will that he should live as a **beast**.

988. 'The fifth Angel poured out his vial upon the throne of the **beast**' (ver. 10)=the state of the Church made manifest as to the doctrine of faith. . . 'The throne of the **beast**'=the doctrine of faith. . . By 'the **beast**' is signified faith such as there is in that Church . . .

998. 'I saw out of the mouth of the dragon, and out of the mouth of the **beast**' (ver. 13)=from the thought, reasoning, religion, and doctrine of those who are in faith alone, and in the confirmations of it from the natural man. . . 'The **beast**'=those who, by means of reasonings from the natural man, confirm faith alone. For there were two **beasts**. . . and by 'the **beast** out of the sea' is meant that faith confirmed by means of reasonings from the natural man; and by 'the **beast** out of the earth,' is meant that faith confirmed from the sense of the letter of the Word, and its consequent falsification; but here, 'the **beast** coming up out of the sea' is meant, thus faith confirmed by means of reasonings; because it is added 'out of the mouth of the false prophet,' and 'the false prophet' has a similar signification to 'the **beast** out of the earth'. . .

1038. 'I saw a woman sitting upon a scarlet **beast**' (Rev. xvii. 3)=the dominion of that religiosity over the holy things of the Word. . . 'The scarlet **beast**'=the Word as to its holy things. (III.) The reason Divine Truth can be signified by 'a **beast**,' is that many holy things of the Church are signified in the Word by '**beasts**'. . . By 'the **beast**' here, is signified the Word, that is, the Word in the letter, where it is natural; for 'a **beast**' in a general sense, in the Word, signifies what is natural as to affection. 1086<sup>2</sup>, Ex.

1054. 'The **beast**, which thou sawest, was and is not' (ver. 8)=that in the beginning the Word was received and read in the Church, and was afterwards taken away from the people and not read. 'The scarlet **beast**'=the Word in the letter as to the holy things of it.

1055. By 'the scarlet **beast**' is meant the Word.

1058. 'Seeing the **beast** which was and is not' (ver. 8)=the knowledge that the Word had been received, but yet was rejected. 'The **beast**'=the Word. 1059.

1067. 'The **beast** which was, and is not, he himself is the eighth, and is of the seven, and goeth into perdition' (ver. 11)=that this truth also is profaned, that the Word is Divine, while it is rejected. 'The **beast**'=the Word.

1070. 'They receive Power as Kings one hour with the **beast**' (ver. 12). . . =those who ascribed Divine holiness to the Word, and not so much to the sayings of the Pope.



[E.] 1071. 'These have one mind, and give their power, and Power, unto the **beast**' (ver.17)=unanimity that the Word is Divine Truth, upon which the Church as to its doctrine is dependent. . . By 'the **beast**' is signified the Word.

1079. 'The ten horns which thou sawest upon the **beast**' (ver.16)=the truths of the Church from the Word with the Reformed, especially concerning the Divine Power of the Lord, and the Divine holiness of the Word. . . 'The **beast**'=the Word.

1086. 'To give their kingdom to the **beast**' (ver.17)=the acknowledgment of the Word as Divine, and the founding of the Church upon it. . . By 'the **beast**' is signified the Word received and yet rejected by those who are meant by 'the harlot,' and still maintained by others within Babylonia, and without it.

1100<sup>7</sup>. 'Beast and bird' (Dan.iv.12)=affections and thoughts.

—<sup>10</sup>. By '**beasts**' are meant its affections (Job xii.7).

—<sup>14</sup>. By 'the birds of the heavens, even to the **beast**, having flown away' (Jer.ix.10) is signified that there was no thought of truth from Knowledge of it, nor affection of good.

—<sup>16</sup>. 'To consume man and **beast**' (Zeph.i.3)=to destroy spiritual and natural affection.

1201<sup>2</sup>. On the soul of **beasts**. Regarded in itself, the soul of **beasts** is spiritual; for affection, of whatever kind, good or evil, is spiritual, for it is a derivation of some love, and derives its origin from the light and heat which proceed from the Lord as a Sun. . .

—<sup>3</sup>. The **beasts** and wild **beasts**, the souls of which are evil affections, were not created from the beginning; as mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, together with various noxious insects; but originated together with Hell, in ponds, marshes, decaying and stinking waters, and where there are cadaverous, stercoraceous, and urinous effluvia; with which the wicked loves of the infernal Societies communicate. . . For in everything spiritual there is a plastic force, wherever homogeneous exhalations are present in nature; and in everything spiritual there is also a propagative force, for it forms not only the organs of the senses and motions, but also the organs of procreation, either through wombs or eggs. But from the beginning, only useful and clean **beasts** were created, the souls of which are good affections.

—<sup>4</sup>. But it is to be known, that the souls of **beasts** are not spiritual in the same degree as that in which are the souls of men; but they are spiritual in a lower degree. . . There are three degrees of natural affections in man, and the same in **beasts**; in the lowest degree are insects of various kinds, in a higher are the flying creatures of heaven, and in a still higher are the **beasts** of the earth which were created from the beginning.

1202<sup>2</sup>. The difference between men and **beasts** is like that between waking and dreaming, and between light and shade. Man is spiritual and at the same time natural; whereas a **beast** is not spiritual, but natural. . . A **beast** has not will and understanding; but instead of will it has affection, and instead of understanding, knowledge.

—<sup>3</sup>. With man, the will and understanding may act as one, or not as one. . . But with a **beast**, affection and knowledge make one, and cannot be separated; for it knows that which is of its affection, and is affected by that which is of its knowledge. As the two faculties, called knowledge and affection, cannot be separated with a **beast**, a **beast** cannot destroy the order of its life; hence it is that it is born into the whole knowledge of its affection.

—<sup>4</sup>. Therefore man can not only think analytically, and make inferences, but can also be receptive from the Lord through Heaven, and become intelligent and wise. This no **beast** can do; what it knows is not from any understanding, but from the knowledge of the affection which is its soul. . .

—<sup>5</sup>. The interiors of man, which belong to both his minds, can be raised by the Lord to the Lord, and be conjoined with Him; hence it is that every man lives to eternity. It is not so with a **beast**; it does not enjoy any spiritual mind, but only a natural one; therefore its interiors, which are solely of knowledge and affection, cannot be raised by the Lord, and be conjoined with Him, wherefore it does not live after death.

—<sup>6</sup>. A **beast** is indeed led by means of a certain spiritual influx, which falls into its soul; but as its Spiritual cannot be raised, it cannot be otherwise than determined downwards, and look to such things as are of its affection. . .

—<sup>e</sup>. A **beast**, which has not any thought from understanding, but only knowledge from affection, can do nothing but make sounds, and vary the sound of its affection according to its appetite.

1207<sup>2</sup>. That nature serves for the clothing of what is spiritual, is evident from the souls of **beasts**, which are spiritual affections, and which are clothed by material things which are in the world.

D. Wis. iii. 4<sup>3</sup>. With **beasts**, there are not the two higher degrees, but only the lowest, wherefore the initiations of their life are not receptacles of the love and wisdom of the Lord, but are receptacles of natural affection and knowledge, into which they are also born. With clean **beasts**, these receptacles are not bent back contrary to the order of the universal flow, but are conformable to it, wherefore after birth they are straightway carried into their functions, and know them; for they have not been able to pervert their affections, because they have no Intellectual which could think and reason from spiritual light, and do violence to the laws of Divine order.

vii. 3<sup>2</sup>. As every man possesses a double breathing, one within the other, he can think rationally from the understanding, nay, even spiritually, and thereby also be distinguished from **beasts**. . . A general and a singular pulsation and breathing also exist in **beasts**; but both the external and the internal with them are natural. . .

Can. On God iv. 12. In the Hells there are (instantaneously) created serpents, and hurtful **beasts** and birds; not that they are created by the Lord, but that good things are turned into evil ones.

Coro. 3. The same four Churches on this Earth are described by 'the four **beasts** rising up out of the sea' (Dan.vii).

—<sup>2</sup>. That the states of the Church are described in the Word by 'beasts,' in the same way as by metals, Ill.

—<sup>3</sup>. This originates in the Spiritual World, where all the affections and derivative thoughts of Angels and Spirits, at a distance from them, are presented to view as **beasts**; which also appear in an entirely similar form to that of the **beasts** in the natural world; affections of the love of good, as **beasts** which are gentle, and are good uses; and affections of the love of evil, as **beasts** which are fierce, and are evil uses. Hence it is, that 'beasts' are so frequently mentioned in the Word; and, in the spiritual sense, by them are signified affections, inclinations, perceptions, and thoughts.

Docu. 302. C. 9. Man cannot become a **beast**, but he can become as a **beast**.

### Beast (of burden). *Jumentum*.

A. 5939. 'This do, load your **beasts**' (Gen. xlv. 17) = that they should fill up all truth with good. 'To load the **beasts**' = to fill up truths. . . As by 'asses' are signified scientifics, now that conjunction with internal good has been effected through the medium, they are scientific truths; on which account, instead of 'asses,' they are here called 'beasts.'

6049. 'Cattle,' are all **beasts**, larger and smaller, of both the flock and the herd, besides camels, mules, asses. These latter **beasts** signify such things as have reference to truths; but the former, namely, those of the herd and of the flock, such things as have reference to good. Hence it is, that all these **beasts** in general, which are cattle, signify the truths from which comes good.

9057<sup>2</sup>. 'To set upon the **beast**' (Luke x. 34) = to assist from his own Intellectual. . . 'A **beast**' = what is intellectual. Refs.

9140. 'And shall send in his **beast**' (Ex. xxii. 5) = if he does this with but little consciousness. 'Beast' = the pleasure, or appetite, of the body. . . When a **beast** is called 'a **beast**,' it signifies affections which are merely corporeal, and which have but little of reason in them; for the more a man acts from the body, the less he acts from reason. . . 'A **beast**,' also, in the Original Language, is so called from what is brutish and stupid; thus from but little consciousness. Ill.

R. 780. 'Beasts and sheep' (Rev. xviii. 13) = that they no longer have worship from the outward, or natural, goods and truths of the Church. . . By 'beasts and sheep' are meant the sacrifices made of oxen, bullocks, he-goats, sheep, kids, rams, goats, lambs. Oxen and bullocks are meant by 'beasts,' (the rest) by 'sheep.'

E. 375<sup>42</sup>. By 'he set him upon his Own **beast**' (Luke x. 34) is signified, that he did this according to his own intelligence, as far as he was able; for a horse signifies the Intellectual, and so likewise does 'a **beast**.' 444<sup>14</sup>.

1154. 'Beasts and sheep' (Rev. xviii. 13) = worship from truths and goods which are from a spiritual natural origin, profaned. 'Beasts' = the truths which regard charity. . . By 'beasts' are signified the truths which regard the goods of charity. They are chiefly asses for

riding, and for carrying burdens, by which are signified such things as are of use, and are for instruction. Ill.

— 'To set him upon his own **beast**' = to instruct him according to his capability.

**Beat.** *Pulsare*.

**Beating.** *Pulsus. Pulsatio* \*.

**A beating noise.** *Pulsatile*.

A. 176. (The beating of the heart felt at the resuscitation.)

3428<sup>3</sup>. (Such) are like people who only knock (at the doors of wisdom).

3884<sup>3</sup>. The third operation (of Heaven) which I perceived, was into the systole and diastole of the heart. . . The times of the **beating** were regular, about three to each alternation of the breathing, yet of such a character, as to cease in the pulmonic actions, and thus govern them. . . The alternations of the **beats** were so observable, that I could count them; they were distinct and soft.

—<sup>4</sup>. Hence it was evident, that Heaven, or the Grand Man, possesses cardiac **beatings**, and also respirations, and that the cardiac **pulsation** of Heaven has a correspondence with the heart, and with its systolic and diastolic movements.

3885. It was also granted me to observe the reciprocations of the **beatings** of the heart (of Heaven), and I was then informed by the Angels, that this is the source of the **beating** of the heart, and of the respirations of each and all men on the Earth; and that the reason they take place at different moments, is that both the cardiac **pulsation**, and the pulmonary respiration, which exist in the Heavens, pass off into a kind of continuous action, and so into an endeavour, which is of such a character, as to excite these movements with variety, according to each person's state.

3886. The variations of the **pulsations** and respirations in the Heavens are manifold, being as numerous as the Societies; for they are according to the states of their thought and affection. . . but the general **pulsation**, and the general respiration, are as above stated.

— It was once granted me to observe the cardiac **pulsations** of those who were of the province of the occiput, and to observe, one by one, the **pulsations** of the celestial there, and, one by one, the **pulsations** of the spiritual there. Those of the celestial were still and soft; but those of the spiritual were strong and vibratory. The **beats** of the **pulsations** of the celestial were to those of the spiritual as 5 to 2; for the **pulsation** of the celestial inflows into the **pulsation** of the spiritual, and so goes forth, and passes into nature. (See below, D. 4136.) The conversation of the celestial Angels is not heard by the spiritual Angels, but is perceived under the appearance of a **beating** of the heart. . .

4046. Many Spirits appeared. . . who had a general action by means of a method of the **beating** of the heart, but it was a kind of reciprocal undulation downwards and upwards. . . Afterwards, when I applied my hand to the left side of the skull, or head, I felt a **beating** under the palm, undulating in the same way, downwards and upwards. . .



[A. 4046]°. There were afterwards others, who also inflow into the **pulsation**, but not through an undulation downwards and upwards, but crosswise; others again, who inflow not reciprocally, but more continuously; and still others, from whom the act of **pulsation** jumped from one place to another. (The character of all these kinds of Spirits explained.)

6432°. '**Beating** upon the paps' (Is.xxxii.12)=to be in grief on account of the loss of the good of truth.

8530. Truth is to good . . . as the breathing of the lungs to the **beating** of the heart . . .

9818°. The breathing of the lungs corresponds to the life of truth . . . while the **beating** of the heart corresponds to the life of the will, thus of love.

H. 95(f). In Heaven, there is a **beating** like that of the heart, and a breathing like that of the lungs, but more interior. Refs.

— . The **beating** of the heart there, varies according to the states of love. Refs.

446(c). A **beating** of the heart, and a breathing of the lungs, reign in the universal body, and flow in everywhere, by turns. Refs.

L. 51°. See **BEATING**-*micatio*, at this ref.

F. 19°. In the Spiritual World, the character of everyone, as to faith, is known merely from his breathing, and as to charity, from the **beating** of his heart.

W. 378. All affections which are of love induce changes in the movements of the heart, as is evident from the **beating** of the arteries, which act synchronously with the heart . . . Those felt by the finger are only that the heart **beats** either slow or fast, high or low, soft or hard, regularly or irregularly, and so on. (See **HEART**.)

390. As it has not been known that the spirit of man has a **pulsation** and a respiration equally with the body, it could not be known that the **pulsation** and breathing of the spirit in man inflow into the **pulsation** and breathing of his body, and produce them. Therefore, as the spirit of man possesses a **pulsation** and a breathing equally with the body, it follows that there is a like correspondence of the **pulsation** and breathing of a man's spirit with the **pulsation** and breathing of his body . . .

—°. In a word, the life of a man's body depends upon the correspondence of its **pulsation** and breathing with the **pulsation** and breathing of his spirit; and when this correspondence ceases, the life of the body ceases . . .

391. When (Spirits and Angels) have been questioned, they said . . . that they feel the **beating** of the heart in the breast, and of the arteries in the wrist, equally with those who are men in the natural world.

P. 119°. That the Lord continually urges and presses man to open the door to Him, is evident from the Lord's words, 'Behold, I stand at the door, and **knock** . . .' (Rev.iii.20).

338°. The delight of a Spirit's life . . . constitutes . . . his very breathing, and also the **beating** of his heart.

R. 217. 'Behold, I stand at the door, and **knock**'=that the Lord is present with everyone, in the Word, and therein presses to be received, and teaches how.

386. I heard . . . as it were a **beating** noise, and a hoarse sound mingled with it . . .

—°. The disputation which was heard as a **beating** noise, was from those who are in charity alone . . . T.460.

616. 'I heard the voice of harpers, **playing** on their harps' (Rev.xiv.2)=confession of the Lord from gladness of heart, by the spiritual Angels in the lower Heavens. 'To **play** the harp'=to confess the Lord from spiritual truths.

M. 232°. We followed the cry, O how learned! and lo, there were some hundreds standing on one spot, **beating** the ground with their feet . . . T.333.

D. 3673. On the **pulsation** of adulterers, and of those who are cruel. . . I observed that it fell on the left side, outside, **beating** as the heart does, but only in the outermost skin of the breast. This **pulsation**\* was felt by me as not being within the body, but outside of it; thus not within the Grand Man, but outside of it.

4136. On the **beating** of the heart.

— . It has also been granted to feel the **beating** of the heart in the occiput, very vividly. The **beating** of the heart of the spiritual was rapid, vibratory, and strong. The **beating** of the heart of the celestial is slow, almost like that of men, still, not vibratory. The beats of the spiritual **pulsation**, to those of the celestial, are as 2½ to 1; the reason is, that the celestial **pulsation** is continued through the spiritual (Angels), and thus goes forth from the Celestial.

4317. On the **beating** of the heart.

— . It has been granted to feel the **beating** of the heart of Heaven, in general. It was great and powerful, somewhat slower than mine, attended with a rather loud noise; and I was told that I was then in the **pulsation**\* of the heart of Heaven. I then perceived that I was among little children. This was in the middle of the breast. It was afterwards granted to feel the **pulsation**\* of the heart of the Heaven of angelic Spirits, which was in front, above the navel. The vibrations were more rapid.

E. 167. These two kingdoms of the mind (the will and understanding) correspond to the two kingdoms of the body; namely, the will, to the heart and its **beating**; and the understanding, to the lungs and their breathing.

— . The **beating** of the heart (in Heaven) is according to the state of the love. Refs.

212. Concerning those who say that they are in truths, when, nevertheless, they are in falsities, because in no charity, it is said in the Word, that they would come to the door, and **knock**, but would not be admitted. To come to the door, and **knock**, is 'to adore at the feet' (Rev.iii.9).

248. 'Behold, I stand at the door, and **knock**' (Rev.iii.20)=the perpetual presence of the Lord . . . and at the same time His perpetual will that He shall be admitted. . . As 'a door' is mentioned, so also is '**knocking**,' and thereby is signified His perpetual will of conjoining Himself with man, and of communicating to him the happinesses of Heaven . . .

323°. '**Play** skilfully, with a loud noise' (Ps.xxxiii.3).

856. 'I heard the voice of harpers, **playing** on their

harpers' (Rev. xiv. 2) = a glorification of the Lord from His Spiritual Kingdom. . . 'Harpers **playing** on the harps' = the affections of those who are in the Lord's Spiritual Kingdom . . .

D. Wis. vi. 2. That the heart corresponds to the will . . . is evident from the varying of its **beating** according to the affections. Its variations are, that it **beats** either slow or fast, high or low, soft or hard, regularly or irregularly, and so on.

vii. 2. The spirit of man, too, has a heart and consequent **pulsation** . . . Gen. art.

— It has been granted to hear from the Angels, that with them, the arteries **pulsate** from the heart . . . equally as with men in the world; also that the **pulsation** is varied with them according to the states of the love . . . They have touched their wrists, and told me.

—<sup>2</sup> Every Society has . . . its own peculiar and distinct **beating** of the heart . . .

—<sup>3</sup> The universal distinction of the respirations and **pulsations** is according to the idea of God . . . The **pulsation** makes one with the love of the will . . .

vii. 3. The **beating** of the heart (of the spirit), and the breathing of its lungs, inflow into the **beating** of the heart, and into the breathing of the lungs with the man in the world. Gen. art.

### Beating. *Micatio.*

L. 51<sup>3</sup>. Angels, equally with men, have breathing, and a **beating** of the heart . . . The **beating** of the heart, or pulsation, with them, is according to the reception of Divine Love from the Lord.

### Beauty. Under ORNAMENT—*decus.*

#### Beauty. *Formositas.*

#### Beautiful. *Formosus.*

A. 418<sup>4</sup>. When good is not received, but only light . . . there are only an image and **beauty** of form from the light . . .

733<sup>7</sup>. Like two **beautiful** women . . .

H. 99<sup>6</sup>. In some who are not **beautiful—pulchris**, (the spirit) is **beautiful**, bright, and angelic.

M. 477<sup>6</sup>. Maidens were brought, who were **beauties**, because images of heavenly affection.

#### Beauty. *Pulchritudo.*

#### Beautiful. *Pulcher.*

A. 553. Those of the female sex, who have died when aged . . . and who have lived in faith in the Lord, in charity towards the neighbour, and in happy marriage love with their husbands, after a succession of years (in Heaven), come more and more into the flower of young womanhood and youth, and into a **beauty** which surpasses every idea of **beauty** that was ever perceptible by the sight; for goodness and charity are what shape the form, and make it like themselves, and cause the delight and **beauty** of charity to shine forth from every particle of their faces, so that they are the very forms of charity. Some have seen them, and they were astounded. H. 414. P. 324<sup>4</sup>.

— The form of charity is of such a nature . . . that the whole Angel, especially the face, is as it were

charity . . . When this form is beheld, it is ineffable **beauty**, which affects with charity the very inmost life of the mind. Through the **beauty** of this form are exhibited, in an image, the truths of faith . . . They who have lived in faith in the Lord, that is, in the faith of charity, become such forms, or such **beauties**, in the other life. All the Angels are such forms, with innumerable variety.

1470. 'I know that thou art a woman **beautiful** in look' (Gen. xii. 11) = that truth from a celestial origin is delightful. Ex.

—<sup>e</sup>. This celestial truth is **beauty** itself.

1480. 'The Egyptians saw the woman, that she was very **beautiful**' (Gen. xii. 14) = that the knowledge of Knowledges is very pleasing to itself. Ex.

1517. This (vinous) odour . . . is from the sphere of that **beauty** which is of form.

1588. 'Full of wisdom, and perfect in **beauty**, thou hast been in Eden, the Garden of God' (Ezek. xxviii. 12, 13) . . . From the Rational are there presented to view paradises, which, in magnificence and **beauty**, surpass every idea of the human imagination; this is the effect of the influx of celestial spiritual light from the Lord. Nor is it the paradisiacal pleasantnesses and **beauties** which affect [the Angels], but the celestial spiritual things which live in them. 1622.

1590. This signifies (Gen. xiii. 10) that the outward man appeared to the Lord, such as it is in its **beauty**, when conjoined with the inward man . . . The nature of the **beauty** of the outward man, when conjoined with the inward, cannot be described, because it does not exist with any man, except the Lord alone . . . The three Heavens are images of the Lord's outward man, and their **beauty** can never be described . . .

1621. See ATMOSPHERE at this ref.

1756. The connexion of the things (in the inward sense), and its **beauty** . . .

1767. When the Word is being read by a man who loves it, and lives in charity . . . it is presented . . . before the Angels in such **beauty** . . . 1772.

1971. Such (representatives of the things which exist in Heaven) are perpetual with good Spirits, with a **beauty** and pleasantness hardly utterable.

2735. When genuine marriage love is represented in the other life, it is done by the most **beautiful** things ever seen by the eyes, or apprehended by the mind. It is represented by a maiden of inexpressible **beauty**, encompassed by a bright cloud, so lovely, that she may be said to be **beauty** itself in essence and form. . . All **beauty**, in the other life, is from marriage love. Des. H. 382.

3080. 'The damsel was very good in look' (Gen. xxiv. 16) = the **beauty** of the affection of truth. . . For all **beauty** is from good in which there is innocence. When good inflows into the outward man from the inward, it causes **beauty**. This is the source of all human **beauty**; as may also be evident from the fact, that no one is affected by the face of another, but by the affection which shines forth from the face . . . To those who are in good, little children appear in **beauty**, in propor-



tion to the innocence of charity which is in their faces, gestures, and speech. That it is goodness and charity which form and which cause beauty, see above, 553.

[A.] 3212<sup>3</sup>. When the body is put off, the spirit appears, and that in an entirely different form when he has been regenerated; it then has a form of love and charity in beauty inexpressible, instead of the former one, which was a form of hatred and cruelty with deformity also inexpressible.

3425<sup>3</sup>. He who is in correspondence, that is, he with whom the outward corresponds to the inward man, has a spirit which is bright and beautiful, such as is heavenly love in form . . .

3612<sup>o</sup>. He would then know and perceive . . . Heaven in its form, that is, in its beauty and happiness.

3726<sup>3</sup>. There are purer substances, which are real ones, whose variations of form, when animated and modified by an influx of life from the Lord, present these Knowledges and truths to view; and whose agreements and harmonies, either in successive, or simultaneous presentation, are what affect [the mind], and cause that which is called beautiful, pleasant, and delightful.

3804<sup>2</sup>. Truths themselves constitute as it were the face of good, the beauty of which is from the form of truth; but that which affects, is good.

3820. When (general ideas) are illustrated by singulars, they become firm and enduring; for thus they have the essential and formal things which are signified by 'the beauty of form, and beauty of look,' of Rachel . . .

3821. 'Rachel was beautiful in form, and beautiful in look' (Gen. xxix. 17) = the affection of interior truth, as to what is spiritual. . . By 'form' is signified essence; and by 'look,' beauty thence derived.

3863<sup>9</sup>. 'To behold the King in his beauty' (Is. xxxiii. 17) = the truths of faith which are from the Lord; and which are called 'beautiful' from good. . . That beauty is predicated of good, Refs.

4145<sup>3</sup>. The good which precedes, and initiates (into marriage love) is beauty, or agreement of manners, etc.

4180<sup>4</sup>. Divine Truth, without Divine Good, does not penetrate . . . but remains in what is outermost. . . Hence a man sometimes appears beautiful in outward form, while inwardly he is filthy.

4301<sup>3</sup>. When the eye sees objects, it perceives a pleasure and a delight therefrom according to the forms, colours, and consequent beauties in the whole and in the parts; in a word, according to the order and arrangements into connexion . . .

4409. All things of the outward sight have relation to good and truth, because they have relation to the proportions of objects, thus to their beauties and derivative pleasantnesses.

4985. 'Joseph was beautiful in form' (Gen. xxxix. 6) = the good of life thence derived; 'and beautiful in look' = the truth of faith thence derived. Ex.

—<sup>2</sup>. Hence it is evident, what is the source of beauty, that is, of that of the interior man; namely, that it is from the good of the will through the truth of faith. The truth of faith itself presents beauty to view

in the outward form, but the good of the will imparts and forms it. Hence it is, that the Angels of Heaven are of ineffable beauty, for they are as it were loves and charities in form; wherefore, when they appear in their beauty, they affect the inmost [feelings] . . .

5164<sup>4</sup>. Man then blossoms in a similar way from the good of intelligence and of wisdom; that is, he is in interior gladness, and in beauty, because he is then in the effort to implant these goods in the life; that is, to bear fruit.

5133<sup>e</sup>. All the Angels are forms of charity, the beauty of which is from the truths which are of faith, and the life of the beauty is from the good which is of charity.

5199. 'Beautiful in look' (Gen. xli. 2) = what is of faith. . . Spiritual beauty is the affection of interior truth; and spiritual look is faith. Hence by 'beautiful in look' is signified the affection of the truth of faith. (Refs.) The reason spiritual beauty is the affection of interior truth, is that truth is the form of good. The good itself which is from the Divine in Heaven is that from which the Angels have life, but the form of their life comes through the truths which are from that good; yet the truth of faith does not make the beauty, but the affection itself which is in the truths of faith, and which is from good. The beauty which is solely from the truth of faith, is like the beauty of a painted or carved face; but the beauty which is from the affection of truth that is from good, is like the beauty of a living face animated by celestial love, for such as is the love or such as is the affection which shines forth from the form of the face, such is the beauty. Hence it is, that the Angels appear in beauty ineffable. From their faces shines forth the good of love through the truth of faith, which not only appear before the sight, but are also perceived from the spheres which are from them. The reason beauty is from this source, is that the universal Heaven is a Grand Man, and corresponds to each and everything with man; he, therefore, who is in the good of love, and thence in the truth of faith, is in the form of Heaven, consequently, in the beauty in which Heaven is, where the Divine from the Lord is all in all. Hence also it is, that those who are in Hell are in horrible deformity. . .

5377<sup>e</sup>. Hence the Angels are in brightness and beauty ineffable, but the Infernals, in blackness and deformity inexpressible . . .

5433<sup>e</sup>. All beauty is from truths. Refs.

6605. According to the communication of his thoughts and affections with Societies (does every Spirit and Angel appear) in a more beautiful human form; but if the communication of the thoughts and affections is diffused into Societies not according to the heavenly order, to the same degree the form is unbeautiful; whereas, if the communication is with infernal Societies, the form is deformed, and diabolical.

8707<sup>e</sup>. Objects appear beautiful in that Light, according to their agreement with the good that is in the person [who sees them].

8988<sup>3</sup>. The Angels appear in a human form in the Heavens, entirely according to the truths which are

with them in good, with beauty and resplendence according to the quality of the good from truths. The men of the Church appear in Heaven, as to the soul, in a similar way.

9182<sup>2</sup>. Unlawful conjunction is that which is not from marriage love, but from some other affection, as from the affection of beauty . . .

9297<sup>e</sup>. Good Spirits, or Angels, are forms of good use . . . Hence it is that the quality of Spirits is known at once, as soon as they are present ; the truths of faith from their faces and their beauty as to form ; and the good itself which is of use, from the fire of the love there, which vivifies the beauty . . .

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

9863<sup>3</sup>. Hence it is said of the King of Tyre, that 'he is full of wisdom, and perfect in beauty' (Ezek.xxviii.12). 'Wisdom' is predicated of good, and 'beauty,' of truth ; for, in the Heavens, all wisdom is from good, and all beauty is from truths thence derived.

9879<sup>2</sup>. The truths of faith make beauty, but beauty according to truths from good, that is, according to truths through which good shines forth . . .

9995<sup>4</sup>. Hence it is said 'thou becamest exceedingly beautiful' (Ezek.xvi.13), for spiritual beauty is from truths and goods.

10153<sup>3</sup>. They who are in the Heavens are forms of charity and of celestial love, of such beauty that they cannot be described.

10163. Small eyes, and a small nose, are beauty to (the inhabitants of the second Earth).

10286. Sirens induce on themselves a beauty almost angelic . . .

— Divine things grow in perfection towards the interiors, so that at last they are of perfection and beauty ineffable.

10540<sup>3</sup>. 'Beauty' (Ezek.xvi.13)=the form of truth from good. Refs.

—<sup>4</sup>. 'Beauty' (Is.iii.24)=the form of truth from good in the Church ; thus, its perfection.

H. 17. All who are in the Heavens are forms of love and charity ; they appear in beauty ineffable . . .

56<sup>2</sup>. That all perfection is from (the formation of a whole from various parts), is evident from all the beauty, pleasantness, and delight, which affect both the senses and the mind.

80<sup>2</sup>. The Angels of the interior Heavens are in . . . a most beautiful and perfect human form ; and the Angels of the lower Heavens, in a form less perfect and beautiful.

99. The exteriors (of man), which receive the world, may be in a form according to the order of the world, and thence in a varied beauty ; for the outward beauty, which is of the body, is from the parents, and from the

formation in the womb, and is afterwards preserved through a general influx from the world.

— With some, who were beautiful . . . in the face, the spirit was deformed, black, and monstrous . . . Whereas, in some, who were not beautiful, it was beautiful-*formosus*, bright, and angelic.

131<sup>o</sup>. When a man is looked at by the Angels, as to his spirit, if he is good, he appears as a man beautiful according to his good ; if evil, as a monster, deformed according to his evil.

414. The whole Angel, especially the face, is as it were charity . . . which form . . . is beauty ineffable . . .

457<sup>2</sup>. After death . . . those who had been in good affections, were seen with beautiful faces ; but those who had been in evil affections, with deformed faces . . .

459. The human form . . . after death, is more beautiful, in proportion as Divine Truths have been more inwardly loved, and lived. . . The more interior the affection is, the more conformable it is to Heaven, and thus the more beautiful-*formosior*-is the face. Hence it is, that the Angels who are in the inmost Heaven, are the most beautiful, because they are forms of celestial love. But those who have loved Divine Truths more exteriorly . . . are less beautiful . . . All perfection increases towards the interiors . . . and as perfection increases and decreases, so also does beauty. Des.

481<sup>2</sup>. After having passed through the first and second states (after death) . . . those who are heavenly loves appear fresh, fair, bright, and beautiful.

489<sup>7</sup>. They who have accounted adulteries as wicked, and have lived in the chaste love of marriage, are in the order and form of Heaven more than all others, and thence in all beauty . . .

N. 279<sup>2</sup>. In proportion as a man lives according to order, he appears, in the other life, as a man perfect and beautiful . . . Refs.

— Every Angel, being a recipient of Divine order from the Lord, is in a human form, perfect and beautiful according to reception. Refs.

U. 52<sup>o</sup>. Concerning the faces of the men of our Earth, which (the Spirits of Jnpiter) saw through my eyes, they said that they were not beautiful ; and that their beauty was in the external skin, and not in the fibres from the Internal . . .

W. 358<sup>e</sup>. Love from within shines forth in the faces (of the Angels), and wisdom in their beauty, and the beauty is the form of their love.

411. The beauty (of the human form) is its intelligence, which it procures for itself by means of truths . . . These are what the love disposes into the forms of its affections . . . All these forms are beautiful and lovely to it ; but all others are unbeautiful and unlovely to it.

P. 24. All beauty is perceived from what is less beautiful, and through what is unbeautiful.

312. Is not that truth (to the eye) which is called beautiful ?

M. 22<sup>e</sup>. They said, Who could see such beauties, and not feel some desire !



[M.] 42<sup>4</sup>. (The beauty of a wife of the Third Heaven, Des. Its origin.)

42<sup>2</sup>. There are maidens (in Heaven) of such beauty, that they may be called beauties in beauty's own form . . . and the beauties of the maidens, and the moralities of the young men, correspond to each other . . .

—<sup>4</sup>. They are admitted into the company of maidens, the beauties of Heaven . . .

49. (Beauty an allurement to marriage.)

55<sup>7</sup>. With (those who are in true marriage love) the love of the sex does not partake of the flesh . . . and as the beauty of a woman, from innate inclination, at the same time enters into the mind, it is sweet.

56<sup>3</sup>. A discourse (of the wise) concerning the cause of beauty in the female sex. . . The first said, women have been created by the Lord affections of the wisdom of the men, and the affection of wisdom is beauty itself. The second said that woman was created by the Lord, through the wisdom of man, because from man, and that she is consequently a form of wisdom inspired with affection of love; and as the affection of love is life itself, woman is the life of wisdom . . . and the life of wisdom is beauty itself. The third said, that to women there is given a perception of the deliciousnesses of marriage love, and as their whole body is an organ of this perception, it cannot be but that the habitation of the delights of marriage love, together with its own perception, should be beauty itself. The fourth said, that the Lord took away beauty and grace of life from man, and transcribed it upon woman; and therefore, man, without reunion with his beauty and grace in women, is grim, severe, dry, and unlovely; and one man is not wise, except to himself, and another is stupid; but when man is united with his beauty and grace of life in a wife, he becomes agreeable, pleasant, lively, and loveable; and thus wise. The fifth said, that women were not created beauties for their own sakes, but for the sake of men, in order that men may be softened, etc. The sixth said, that the universe was created by the Lord to be a most perfect work, and nothing therein was created more perfect than a woman beautiful in her face and graceful in her manners, for this reason, that man might render thanks to the Lord for this bounty, and repay it through the reception of wisdom from Him.

330. A discussion . . . as to whether any woman can love her husband, who is constantly loving her own beauty, that is, who loves herself from her own form. They agreed that women have a twofold beauty, one natural, which is that of face and body, and the other spiritual, which is that of love and manners. They agreed also that these two beauties are often separated in the natural world, and that they are always united in the Spiritual World; for in that World, beauty is the form of the love and manners; wherefore, after death, it often happens, that ill-made women become beauties, and beautiful women become deformities. . . The first conclusion they came to, was that every woman wants to seem beautiful in face, and beautiful in manners, because she is born affection of love, and the form of this affection is beauty; wherefore a woman who does not want to be beautiful, is not a woman who wishes to love and be loved, and therefore is not a true woman. At

this, the wives said, The beauty of woman dwells in soft tenderness, and consequently, in delicate sensation. This is the source of the love of woman for man, and of the love of man for woman.

—<sup>3</sup>. The second conclusion of the men was, that, before marriage, a woman wants to be beautiful for the men; but after marriage, if she is chaste, for only the one man, and not for the men. On this, the wives said, After a husband has sipped the natural beauty of his wife, he no longer sees it, but he sees her spiritual beauty, and, from this, he loves back again, and recalls her natural beauty, but under a different appearance.

—<sup>4</sup>. Their third conclusion was, that if, after marriage, a woman wants to seem beautiful, in the same way as before it, she loves the men, and not the man; because a woman who loves herself from her beauty, continually wants her beauty to be sipped, and as this no longer appears to the man, she wants it to be sipped by the men to whom it does appear . . . At this the wives were silent; yet they muttered, What woman is so devoid of vanity, as not to want to seem beautiful to the men too . . . These things were heard by some wives in Heaven, who were beautiful, because they were celestial affections, and they confirmed the three conclusions of the men; but added, Let them only love their beauty, and its adornment, for the sake of their husbands, and from them.

381. They saw, in Heaven, maidens and wives of amazing beauty.

— (Three orators, from France, deliver orations on the origin of beauty.)

382. (The first said,) What is the origin of beauty, but love . . .

383. (The second said,) I assert that wisdom is the origin of beauty . . .

384. (The third said,) Neither love alone, nor wisdom alone, is the origin of beauty, but the union of love and wisdom; in a youth, the union of love with its own wisdom; and in a maiden, the union of wisdom with its own love. For a maiden does not love wisdom in herself, but in a youth, and therefrom sees him as beauty; and when the youth sees this in the maiden, he sees her as beauty; wherefore the love forms the beauty through the wisdom, and the wisdom receives it from the love. That this is the case, plainly appears in Heaven. I have seen maidens and wives there, and I have directed my attention to their beauties, and have seen that beauty was one thing in the maidens, and another in the wives; in the maidens, there was merely the brightness, but in the wives, the resplendence of it. The difference was like that between a diamond sparkling with light, and a ruby flashing at the same time with fire. What is beauty but the delight of the sense? and whence is the origin of this delight but in the sport of love and wisdom? From this sport the sight glows, and this glowing from the eye vibrates in the eye, and presents the beauty. What constitutes beauty of face but redness and whiteness, and the lovely intermingling of the one with the other? and is not the redness from love, and the whiteness from wisdom . . . When the third had thus spoken, the assembly clapped their hands, and cried out, This is the winner. At this instant, a flaming light, the light

of marriage love, suddenly filled both the house with its lustre, and their hearts with its pleasantness.

T. 353. The beauty . . . of faith . . . may be compared to . . .

763<sup>2</sup>. What is beauty without relation to what is un-beautiful . . .

Ad. 950<sup>4</sup>. The lowest goodnesses are those which are called harmonies and **beauties**, regarded both as to the form itself, and according to the perfection of the form . . . Those goodnesses which are apprehended by the sight are properly called **beauties**.

D. 574<sup>1</sup>. (The Spirits of Jupiter) marvel there can be any **beauty** in the faces of this Earth . . . but this comes from another cause . . . I was told that the **beautiful** faces come from their infancy, which is innocent.

583. They said that the faces (of the men of our Earth) were not so **beautiful** (as those of the inhabitants of Jupiter) and that they are smaller . . .

904. The harmony of visible objects [is] the source of the various **beauties** which affect the miud; as **beauty** in general, and that of paradises . . . of buildings, etc. . . . Thus there is a more interior [**beauty**], which is that of intellectual things; hence comes the love of truth . . .

1837. All true harmony in universals derives its **beauty** from this, that it is not **beautiful** of itself, but from other things, and thus from all . . .

2303. Yet men and Spirits love such ideas of their own, and suppose that they are more **beautiful** than all things in the universe . . .

2304. As soon as his idea comes forth, the Lord instills those things which He has associated, and thus turns the idea into a **beautiful** one . . .

2461. On **beauty** and delight. . . **Beauty** is the form, in which, and therefore from which, is delight; and the delights thence derived, when reduced in like manner into a form, are **beauty**. So in, and from these, there are delights of an interior degree; and these pleasantnesses, in their turn, reduced into a form, bring forth a new **beauty** . . . Thus, all happinesses flow into **beauty** . . .

3080. They who are in their faith, and in that truth, or light, of faith which agrees with the sphere, (when looked into by Heaven) appear **beautiful**, with a varied **beauty**. Thus, in the lowest sphere, there also come forth other things which are **beautiful** . . .

3099. Thus there cannot but come forth such representations of **beauty** indefinite, with variety to eternity . . .

4175. On the **beauty** of marriage love. I saw a **beauty**, very slightly, and veiled as with a cloud, to prevent me from seeing it; and a perception was given at the same time, that it was the **beauty** of marriage love . . . Hardly anything can be said, except that it was **beauty** itself, for such is marriage love, when formed; thus, that it is marriage love itself which is the **beauty**, affecting the deepest [feelings]. This is the source of all **beauty**.

6110<sup>82</sup>. If only **beauty** conjoins, and not good, it is adultery; and it is not human, except in so far as it is supposed that the **beauty** is from good, which is the very being of **beauty**.

E. 157<sup>2</sup>. A man's spirit, after death, appears in a

human form according to the quality of his life of affection in the world; in a **beautiful** form, if he has lived a life of heavenly love; but in an **unbeautiful** one, if he has lived a life of earthly love. Hence it is that the Angels are forms of love and charity, but it is not from the affection of mere thought and will that they have so **beautiful** a form, but from the affection of them in deeds, or works; for deeds, or works, from the affection of will and thought, or of love and faith, make the outward appearance of the spirit; thus, the **beauty** of its face, body, and speech. Ex.

240<sup>4</sup>. 'Thou didst trust in thine own **beauty**' (Ezek. xvi. 15)=the intelligence from proprium with which it was charmed.

304<sup>31</sup>. 'To see the King in his **beauty**' (Is. xxxiii. 17) = to see the genuine truth which is from the Lord alone.

375<sup>27</sup>. 'Thou becamest exceedingly **beautiful**' (Ezek. xvi. 13)=intelligent.

405<sup>27</sup>. Pleasantness of soul therefore, is signified by '**beautiful** for situation' (Ps. xlviii. 2).

453<sup>11</sup>. 'He shall see the King in his **beauty**' (Is. xxxiii. 17)=that they shall obtain wisdom; for 'the King'=truth from good; '**beauty**,' the wisdom of it; for in this is Divine Truth in its own **beautiful** form.

587<sup>7</sup>. By 'the **beauty** of man' (Is. xlv. 13) is signified the appearance of intelligence thence derived.

617<sup>7</sup>. '**Beauty**' (Ezek. xvi. 13)=intelligence. 619<sup>11</sup>.

637<sup>7</sup>. By 'burning instead of **beauty**' (Is. iii. 24) is signified foolishness instead of intelligence.

650<sup>26</sup>. 'By **beautiful** in branch, and a shady wood' (Ezek. xxxi. 3) is signified intelligence through rational truths by means of scientifics.

—<sup>23</sup>. 'By **beautiful** in greatness' (ver. 7) is signified intelligence.

—<sup>30</sup>. By 'the leaf thereof **beautiful**, and the flower thereof much' (Dan. iv. 12) are signified Knowledges and affections of truth and good, and intelligence thence derived.

652<sup>27</sup>. By '**beauty**' (Ezek. xvi. 25) are meant truth, and intelligence thence derived; for, in the Spiritual World, everyone is **beautiful** according to truths from good, and intelligence thence derived.

654<sup>13</sup>. By '**beauty**' (Ezek. xxxi. 3) is signified affection of truth, and intelligence thence derived.

675<sup>11</sup>. '**Beauty**' (Is. v. 9) is predicated of truth, and its intelligence.

684<sup>14</sup>. That He has Divine Wisdom is signified by 'Thou art **beautiful**, far above the sons of men' (Ps. xlv. 2). '**Beautiful**'=wise.

717<sup>9</sup>. As this is the source to man of wisdom and intelligence, it is said, 'King of Tyre, thou art full of wisdom, and perfect in **beauty**' (Ezek. xxviii. 12). '**Beauty**'=intelligence, because, in the Heavens, all **beauty** is according thereto.

863<sup>3</sup>. That affection of truth, and understanding of truth, would cease on account of deficiency, is signified by 'in that day shall the **beautiful** maidens, and the young men, faint for thirst' (Amos viii. 13).

1001<sup>2</sup>. These loves form the faces of the Angels, and



present themselves to view in their eyes, as fires of life, to which are added innocence and peace, which make their beauty complete.

**De Conj. 2.** The Angels have all their beauty from love, for love, or the affection of love, forms everyone . . . Hence it is, that the Angels have all their beauty from their marriage love; for it is the inmost of the life thence derived which shines through. I have seen an Angel from the Third Heaven, who was in pure marriage love; he had such beauty, that the bystanders were rapt in admiration, and said that he was beauty itself in its own essence.

**Become. Fieri.**

**A. 2788.** In God, and to become, and to be, are the same.

**5275.** 'To come,' and 'become,' when predicated of the Divine, or of that which God does, = that which comes to pass of Providence . . .

**S. 28.** See BE at this ref.

**Becoming. Decens. Decenter.**

**A. 2102.** In a becoming and beautiful series.

**5247.** Such appear with the hair becomingly arranged.  
**5569.** S.35°. T.223°. De Ver.10°.

**Becoming. Decorus, decorum.**

See UNBECOMING.

**A. 831.** By means of becoming conduct they could insinuate themselves . . .

**2915.** The Lord's presence with man is in good, and therefore in what is just and fair, and then in what is honest and becoming. Honesty is the complex of all the moral virtues, decorum is only the form of them.

**4574<sup>3</sup>.** In civil and moral life we have honesty and decorum; honesty is to wish well to another from the heart in relation to the things of civil life; decorum is to show this in speech and bearing; thus, regarded in itself, decorum is nothing but the form of honesty, for honesty is the origin of decorum. Therefore, when honesty displays itself through decorum, that is, decorously through speech and bearing, honesty appears in each particular of decorum, so that whatever is delivered through speech, and displayed through bearing, appears honest, and is the form, or image, through which honesty shines forth. Thus do they make one, as do essence and its form, or the essential and the formal. But if anyone separates honesty from decorum . . . there is then no longer anything of honesty in the speech and bearing, however, through decorum, he may study to exhibit a form like that of honesty; but there is dishonesty . . .

**5126<sup>3</sup>.** See ADOLESCENCE at this ref.

**S. 40.** Like a becoming dress on a maiden . . . T.215.

**T. 443.** The formal things (of honesty) which are called matters of decorum . . .

**D. 1011.** (The Spirits of the pancreas mingle, and separate, matters of decorum, or the formal things of honesty.) Whether the pancreas does the same with public and civil matters, apart from matters of decorum, I do not yet so well know.

**3699.** Sirens are those who, in the world . . . have made the whole life consist in decorum . . . So that they could insinuate themselves into society by means of a thousand becoming ways. . . Thus they appear honest outwardly, both on account of their decorum, and on account of their dissimulation.

**4040.** Honesty means all the moral virtues, and decorum is for the sake of honesty, thus is derived from honesty, therefore it is the form of honesty, and not contrariwise; the same as it is with the essential and the formal . . . and with the real and not real.

**Bed. Cubile.**

**A. 6348.** 'Because thou ascendedst thy father's beds' (Gen.xlix.4)=because, when separated from the good which is of charity, it has filthy conjunction. E.484<sup>17</sup>. 817<sup>5</sup>.

**7353.** See CHAMBER at this ref.

**R. 137<sup>8</sup>.** 'Bed-lectus,' 'couch,' and 'bed,' have a similar signification to this, Ill.

**E. 163<sup>9</sup>.** As 'a bed-lectus' signifies doctrine, it was a statute of the Church among the Sons of Israel, that 'every bed, whereon he lieth that hath the issue is unclean; and that the man who hath touched his bed shall wash his clothes, and bathe himself in waters' (Lev.xv.5).

**388<sup>1</sup>.** 'How has it become a waste, a couching place of the wild beast' (Zeph.ii.15)=that there is nothing of truth there, but that it is full of falsities. 650<sup>57</sup>.

**714<sup>15</sup>.** The truths and goods they will have, are signified by 'a place to lie down in,' where before there were 'dragons' (Is.xxxv.7).

**Bed. Lectus.**

**A. 1879.** When I was in bed . . .

**5721.** When such Spirits are applied to a man, they induce great pain through weariness . . . so that the man can hardly raise himself from his bed. 5722.

**6188.** 'Israel bowed himself above the head of the bed' (Ex.xlvii.31)=that he turned himself to those things which are of the interior Natural . . . The 'bed' = the Natural.

—<sup>2</sup>. The reason why 'the bed' is the Natural, is that the Natural is below the Rational, and serves it as a bed, for the Rational as it were lies upon the Natural, and as the Natural is thus spread under it, it is called 'a bed.' Ill.

**6226.** 'He sat upon the bed' (Ex.xlviii.2)=turned towards the Natural.

**6463.** 'And he gathered his feet to the bed' (Ex.xlix.33)=as to lower things in which are interior things; to the good and truth of the lower Natural . . . 'The bed'=the Natural, thus the good and truth of the Natural, for these constitute the Natural with a man.

—<sup>2</sup>. When Jacob is thought of, there appears in the Spiritual World a bed in which a man is lying. Ex.

**7354.** 'Upon thy bed' (Ex.viii.3)=to the inmost things. . . 'A bed'=what is inmost; for since the 'bedchamber'=interior things, the couch or bed that is in it = what is inmost.

8376. When the inhabitants of Jupiter lie in bed, they turn the face forward, or towards the chamber . . . because they believe that so they turn the face to the Lord. . . A similar thing has sometimes happened to me when I was in bed, but I did not before know the source of it. D.587,Ex.

9027. 'And he lieth down in bed' (Ex.xxi.18)=what is separated in the Natural . . . 'A bed'=the Natural.

10050<sup>2</sup>. 'The corner of a bed and the extremity of a couch' (Amos iii.12)=the lowest Natural, which is the external Sensual, and its truth and good.

10360<sup>9</sup>. 'Take up thy bed and walk . . .' (John v.8). 'A bed'=doctrine; and 'walking,' life. E.163<sup>7</sup>.

— That 'a bed'=doctrine, is evident from the places in the Word where 'a bed' is mentioned, and also from representatives in the other life. There, when a bed appears, and one lying in it, there is signified the doctrine in which he is. Hence, most highly adorned beds appear there, for those who are in truths from good.

10833. When (the inhabitants of the sixth Earth) awake, there appears to them an Angel in a white garment at the bed, who then suddenly disappears from their eyes . . .

R. 137. 'Behold, I will cast her into a bed' (Rev.ii.22) =that so they will be left in their own doctrine. . . That 'a bed'=doctrine, is from correspondence, for as the body lies in its bed, so does the mind in its doctrine. But by 'a bed' is signified doctrine which everyone procures, either from the Word, or from his own intelligence, for in that his mind is at rest, and as it were sleeps. The beds in which they lie in the Spiritual World are from no other origin; everyone has a bed there according to the quality of his knowledge and intelligence; the wise, magnificent ones; the foolish, mean ones; and the false, dirty ones.

—<sup>2</sup>. 'Two in one bed' (Luke xvii.34) are two in one doctrine, but not in similar life. 922<sup>e</sup>.

— 'To take up the bed and walk' (Mark ii.9)=to meditate in doctrine.

—<sup>3</sup>. 'In the corner of a bed, and in the extremity of a couch' (Amos iii.12)=further away from the truths and goods of doctrine.

—<sup>e</sup>. Since by Jacob is signified the doctrine of the Church, therefore, sometimes, when I have thought of Jacob, there appeared to me above, in front, a man lying in a bed. E.163<sup>e</sup>. D.462. 469.

153<sup>10</sup>. If anyone does evil to another, he is cast into a corner of the cavern, in which there is a bed of damned dust, where he is miserably tortured. T.281<sup>10</sup>.

T. 301. That the Sabbath has been made a day of instruction in Divine things, is evident from the fact that the Lord . . . said to the man who was healed, 'Take up thy bed and walk' . . . by which is signified to be instructed in doctrinal things.

E. 163. 'Behold, I cast her into a bed' (Rev.ii.22)=that they are left to their natural man, and to doctrine of falsities therein. 'A bed'=the natural man, and also doctrine of falsities.

—<sup>2</sup>. The reason 'a bed'=doctrine of falsities, and, at the same time, the natural man, is that doctrine of

falsities is from no other source than the natural man separated from the spiritual . . .

—<sup>3</sup>. The reason that by 'a bed' is signified the natural man, is because the natural underlies the spiritual man, and thus a man lies in it, and in the things which are in it, as he lies in his bed.

— That 'a bed'=the natural man, and also the doctrinal things which are therein, Ill.

— 'In the corner of a bed, and in the extremity of a couch'=those who are in a little natural lumen derived from spiritual, and thence in some truths.

—<sup>4</sup>. 'Beds of ivory' (Amos vi.4)=the fallacies of the senses upon which the doctrine is founded.

—<sup>6</sup>. To be 'in one bed' (Luke xvii.34)=in one doctrine of the Church.

—<sup>7</sup>. 'Arise, take up the bed, and walk' (Mark ii.11)=doctrine, and life according to it. 'The bed'=doctrine.

—<sup>9</sup>. That 'a bed'=doctrine, Ill.

992<sup>3</sup>. *Angeli in lecto.* De Conj.66.

### Bed. *Torus.*

A. 8377. They do not sit on . . . raised grassy couches . . .

W. 432<sup>2</sup>. (The initial form of the brain) is divided into two beds, as it were.

M. 6<sup>2</sup>. Each (president) reclined on a couch at the head of his table.

16. They reclined on couches at the table . . .

171<sup>2</sup>. Hence two married partners who . . . disagree in their affections, lie in bed turned away from each other . . .

236. Separation as to bed, bedchamber, and house . . .

270<sup>4</sup>. As it were a bedchamber, where love and its own wisdom . . . share one bed together.

277<sup>2</sup>. A communion of bed (between married partners).

T. 380. It is not from a lawful bed . . .

### Bedchamber. *Cubiculum.*

A. 5694. 'He came into the bedchamber, and wept there' (Gen.xliii.30)=in himself, but not apparently. . . 'To enter into the bedchamber,' and, having done so, 'to shut the door,' was a customary form of speech with the ancients, when they meant that something was to be done which should not appear . . . For by the house they understood man, and by the rooms, and bedchambers, the interior things of man. Hence 'to come, or enter, into the bedchamber,' signified to enter into one's self, consequently, that it should not appear. Ill.

—<sup>e</sup>. 'What ye have spoken in the ear in bedchambers, shall be preached upon the roofs' (Luke xii.3). Here, also, 'bedchambers'=the interior things of man, namely, what he had thought, intended, and attempted.

— 'To enter into the bedchamber, and pray' (Matt.vi.6)=not [to do it] apparently.

7353. See CHAMBER—conclave, at this ref.

7719. By 'bedchambers' are signified the interior things of man.



[A.] 877<sup>2</sup>. When truths are believed, they are in the bedchamber . . .

10110<sup>3</sup>. The truth which has been made of the will, and has there become good, is compared to the room where the man dwells, and to the bedchamber itself.

H. 184. In the habitations of the Angels there are cellars, saloons, and bedchambers, in great numbers.

M. 11. Assign to each his own saloon with his own bedchamber.

236. See BED-torus, at this ref. 270<sup>4</sup>.

### Bee. *Apis.*

A. 4776<sup>5</sup>. Bees know how to build cells, to suck honey out of flowers, etc. 6323<sup>2</sup>. H.108. W.355. M.419. T.12<sup>7</sup>. E.1198<sup>4</sup>.

4906<sup>e</sup>. Their knowledges and affections are comate, as with bees.

9331<sup>4</sup>. 'The bee in the land of Assyria' (Is.vii.18) = falsity perverting the reasonings of the mind.

10582<sup>4</sup>. 'The bee in the land of Assyria' = the falsity of reasoning thence derived.

W. 356. Insignificant worms, like bees . . .

T. 335<sup>3</sup>. Does the bee think in its little head . . .

585<sup>3</sup>. That the ground is as a common mother . . . may be illustrated by this fact in connexion with bees . . .

785<sup>2</sup>. The Internal of a bee is that from which its External is impelled to suck honey from the flowers . . .

E. 410<sup>6</sup>. By 'the bee in the land of Assyria,' is signified false reasonings thence derived. . . As the Rational obtains everything that belongs to it from the scientifics of the natural man, its reasonings are signified by 'bees,' because bees suck out and obtain their store from flowers, as the Rational does from the scientifics of the natural man. But here, by 'bees' are signified false reasonings, because the Rational gathers what belongs to it from scientifics falsely applied. The reason such things are likened to 'flies' and 'bees,' is from correspondence, for various kinds of flying things appear in the World of Spirits, but they are appearances from the ideas of the thoughts of Spirits, and hurtful flying things among them are flies and bees of such a kind.

619<sup>e</sup>. (Samson) tore the lion, and afterwards found in its carcase a swarm of bees, and honey (Judg. xiv.8) = that, after that faith (alone) had been dissipated, there succeeded, in the place of it, the good of charity.

### Beech. *Fagus.*

M. 78<sup>2</sup>. We were in a wood of beeches, chestnuts, and oaks . . .

270<sup>4</sup>. A like signification have the three kinds of trees around the palace, the olives, the palms, and the beeches . . .

### Beelzebub. *Beelschebub. Beelzebul.*

T. 292. (Beelzebub was originally a man.)

630<sup>e</sup>. Beelzebub, the god of Ekron, who, from the signification of his name, could only drive away flies . . .

E. 740<sup>10</sup>. The reason Beelzebub is called 'Satan'

(Matt.xii.24,26), and not 'the Devil,' is that by 'Beelzebub,' who was the god of Ekron, is meant the god of all falsities; for if you translate the word 'Beelzebub,' it is 'the lord of flies,' and 'flies' = the falsities of the sensual man, thus falsities of every kind. Hence it is that Beelzebub is called 'Satan.'

### Beer. *Beer.*

A. 2702<sup>2</sup>. Hence comes the name 'Beer' (Num. xxi.16), and the name 'Beersheba,' and its signification, which is, doctrine itself.

E. 537<sup>3</sup>. 'Beer,' in the Original Language, means 'a well,' and 'a well' = the Word, and doctrine from the Word. In like manner, 'Beersheba,' 727<sup>3</sup>.

### Beer-lahai-roi. *Beerlahai roi.*

A. 3194. 'Isaac came from coming to Beer-lahai-roi' (Gen.xxiv.62) = Divine Good rational, born from Divine Truth itself. . . 'Beer-lahai-roi,' in the Original Language, means 'the spring to Him that liveth, and seeth me.' Ex.

3261. 'Isaac dwelt at Beer-lahai-roi' (Gen.xxv.11) = the Lord's Divine Rational in Divine light. . . 'Beer-lahai-roi' = Divine Good rational, born from Divine Truth itself.

### Beersheba. *Beershebah.*

A. 2679. '(Hagar) went and wandered in the wilderness of Beersheba' (Gen.xxi.14) = a roving state in doctrinal matters of faith. . . 'Beersheba' = doctrine of faith.

2702<sup>2</sup>. See BEER at this ref. E.537<sup>3</sup>.

2720<sup>e</sup>. 'He called that place Beersheba' (Gen.xxi.31) = the state and quality of doctrine. 'Because there they swear both of them' = from conjunction. 'And they struck a covenant in Beersheba' = that human rational things were adjoined to doctrine of faith.

2722. '(Abraham) planted a grove in Beersheba' (ver.33) = the doctrine thence derived, with its Knowledges, and its quality.

2723. 'Beersheba' (Id.) = the state and quality of doctrine, namely, that it is Divine, to which human rational things are adjoined, as is evident from the series of things treated of from verse 22 to here, and also, from the signification of the name itself in the Original Language, which is, 'the well of the oath,' and 'seven;' and 'a well' = doctrine of faith, 'oath' = conjunction, . . . and 'seven' = what is holy, thus what is Divine. . . That this was the origin of the name 'Beersheba,' is evident from the words of Abraham, 'For thou shalt take seven ewe lambs of my hand, that they may be a witness unto me, that I have dug this well, wherefore he called that place Beersheba, because there they swear both of them; and they struck a covenant in Beersheba' (xxi.30-32). In like manner from the words of Isaac; 'It came to pass in that day, and Isaac's servants came, and told him upon the causes of the well which they had dug, and said to him, we have found waters; and he called it Sheba (an oath, and seven); wherefore the name of the city is Beersheba even unto this day' (xxvi.32,33). Here, also, wells are treated of about which there was a contest with

Abimelech, and also a covenant with him, and by 'Beersheba' is signified human things again adjoined to doctrine of faith, and because they were again adjoined, and so made doctrine which is adapted to human apprehension, it is called 'a city,' which = what is of a doctrinal character in the complex.

— 'Beersheba' is mentioned with a like signification in the inward sense, Ill. . . and in the opposite sense, Ill.

—<sup>3</sup>. The extension of the celestial and spiritual things which are of doctrine is signified where the extension of the Land of Canaan is described by the words, 'from Dan and even to Beersheba' . . . Ill.

2858. 'They went together to Beersheba' (Gen. xxii. 19) = advancement in the doctrine of charity and of faith, which is the Divine doctrine to which human rational things are adjoined. 'Beersheba' (has this signification).

2859. 'Abraham dwelt in Beersheba' (Id.) = that the Lord is that doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine; and, when it is predicated of the Lord, it = to be doctrine . . .

3436. '(Isaac) went up thence to Beersheba' (Gen. xxvi. 23) = that thence the doctrine of faith was Divine. 'Beersheba' = the doctrine of faith Divine. The doctrine of faith, which is here signified by 'Beersheba,' is the literal sense of the Word, for the Word is doctrine itself . . .

3445. See WELL-puteus, at this ref.

3465. See SHEBA at this ref.

3466. 'Therefore the name of the city is Beersheba' (ver. 33) = the quality of the doctrine thence derived. . . 'Beersheba,' which, in the Original Language, means 'the well of the oath,' thus, the doctrine of confirmed truth. That 'Beersheba' = doctrine, Refs.

— By 'Beersheba' (xxi. 30, 31) is signified the state and quality of doctrine which is from the Divine, and that there is conjunction thereby; and as the subject there is the interior things of the Church, it is said that that place was called 'Beersheba;' but here, because the subject is the exterior things of the Church, it is said that the city was so called . . .

3690. 'Jacob went forth from Beersheba' (Gen. xxviii. 10) = life more remote from Divine doctrinal things. . . 'Beersheba' = Divine doctrine. Refs.

3923<sup>e</sup>. 'God liveth, O Dan; and the way of Beersheba liveth' (Amos viii. 14) = that they are in the negative of all things of faith and of its doctrine. . . 'Beersheba' = doctrine. Refs. The reason it is the negative of all things of faith, is that Dan was the last boundary of the Land of Canaan, and Beersheba, the first, or the middle and inmost, of the Land . . . The first boundary, or the middle and inmost, of the Land, was Beersheba, before Jerusalem, because Abraham was there, and also Isaac; and the last boundary, or the outmost, was Dan; therefore, when all things in one complex were signified, it was said, 'from Dan even to Beersheba.' Refs. 6396<sup>e</sup>.

—<sup>e</sup>. The inmost of the Land was Hebron, and then Beersheba, where Abraham and Isaac were.

5997. '(Israel) came to Beersheba' (Gen. xli. 1) =

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charity and faith. 'Beersheba' = the doctrine of charity and faith; here, charity and faith, and not the doctrine of them, because it is predicated of spiritual good, which is 'Israel.' Ex.

6011. '(Jacob arose) from Beersheba' (ver. 5) = from the doctrine of faith and of charity.

E. 417<sup>11</sup>. By 'all the tribes of Israel, from Dan even to Beersheba' (Judg. xx. 1, 2) are signified these things from ultimates to first principles.

**Befal.** See HAPPEN, and TOUCH-attingere.

**Before.** *Ante.*

A. 2454. That is called 'behind him' (Gen. xix. 26), which is posterior, and that 'before him,' which is prior.

4380. 'To pass over before' anyone (Gen. xxxiii. 14), where the conjunction of good with truths is treated of, = more general presence. Ex.

8194. Voluntary things are presented behind, or 'after' (Exod. xiv. 19), and intellectual things, in front, or 'before.'

8325<sup>2</sup>. What God was doing before the world was created. . . T. 31<sup>3</sup>. D. 3476.

10550. What is 'before' signifies what is within; and what is 'after,' what is without.

T. 29. As God was before the world . . .

67. God, before the creation . . .

**Before.** *Coram.*

A. 1179. 'Before Jehovah' (Gen. x. 9).

5638. 'They stood before Joseph' (Gen. xliii. 15) = the presence of the Celestial of the Spiritual there. 'To stand before' anyone = presence.

5703. 'They sat before him' (ver. 33) = that they were set in order by his presence. . . 'Before him' = by his presence.

6083. 'This land of Egypt is before thee' (Gen. xvii. 6) = that the scientifics of the natural mind are under the auspices of the Celestial Internal. . . 'Before thee' = under its auspices.

8532. 'Lay it up before Jehovah' (Exod. xvi. 33) = that it is in the Divine presence. 8535.

9047. 'To give into the judges,' or 'before the judges' (Exod. xxi. 22) = according to what is fair.

10146. 'Before Jehovah' (Gen. xxix. 42) = from the Lord . . . because 'before' = presence . . .

Life 63. (Such a man) thinks that these things are lawful before God, but unlawful before the world.

108. (This is merely to cause evils) not to appear before the world.

P. 130<sup>e</sup>. Like an object which is constantly before the sight.

R. 380. 'Before the throne of God' (Rev. vii. 15) = in the presence of the Lord.

636. 'Shall be tormented with fire and brimstone before the holy Angels and the Lamb' (Rev. xiv. 10) = the love of self and the world, and the cupidities therefrom . . . It is said 'before the Angels and the Lamb,'



because these loves are contrary to Divine Truths, and to the Lord . . .

E. 189. See FULL at this ref.

200. 'I will confess his name before My Father, and before His Angels' (Rev.iii.5)=that they will be in Divine Good, and thence in Divine Truth.

274. 'Lamps burning with fire before the throne' (Rev.iv.5)=Divine Truth united to Divine Good proceeding from the Lord's Divine Love.

292. 'To cast before the throne' (Rev.iv.11)=to acknowledge that it is from the Lord alone.

322. 'They fell down before the Lamb' (Rev.v.8)=acknowledgment from a humble heart.

405<sup>14</sup>. 'In the presence of the Lord,' and 'in the presence of the God of Jacob' (Ps.cxiv.10).

456. 'Standing before the throne and before the Lamb' (Rev.vii.9)=those who are in the Lord's Kingdom.

463. (Other similar instances.) 477. 489. 493. 494. 567. 639. 747. 819. 825. 826. 858. 867. 888. 895.

### Before. *Prae.*

A. 952. Pre-eminence above others . . . 1327.

1304. Loves himself more than others.

1505. (Sphere of one who thinks himself before others.) 1506. 1507. 2027.

2219. Despise others in comparison with themselves.

2796. Think themselves in light above others.

5853. This prerogative have Spirits above man. 5857.

6393<sup>2</sup>. They are actually great and powerful above others.

H. 57<sup>2</sup>. What a man has above the Angels . . . (304<sup>2</sup>.)

### Beg. *Mendicare.*

#### Beggar. *Mendicus.*

Under SEEK=*quaerere*.

A. 3688<sup>3</sup>. As he knows from the Word that we ought to give to the poor . . . he does good especially to common beggars . . . not considering that such as beg in the streets, for the most part, live an impious and wicked life . . . Nevertheless, he who is in the first state of regeneration, does good to them from the heart; these goods are the goods of external truth from which he begins . . .

9209<sup>2</sup>. They who are in external truths . . . believe that we are to do good to everyone that is in need of assistance, especially to beggars . . . They who do this from obedience . . . do well, for, through this External, they are initiated into the Internal of charity and of mercy . . .

T. 426<sup>2</sup>. These benefactions are advantageous in many ways, especially giving to the poor, and to beggars; for, through these, boys, girls, servants, and, in general, all the simple, are initiated into-charity, for they are the externals of it, through which they accustom themselves to the offices of charity, for they are its rudiments, and, at that time, are like unripe fruits; but, with those who are afterwards perfected by means of just Knowledge

concerning charity and faith, they become like ripe fruits . . .

D. 431. On the state of beggars in the other life.

— They who have long begged, and at last have taken pleasure in it, and have acquired aversion for a life of labour . . . appear naked, with most loathsome fragments of garments. They seem to themselves to be about to be pressed together into a mass, so that they cannot be separated; thus they cling together. They have one with a small vessel, and ask alms of everyone they meet . . . I have heard from them that what is said of beggars is true; that they desire nothing but money, despising clothes and food; and that, among themselves, they live impiously, in quarrels; that they abhor labour; sometimes live luxuriously . . .; inquire sharply what each has gotten; that they have instituted a sort of government among themselves which they desire to be kept secret. Those beggars are meant who had been such in the life; thus it is their life, because they have had no other cupidity. 642, Index.

777 (Index). The rich who have not been born, but have become so, and who live in luxury, in the other life go about as beggars in tattered garments.

### Beget. *Gignere.*

A. 460. (See this chapter, throughout.)

1338. 'To beget sons and daughters' (Gen.xi.11)=doctrinal things. 1346. 1354.

3161<sup>3</sup>. The Lord . . . from the Divine Itself, not only begot the Rational as to good, but also, through this, the Natural as to truth.

T. 23. It is all the same whether we say begotten by God, or proceeding from Him . . .

E. 710<sup>8</sup>. By 'the barren,' and by 'the wombs which have not borne' (Luke xxiii.29) are signified those who have not received genuine truths, that is, truths from the good of love.

### Begin. *Auspicari.*

A. 2516<sup>2</sup>. The doctrine of faith cannot begin from (the Rational).

### Begin. *Ordiri. Exordiri.*

#### Beginning. *Exordium.*

A. 186. Then life (in the Spiritual World) begins.

316. There then takes place a new beginning of life . . . 1273.

M. 8. That you may commence the blessedness of your eternal happiness.

### Begin. *Inchoare.*

#### Beginning. *Inchoamentum.*

A. 8037<sup>0</sup>. Then heavenly joy first begins . . . 8462<sup>e</sup>.

H. 330. Little children who die . . . are only in the rudiments of the capacity of becoming Angels.

409. Heavenly joy . . . begins from the inmost principles.

W. 432. The nature of this rudiment (of man) in its form.

M. 98. This love does indeed **begin** from the love of the sex.

T. 587<sup>e</sup>. When he wills to shun evil, and do good, the state of regeneration **begins**.

766<sup>e</sup>. He continues to eternity the **rudiments** of wisdom implanted in the natural world.

**Begin.** *Incipere.*

**Beginning.** *Inceptum.*

A. 1317. 'This is their **beginning** to do' (Gen.xi.6)= that now they were **beginning** to become of a different quality. 'A **beginning** to do'=thought, or intention, thus the end.

4249. Then the Natural **begins** to be enlightened by good.

7906<sup>d</sup>. When he **begins** to act from the good of charity.

**Beginning.** *Initium.*

A. 477<sup>2</sup>. The Ancient Church is signified by '**beginnings**' (Ezek.xxxvi.11).

1560. Every state before a man is instructed is a **beginning**, and when he **begins-incipit**-to be instructed, it is a **beginning-principium**.

2088<sup>d</sup>. All men from the **beginning** were celestial.

3354. The first state of the perversion of the Church, which exists when they **begin** no longer to know what good and truth are, but dispute together about them, whence arise falsities, (is sig. by) 'the end is not yet,' and that 'these are the **beginning** of sorrows' (Matt. xxiv.6,8).

4247<sup>2</sup>. When a man is in the affection of truth, in which he is in the **beginning**, before he is being regenerated . . .

4984. All uses in their **beginning** are truths of doctrine.

10632. That law was the **beginning** of the Word . . .

T. 27. The two **beginnings** (of spaces and times), which are immensity and eternity . . .

31. The **beginnings** of them are from God.

280<sup>e</sup>. Spiritual thoughts the **beginnings** and origins of natural thoughts.

**Beginning.** *Principium.*

A. 16. The most ancient time is called 'the **beginning**' (Gen.i.1) . . . 'The **beginning**' also involves the first time when a man is being regenerated, for he is then born anew, and receives life.

55. By '**beginnings**' (Ezek.xxxvi.11) is meant the Ancient Church after the flood.

128. This flows from the **principle** which he adopts.

—<sup>e</sup>. He thinks from this **principle**.

129. The **principles** that have been adopted, even the falsest, rule the man, and all his knowledge and reasoning favour these **principles** . . . Wherefore the **principle** must be from the Lord, and not from self.

130. His third river where is Ethiopia, is **principles** of evil and falsity which are the Knowledges of his faith.

162. All the laws of truth and right flow from celestial **principles**, or from the order of life of the celestial man. Ex.

206. These are their **principles** . . .

444. From this **principle** (that the spirit has no extension) . . .

570. When they stick in their adopted and settled **principles** . . .

581. From their most settled **principles** . . .

589. It is one thing to confirm false **principles** from the Word, and another simply to believe what is in the Word; he who confirms false **principles**, first adopts a **principle** . . .

597<sup>2</sup>. Thus the general **principles** were strengthened daily . . . The general **principles** of the Most Ancient Church were celestial and eternal truths. Examps.

794. The falsities are **principles** of falsity, and persuasions of falsity . . . Who is there that has imbibed a **principle** of falsity, or invented one, who does not confirm it from much knowledge, nay, even from the Word? . . . As, for instance, he who adopts the **principle** that faith alone saves . . .

804. 'In the **beginning** in the first of the month' (Gen.viii.5)=the first boundary.

1017<sup>2</sup>. In general, when a **principle** is false, nothing but falsities can follow from it, for all things conform themselves to the **principle**. Examp.

1063. Reuben, being the firstborn of Jacob, represented faith, and is called 'the **beginning** of strength' (Gen.xlix.3).

1106. They are kept in the Lower Earth that they may there put off **principles** of falsity. The time they remain there is according to . . . the **principles** they have confirmed.

1107. There are some who are very willing to be vastated, and thus put off the false **principles** they have taken with them from the world. No one can ever put off false **principles** in the other life, except in process of time, and through means provided by the Lord.

1109. They who have completely confirmed themselves in false **principles** are reduced into total ignorance . . .

1110. The **principles** of falsity (of such) in the other life, are turned into phantasies . . . 1111.

1119<sup>e</sup>. The breathing . . . with man, is according to . . . his **principles** . . .

1159. 'The tongue'=opinion, thus, **principles** and persuasions. Ex.

1181. 'The **beginning** of his kingdom' (Gen.x.10)= that thus such worship began.

1198<sup>e</sup>. Such can with difficulty be regenerated . . . because the **principles** of falsity, and consequently the life of their understanding, prevent and cause obstruction to it.

1255. The Lord never breaks, but bends, the **principles** which a man adopts from infancy. If they are of such a character that he regards them as holy, and are not contrary to Divine and natural order, but are in them-



selves indifferent, the Lord lets them alone, and suffers him to remain in them.

[A.] 1295. There are two **beginnings** of falsities; ignorance . . . and cupidities.

1385<sup>e</sup>. They have not first taken any **principles** of truth from the Word.

1388<sup>e</sup>. This communicative perception derives its **beginning** from this . . .

1510. Every Spirit, and still more every Society of Spirits, has its own sphere from its adopted **principles** and persuasions, which is a sphere of **principles** and persuasions. Evil genii have a sphere of cupidities. A sphere of **principles** and persuasions is of such a character, that when one acts into another, it causes truths to be as falsities, and excites all things which confirm, so as to induce the belief that falsities are truths, and evils goods.

1560. See **BEGINNING**-*initium*, at this ref.

1573. This is not the case with falsity from **principles** of falsity.

1644. Interior evil Spirits . . . who are in the **beginnings** of ideas . . .

1679<sup>3</sup>. But the falsities which are from adopted **principles**, which are of the understanding, cannot be so rooted in the voluntary part of man . . .

1767. (Beauty of the Word before the Angels when read by a man who) has not formed **principles** contrary to the truth of faith which is in the inward sense.

1802<sup>3</sup>. All little children are easily instructed in the Lord's Kingdom, because they are imbued with no **principles** of falsity. H. 336.

1807<sup>3</sup>. Uses are representative of the ends in view, which are the **beginnings**.

1834<sup>2</sup>. They leave (matters of doctrine) to the conscience of each person, provided he does not deny **principles**; that is, the Lord, eternal life, the Word . . .

1877. Spirits in the World of Spirits, especially evil ones, at first retain . . . earthly, bodily, and worldly things, and, with them, the **principles** which they have adopted. Examp.

1936<sup>e</sup>. The Rational . . . rejects truths, and that the more in proportion as it is . . . in **principles** of falsity concerning the faith.

2044. 'A son of eight days' (Gen. xvii. 12) = every **beginning** of purification. . . As the eighth day is the first day of the following week, it signifies every **beginning** whatever. 8400.

—<sup>e</sup>. Purification . . . ought to be always taking place as from a new **beginning**.

2051<sup>e</sup>. (Only) those who are within the Church can form **principles** of falsity contrary to the truths of faith themselves . . .

2243<sup>2</sup>. But the falsity which produces evil exists when a man adopts any **principle** from his religiosity, and therefore believes that it is good or holy. Examp.

2385<sup>3</sup>. From a false **principle** nothing but falsities flow forth, and if truths be interposed among them, still, when the false **principle** is confirmed by them,

they become truths falsified, because defiled by the essence of the **principle**. It is quite otherwise if truth itself be accepted as a **principle**. Examp.

2567<sup>10</sup>. Truths of doctrine which will be made to serve **principles** of falsity. Sig.

— . The celestial and spiritual things of the Word made to serve as confirmations of the falses of his **principles**, and the evils of his cupidities. (Sig.) For there is nothing that is not advanced as a confirmation of **principles** of falsity . . .

2568<sup>4</sup>. There are therefore two **principles**, one, which leads to all folly and insanity, and another, which leads to all intelligence and wisdom. The former **principle** is to deny all things . . . until we are convinced by those things which we can apprehend or feel; this **principle** is what leads to all folly and insanity, and is to be called the negative **principle**. The other **principle** is to affirm those things which are of doctrine from the Word, or to think in ourselves and believe that they are true because the Lord has so said; this **principle** is what leads to all intelligence and wisdom, and is to be called the affirmative **principle**. They who think from the negative **principle**, the more they consider rational, scientific, and philosophical things, the more they cast themselves headlong into darkness . . . On the other hand, they who think from the affirmative **principle** are able to confirm themselves by means of all rational, scientific, and philosophical things whatever . . . See below, 2588<sup>2</sup>.

2572<sup>2</sup>. From love, because from the Lord, (the Angels) are in the very **beginnings**, or springs of things, that is, in the ends and causes. To see from **principles**, or from ends and causes, is to see, from Heaven, all things which are beneath . . .

2588<sup>2</sup>. There are two **principles** from which men think, the negative and the affirmative; and those think from the negative **principle** who believe nothing unless convinced by means of rational and scientific things, nay, by means of sensual ones; and those think from the affirmative one who believe that they are truths because the Lord has so said in the Word . . .

2590. The Gentiles . . . when instructed, bear themselves modestly, intelligently, and wisely, and easily receive, for they have formed for themselves no **principles** contrary to the truths of faith, which have to be dispelled . . . H. 321.

2906<sup>4</sup>. 'Three' = what is complete, and a **beginning**.

2991. Natural forms are effects, nor can they appear as causes, still less as causes of causes, or **principles**; but still the forms of effects represent those things which are of causes; nay, these latter represent those which are of **principles**.

2992<sup>e</sup>. (The Angels know everything in the human body, and also in the universe, because from spiritual things) come causes, and the **principles** of causes. 3626<sup>e</sup>.

2993. The causes of all natural things are from spiritual ones, and the **beginnings** of causes are from celestial things; or, what is the same, all things in the natural world derive their cause from truth, which is spiritual, and their **beginning** from good, which is celestial.

3260. On the commencement of any work, it was customary for the ancients to say, 'May God bless' . . . Hence it is, that, in a sense more remote, by 'May God bless' . . . is signified a **beginning**; here, the **beginning** of the representation by Isaac.

3748<sup>e</sup>. How could he want to reason when he did not even know the **principles**?

3906. They who are being regenerated, learn to know what internal truth is, but in the **beginning** do not acknowledge it with such faith as to live according to it . . . In the **beginning** of regeneration they can know this, for example . . .

3913<sup>5</sup>. When the affirmative comes, the man is in the **beginning** of regeneration . . .

3939<sup>2</sup>. The essence and quality of the **beginning** is derived and passes over into the things that follow . . .

3974<sup>e</sup>. Goods and truths not genuine . . . serve to introduce genuine ones, especially in the **beginning** of regeneration.

3986<sup>4</sup>. They who are in the love of self and the world do not suffer themselves to be led and bent by the Lord . . . and still more so when they are in confirmed **principles** of falsity.

4042. In the brain are the very **beginnings**, or the first and ultimate ends, from which flow forth each and all things in the body.

4051<sup>e</sup>. Thus they are associated together in the **beginnings**, but act diversely in the outermost things. Example.

4052. Such is the correspondence of the brain with the Grand Man, that those who are in the **principles** of good have relation to those things in the brain which are the **beginnings** in it, and are called the glands, or cortical substances; whereas they who are in the **principles** of truth have relation to those things in the brains which flow forth from those **beginnings**, and are called fibres.

4119. 'The third day' = the ultimate, also what is complete, thus the end, and also the **beginning**; for the end of a state of conjunction is the **beginning** of the following state, which is one of separation.

4174. So long as man is in the outward man, as all are in the **beginning** of reformation . . .

4318. These are the **beginnings** of the intelligence in which are the Angels more than men; thus do they know and perceive innumerable things in the Heavens, and therefrom those also in the world; for the things which come forth in the world . . . are causes and effects from the former as **beginnings**.

4670<sup>3</sup>. What Joseph's age being seventeen years signifies, may be evident from the signification of this number elsewhere, namely, a **beginning**; here, the **beginning** of the representation through Joseph. That it = a **beginning**, and what is new, Refs.

4674<sup>2</sup>. **Principles** of falsity set truths in a complete shadow . . .

4717<sup>e</sup>. He who commences from a false **beginning**, and deduces consequences from it, (causes the latter) to be falsities; because the **beginning** reigns in the things

which follow, and, moreover, by these the false **principle** is strengthened.

4720<sup>2</sup>. The doctrinal things which are afterwards formed, all savour of the general **principle**, thus of faith without charity; hence come the falsities which are the particulars of the false **principles**. . . All these are the particulars of the false **principles**; for all things of every doctrine . . . are joined together as in relationship, and acknowledge the general **principle** as a father. Hence it is evident, that when the general **principle** is false, all things savour of what is false.

4721. 'Joseph went to his brothers and found them in Dothan' (Gen. xxxvii. 17) = that they were in the particulars of false **principles**. . . 'Dothan' = the particulars of false **principles**.

—<sup>2</sup>. What is meant by particulars of false **principles**, shown by examples.

4736<sup>e</sup>. This truth is not alive, because it has a **principle** of falsity in it; consequently, with him who has such truth, it is false from the **principle** which dominates in it; the first **principle** is like a soul from which all other things have life.

5037. They who have been in **principles** of falsity, and in a life of evil from the falsity, and yet in good as to the intentions . . . cannot be received into Heaven until they have put off the **principles** of falsity, and also the delight of life thence derived. They who are (in the Lower Earth) are let into temptations, for they are not able to cast out the **principles** of falsity, and the delights of life thence derived, except through temptations.

5122<sup>2</sup>. The states of rebirth of each Sensual, and of each thing in the Natural, and also in the Rational, have their progressions from the **beginning** to the end; and when they arrive at the end, they commence from something that is new . . .

5128<sup>2</sup>. If a man is in **principles** of falsity, and does not suffer himself to be enlightened . . . it is a sign that he is a sensual man . . .

—<sup>3</sup>. It is one thing to be in **principles** of falsity, and another to be in persuasion of falsity. Ex.

5145. For in the head are all the substances and forms in the **beginnings** . . . 6436.

5207. This takes place in the **beginning** in all regeneration, for the truths which are insinuated with a man in the **beginning** are indeed in themselves truths, but they are not truths with him until good is adjoined to them . . . Wherefore, in the **beginning**, near to the truths there are falsities . . . When the sphere of falsity is close at hand, as is the case in the **beginning**, truths are as it were extirpated . . .

5567. (This Spirit) was tied by no **principles**, but was against all in general . . .

5718. Hence come obstructions, which are the source of the **beginnings** of many diseases, and dullnesses.

6047<sup>2</sup>. The **beginning** is not to be made from scientifics . . . but the **beginning** is to be made from the truths of faith . . .

6208. Many enjoy natural good hereditarily . . . but are not imbued from the Word and doctrine with prin-



ciples of doing what is good; thus they cannot be endowed with any conscience . . . It is through the Word, etc., that they have the **principles** impressed on them concerning what is true and good . . . Wherever they go, they are persuaded, and are carried along like chaff in the wind, for they are devoid of **principles**, and of the plane into which the Angels may operate, and withdraw them from evils.

[A.] 6344. 'The **beginning** of my forces' (Gen. xlix. 3) = that through it truth has its first power. 'The **beginning** of forces' = the first power.

6472<sup>2</sup>. Thus does the Lord lead a man according to his delights, also according to fallacies and the **principles** thence adopted . . .

6548. 'In the cave of the field of Machpelah' (Gen. i. 13) = the **beginning** of regeneration. Ex.

7272. The evil of falsity is that which originates from **principles** of falsity. Examp.

7317<sup>2</sup>. When they come into the other life, they take with them the **principles** that . . .

7828. 'This shall be the first of the months of the year to you' (Exod. xii. 2) = the **beginning** from which are all following states to eternity. . . 'A year' = a period of life, from **beginning** to end; here, as it is predicated of those who are of the spiritual Church in the other life, the period of whose life has a **beginning**, but not an end, by 'a year' is signified the period of life from the **beginning** to eternity.

8313<sup>4</sup>. For, in the other life, everyone retains the **principles** of his faith which he had had in the bodily life, and none change them for truths but those who have been in the good of life . . .

8400. By 'a month' is signified the end of a former state, and the **beginning** of the following one, thus a new state.

8426<sup>e</sup>. 'Evening' = the end of a former Church, and 'morning,' the **beginning** of a new one.

8861<sup>e</sup>. Each and all things originate from truths Divine, which are the internal **beginnings** of all things. Ex.

9656. The interior things of man are in his head, for the **beginnings** of the senses and of the motions are there, and the **beginnings** are the inmost things, because the rest are derived from them; for the **beginnings** are like the vein of the springs which are the source of streams.

10044. The inmost with man is his will and understanding; these, in the **beginnings**, are in the head . . .

10266<sup>e</sup>. It matters not, if, in the **beginning** . . . the affection of truth is also for the sake of self and the world . . .

10307<sup>e</sup>. To speak against the **principles** which have been confirmed through his loves, is to speak against the man himself . . .

H. 356 App.<sup>7</sup>. A principle is to be drawn from the truths of doctrine of the Church, . . . and after that it is allowable to consult scientifics. 455(g). N. 51<sup>5</sup>.

N. 21. From one falsity, especially if it is in the

place of a **principle**, there flow falsities in a continual series.

L. 36<sup>2</sup>. From this it is that the Lord is called 'the **Beginning** and the End,' etc.

S. 98<sup>e</sup>. The Lord had indeed been the Word, but in first principles, for it is said 'In the **beginning** was the Word . . . this was in the **beginning** with God' (John i. 1, 3).

W. 267. If (the understanding) sees truths opposed to . . . the **principles** of its Own Intelligence . . .

365. Man's life is in its **beginnings** in the brains . . . Gen. art. In its **beginnings**, means in its first principles . . . and by life in the **beginnings** is meant the will and understanding. These are the two things which, in the brains, are in their **beginnings** . . . That the **beginnings**, or first principles of life, are in the brains, is evident from . . .

366. Such as is the life in the **beginnings**, such is it in the whole and every part of it. Gen. art. . . Where these **beginnings** in the brains are, is evident from anatomy . . . Now as these glands are the heads of the fibrils, they are also their **beginnings**, for the fibres commence from them . . .

—<sup>2</sup>. They who know these things . . . can see that the **beginnings** of life are nowhere else than where the **beginnings-initia**-of the fibres are.

—<sup>3</sup>. It is these **beginnings**, or **beginnings-initia**, which appear as glands . . .

367. Through these **beginnings** the life is in the whole from every part, and in every part from the whole. Gen. art. For the whole . . . originally consists of nothing else than fibres which proceed from their **beginnings** in the brains.

369<sup>2</sup>. All things of the body are . . . woven by means of fibres from the **beginnings** which are the receptacles of love and wisdom; and when the **beginnings** are such, the derivatives cannot be different; wherefore wherever the **beginnings** go, the derivatives follow . . .

373<sup>o</sup>. In the cortical substance, the receptacles of the will and understanding appear conspicuously in their **beginnings**, where as it were little glands are to be seen.

400. From which it is evident, that all things of man come forth from the life of the will, which is love, from their **beginnings** in the brains through the fibres; and that all things of his body come forth from the heart through the arteries and veins.

427<sup>2</sup>. They who are in spiritual love have wisdom inscribed on their memory, wherefore they speak about Divine Truths, and do them from the **principles** in the memory.

P. 193<sup>2</sup>. Thus, with every man, there are two **beginnings** of life, one natural, and the other spiritual; and the natural **beginning** of life is the pulsation of the heart, and the spiritual **beginning** of life is the will of the mind . . .

R. 29. See ALPHA at this ref. 888. E. 41.

200. 'The **beginning** of the working of God' (Rev. iii. 14) = the Word. Ex.

436. The arguments by which a false principle is defended. (Sig.) For nothing but falsities can flow forth from a false principle . . .

438. Everyone who assumes a principle of religion from his Own intelligence, and sets it for a head, takes up also confirmations from the Word, and sets them for a tail. Ill.

M. 328. Substantial things are the beginnings—*initia*—of material ones. You are in beginnings and thus in singulars, but we are in derivatives and composites . . .

T. 84<sup>e</sup>. See FIRST at this ref.

156. They therefore err who believe that man's mind is only in the head; it is there in its beginnings only . . .

224. Truth and good are beginnings of all things in both worlds.

—<sup>2</sup>. The human mind, which exists from these two beginnings . . .

762. It is according to Divine order that there be a beginning and its end before a new beginning arises . . .

Ad. 992. These conclusions, which are formed by the understanding, are also called principles . . .

993. These conclusions, which are called principles, are Knowledges . . .

D. 4608. Such as a man is in his organic beginnings, such is he wholly, for the whole is a continuation from these beginnings; as are the fibrils which flow forth from their beginnings, and diffuse themselves through the whole body; such as are these beginnings, such are all things which are from them, thus the whole man . . . For the particulars, by derivation from the beginnings make a one. E. 775<sup>4</sup>.

D. Min. 4610. How principles break affections. Gen.art.

— That principles of truth change and break cupidities, or delights of evil, has been made known to me by experience. When I have been in an affection of evil, and principles of truth were insinuated inwardly, those delights began to cease . . .

4612. On the other hand, affections of good can be, and are wont to be, broken through principles of falsity, namely, when what is false is received as true. Examps.

4613. How powerfully principles operate. Examp.

4614. When [anyone] receives and believes principles of truth, or truths of faith, even although the operation be insensible so long as he lives in the body, still the Lord infuses blessedness into them . . .

4625. Principles which are according to order, namely, truths of faith, can be animated by the Lord, because they are according to order, and, when they are vivified, they become affections of truth; principles of falsity not so much; but if there are good affections, principles not true can be bent into truths, and so be as they were changed, and the man be saved; but never unless there are affections of good.

4771. On those who are in principles of truth and in a will of evil . . .

E. 211. A principle draws all things to its own side, because they must be connected with it . . .

229. 'The beginning of the working of God'=faith from Him, which, in appearance, is the first of the Church. 'The beginning'=what is first. Ex.

357<sup>27</sup>. By 'the beginning of his power' (Jer.xlix.35) is signified trust.

406<sup>10</sup>. 'The ships of Tarshish in the beginning' (Is.lx.9)=good things which they bring and do.

696<sup>21</sup>. As fear has regard to the Divine Truth which is the source of holiness in worship, and also of wisdom and intelligence, it is said 'the beginning of wisdom the fear of Jehovah' (Ps.exi.10).

775<sup>2</sup>. The reason 'the head'=wisdom, intelligence, and the knowledge of truths; and, in the opposite sense, folly, insanity, and the knowledge of falsities, is that these things reside in the head, and are there in their beginnings. Ex.

—<sup>3</sup>. Hence it is evident that the will and understanding . . . reside in the brains, and that they are there in their first principles, and that the organs which are formed to receive the senses, and to make movements, are derivations thence, just as streams from their springs, or as derivatives from their beginnings . . .

**Behead.** *Decollare.*

**Behheading.** *Decollatio.*

A. 8079. 'To break the neck' (Exod.xiii.13)=to separate and cast out. The reason it has this signification, is that the neck=the conjunction of the interiors with the exteriors. 10664.

926<sup>4</sup>. By 'the behheading in that valley' (Deut.xxi.4,6) is signified expiation on account of there being no blame, because it was from ignorance.

**Behemoth.** *Behemoth.*

E. 455<sup>18</sup>. In this and the following chapters (Job xl, xli) 'the behemoth' and 'the leviathan' are treated of, and the natural man is signified by both of them; by 'the behemoth,' the natural man as to the goods which are called the delights of natural love; and by 'the leviathan,' the natural man as to the truths which are called scientifics and Knowledges, from which comes natural lumen.

507<sup>8</sup>. By 'the behemoth' (Job xl.15) is meant the same as by 'a beast,' namely, the natural affections which are in man; wherefore it is said, 'Behold the behemoth which I have made with thee.'

**Behm, Brita.** D.5837.

**Behind.** See AFTER, and BACK.

**Behold.** *Ecce.*

A. 2329. 'Behold, I pray my lords' (Gen.xix.2)=interior acknowledgment and confession of the Lord's Divine Human and Holy Proceeding . . .

2770. '(Abraham) said, Behold I' (Gen.xxii.1)=thought and reflection . . .

3495. '(Esau) said to (his father), Behold me' (Gen.xxvii.1), which is the answer, =presence.

3711. 'Behold, I am with thee' (Gen.xxviii.15)=the Divine.



[A.] 4711. '(Joseph) said, **Behold** me' (Gen. xxxvii. 13) = affirmation.

6002. '(Jacob) said, **Behold** me' (Gen. xlvi. 2) = perception.

6764. '**Behold**, two men, Hebrews, wrangling' (Exod. ii. 13) = apperception that within the Church they were fighting each other. '**Behold**,' or seeing = apperception.

6842. '(Moses) said, **Behold** me' (Exod. iii. 4) = hearing.

9144<sup>1</sup>. '**Behold** the Man' (John xix. 5) = behold the Divine Truth, such as it is in the Church at this day.

L. 167. After He had been scourged, etc., He said, '**Behold** the Man' . . . because by 'the Man' is signified the Church . . .

## Being. *Ens.*

See BE.

A. 206. The learned . . . who desire to speak cautiously, say that there is a certain supreme **Being**, they know not what, that rules all things.

—<sup>3</sup>. If such were asked whether they know what no proprium is, they would say that it is no **being**, and that if they were deprived of proprium they would be nothing.

1308. This is general with all nations, for everyone acknowledges some highest **Being** when he beholds the universe . . .

1919<sup>e</sup>. It is most false, and, as it is called, an **entity** of reason, to say, that . . .

2156<sup>e</sup>. They who divide this Trine which is in one are none but those who say that they acknowledge one supreme **Being**, the Creator of the universe, which is excusable in those who are out of the Church. But those within the Church who say so, do not acknowledge any God whatever, although they say so, and sometimes suppose so; still less do they acknowledge the Lord.

4211<sup>2</sup>. All those within the Church who say that they believe in a supreme **Being**, and hold the Lord in slight estimation, are they who believe nothing whatever . . .

4214<sup>4</sup>. They who ascribe each and all things to their Own sagacity, and say that there is a supreme **being** which rules something in general . . . but nothing in particular, and who have confirmed themselves in this opinion, are also of the same character. Des.

4733<sup>2</sup>. They who say that they acknowledge a supreme **being**, of which they have no idea of perception, for the most part acknowledge no God, but nature in the place thereof . . . Very many of the learned among Christians are of this character . . .

4950. Under the left foot, a little towards the left, are such as have attributed all things to nature, and still have confessed a **Being** of the universe from whom are all things which belong to nature. But examination was made as to whether they believed in any **Being** of the universe, or highest deity, which has created all things; and, from their thought communicated to me, it was perceived that it was an inanimate affair with no life in it in which they had believed; from which it was evident that they did not acknowledge a Creator of the universe, but that they acknowledged nature . . .

5094<sup>4</sup>. When (the rational natural man) beholds nature and the order of things, he sees that nature is a complex of means, and then perceives that an intelligent supreme **Being** has arranged them . . . But a sensual man does not comprehend that anything distinct from nature can exist, thus neither any **being** which is above nature.

5164<sup>e</sup>. Within the Church are very many such, who deny the Lord, and say that they acknowledge a supreme **Being**.

6475. All in Hell think against the Lord . . . and yet very many say that they acknowledge a supreme **Being**, by which they mean the Father . . .

6876<sup>2</sup>. When (the Ancient Church) thought about Jehovah they did not think as of a universal **being**, of whom they had no idea, but of the Divine Human . . .

H. 3<sup>3</sup>. But they who say that they believe in an invisible Divine, which they call the **Being** of the universe, from which all things have come forth, and reject the faith concerning the Lord, have been found to believe in no God . . .

W. 42. Thoughts, etc. are not **entities** flying and flowing out of nothing . . .

43. They would be a mere **entity** of reason, which, in itself, is not anything.

210<sup>e</sup>. Abstracted or separated from them they are nothing but **entities** of reason . . .

229. From an **entity** of which nothing can be predicated, nothing can be made by massing.

289. Divine attributes . . . separated from a Man, are pure **entities** of reason.

T. 9<sup>3</sup>. The name Jehovah . . . means the supreme and only **Being**, from which is everything . . .

11<sup>2</sup>. In order to separate God from nature, some have devised a most universal something which they have called the **Being** of the universe; and as they know nothing more about God, this **Being** is with them an **entity** of reason, which means nothing.

20. Unless **being-esse** is substance, it is an **entity** of reason, for substance is **being** standing firm.

28. Although the human mind can acknowledge . . . that the first **being**, or the first **Being-esse** is infinite, still it cannot know what is its nature . . .

367<sup>3</sup>. Nor is form any abiding **being** except from essence . . .

505<sup>3</sup>. What then is your act, except a purely ideal thing, which is called an **entity** of reason?

**Bela.** See ZOAR.

**Belch.** *Egurgitare.*

**Belching.** *Egurgitatio.*

A. 1763<sup>2</sup>. See ATTEND at this ref.

T. 146<sup>2</sup>. A ruminatory stomach, from which . . . they **disgorge** such things as they know will serve their hearers for food.

**Belch.** *Eructare.*

**Belching.** *Eructatio.*

A. 4656. When he spoke, he as it were **belched** the words . . . There were no interior things in his speech, thus but little of life, and hence came such **belching**.

T. 108<sup>2</sup>. After this, no man in Christian lands who does not believe in the Lord, is listened to; his prayers, in Heaven, are like . . . belchings from diseased lungs.

### Believe. *Crederere.*

See FAITH, and FAITH ALONE.

A. 30. For he who does not believe in the Lord cannot have life, as He Himself says in John; 'he that believeth in the Son hath eternal life, but he that believeth not the Son shall not see life, but God's anger shall remain upon him' (iii. 36).

34. Spirits who are in the knowledge of the doctrinal things of faith without love . . . cannot approach the first threshold of the court of the Heavens . . . They do indeed say that they have believed in the Lord, but have not lived as He has taught. III.

44. Man . . . cannot produce anything of good unless there are first inseminated into him Knowledges of faith, from which he may know what is to be believed and done . . . 'To hear the Word, and not do it,' is to say that we believe and yet do not so live . . . III.

128. A worldly and corporeal man says in his heart, If I am not instructed about faith and the things which are of faith by means of sensuous things so that I may see; or by means of scientific things so that I may understand, I will not believe . . . In proportion as he wills to be wise from these things does he blind himself, and that to such a degree that he believes nothing . . . This is to eat of the tree of the knowledge of good and evil . . . But he who does not will to be wise from the world, but from the Lord, says in his heart that we are to believe the Lord, that is, those things which the Lord has said in the Word, because they are truths, and from this beginning or principle he thinks . . .

191. As, from self-love, they then began to believe nothing which they did not apprehend by the senses . . . the Sensual is represented by 'the serpent.'

194. The third posterity of the Most Ancient Church is treated of, which began not to believe things revealed unless they saw and felt that they were so. Their first state is here described, which was one of doubt.

196. In ancient times they were called 'serpents' who trusted more in sensuous things than in revealed ones. At this day it is still worse, for there are not only those who believe nothing unless they see and feel, but who also confirm themselves by means of scientifics unknown to the most ancient people, and thus blind themselves much more completely . . . 2124.

229<sup>e</sup>. They perceived themselves to be deceived through the senses, but because they loved themselves, they desired to know whether what they had heard about the Lord and about faith in Him was true, and in this way they wanted first to believe. Sig.

231. The evil of the Most Ancient Church . . . of the Ancient Church . . . of the Jewish Church, and of the new Church after the Lord's Advent, as also of the modern Church, is that they do not believe the Lord and the Word, but themselves and their own senses. From this there is no faith, and when there is no faith there is no love of the neighbour, thus everything is false and evil.

233<sup>2</sup>. Hence it is evident that those who consult sensuous and scientific things concerning matters of belief, not only precipitate themselves into doubt, but also into denial, that is, into thick darkness; and when they precipitate themselves into thick darkness, they also do so into all cupidities, for when they believe what is false, they also do what is false; and when they believe that what is spiritual and celestial has no existence, they believe that only what is bodily and worldly has any existence; thus they love whatever belongs to self and the world. Thus, from falsity, there come cupidities and evils. 1200<sup>2</sup>.

235. As they were no longer willing to believe anything but what they apprehended by the senses, the Sensual, which is 'the serpent,' cursed itself and became infernal. Sig.

303. See ACKNOWLEDGE at these refs. 2357. 4031<sup>2</sup>. 4151<sup>2</sup>. 4601<sup>2</sup>. T. 151.

448<sup>2</sup>. If I were to tell them, or write to them, they would not believe . . . and would ask for signs or miracles before they would believe . . . And perhaps few will believe that these things are true, for in their hearts they deny that Spirits have any existence . . . 1880<sup>2</sup>.

589. See BEGINNING—*principium*, at this ref.

—<sup>2</sup>. But he who believes simply, or from a simple heart, does not first adopt principles, but thinks that it is true because the Lord has so said; and if, from other statements of the Word, he is instructed how it is to be understood, he then acquiesces and rejoices in his heart; nay, he who believes in simplicity that the Lord is angry, punishes, etc. . . it does him no harm, for thus he also believes that the Lord sees each and all things . . . 1408<sup>e</sup>. 1798<sup>4</sup>.

647<sup>e</sup>. From this a man may know how insane it is to want to investigate matters of faith by means of sensuous and scientific things, and not to believe before he thus apprehends them.

1071. See APPREHEND at these refs. 1072. 1164. 1630<sup>e</sup>. 1936. 2124. 2162<sup>e</sup>. 2385. 2588<sup>2</sup>. 2625<sup>2</sup>. 3024<sup>4</sup>. 3325<sup>12</sup>. 3385<sup>e</sup>. 6775. 6997<sup>7</sup>. 8325<sup>2</sup>. 9109.

1378. Spirits who believed nothing to be true but what they saw with their eyes, (reasoned with).

1510<sup>2</sup>. Hence it was evident how easily a man may be confirmed in falsities and evils, unless he believes the truths which are from the Lord . . .

—<sup>2</sup>. There was also perceived the sphere of incredulity, which is of such a nature, that they believe nothing that is said, and scarcely what is presented to view; and there was also perceived the sphere of those who believe nothing but what they apprehend by the senses.

1608<sup>2</sup>. 'As many as received Him, to them gave He Power to be sons of God, to them that believe in His name, who were not from bloods, nor from the will of the flesh, nor from the will of man—*virii*' (John i. 12, 13). From these words it is evident what faith or believing in Him is, that is, with those who receive Him, and believe in Him, not from the will of the flesh, nor from the will of man; 'the will of the flesh' = what is con-



trary to love and charity ; and 'the will of man' = what is contrary to faith from love or charity . . . 5826<sup>4</sup>.

[A.] 1676<sup>e</sup>. Wherefore it is sufficient that they should know, and, because it is so, that they should **believe** that . . . unless the Lord had come . . . mankind would have perished.

1798<sup>e</sup>. They who are in doctrinal things, and not in charity, dispute about everything, and condemn every one who does not say, or as they call it, **believe**, as they do.

1812. 'He believed in Jehovah' (Gen.xv.6)=the Lord's faith at that time. . . The Lord . . . [acted] from the inmost confidence and constant faith, that as He was fighting from pure love for the salvation of the universal human race, He could not but conquer ; which, here, is 'to believe in Jehovah.' From the love from which anyone combats it is known what his faith is. He who combats from any other love than love towards the neighbour and the Lord's Kingdom, does not combat from faith, that is, he does not **believe** in Jehovah, but in that which he loves. The love itself for which he combats is his faith. Examp.

1886. Pref. I know that few will **believe** . . . because few **believe** in the resurrection, and fewer of the learned than of the simple . . . Some openly say that they will **believe** if anyone rises from the dead . . . So that they speak contrary to what they **believe**, and **believe** contrary to what they say . . .

1935<sup>e</sup>. They who have no conscience cannot have interior thought, and therefore they have no combat, because their Rational acts as one and the same with their corporeal Sensual, and although what is good and true continually flows in with them from the Lord, they do not perceive it, because they at once extinguish and suffocate it. Hence it is that they do not **believe** any truth of faith.

1936. (Examples of things to be **believed** which transcend the apprehension of the first Rational.)

1937<sup>e</sup>. But they who disdain and reject all good and truth, and who want to **believe** nothing, because it is opposed to their cupidities and reasonings, cannot compel themselves, and so cannot receive this . . . new Voluntary.

1940<sup>e</sup>. But when the Rational submits itself, and **believes** the Lord, that is, His Word, the Rational is then like soil, or good earth, into which the seed falls and bears much fruit.

2009<sup>12</sup>. They are of such a character as He has commanded, which is 'to **believe** in His name' (John i.12).

2034. Here, now, the conjunction of the Lord with those who **believe** in Him is treated of (Gen.xvii.9).

—<sup>5</sup>. As they do not apprehend (this arcanum concerning the assumption of the Human) they do not **believe** it ; and as, from their not apprehending it they do not **believe** it, it becomes a stumbling-block to them. From experience.

—<sup>7</sup>. Then the Lord came . . . and taught the way of truth, that everyone who **believes** in Him, that is, who loves Him and what belongs to Him, and is in His love, which is love towards the universal human race,

thus in love towards the neighbour, shall be conjoined and saved.

2094. They who **believe** in simplicity (that the Lord's human essence was made Divine, and that the Lord is God as to both essences) have no need to know how it was done, for to know how it was done is merely for the sake of the end that they may **believe** that such is the case.

—<sup>2</sup>. At this day there are many who **believe** nothing unless they know from reason that it is so, as is plainly evident from the fact that few **believe** in the Lord, although they profess to do so with the lips, because it is according to the doctrine of faith (2243<sup>7</sup>). But still, within themselves, and among themselves, they say that they would **believe** if they knew that it could be so. The reason they do not **believe**, and the reason they so speak, is that the Lord was born like any other man. These persons can never receive any faith unless they first apprehend in some way how it can be so. Hence these explanations. They who **believe** the Word in simplicity have no need to know all these things, because they are already in the end to which those just spoken of are not able to arrive, except through Knowledge of such things.

2162<sup>e</sup>. The more such persons reason, the less they **believe**.

2203. The human Rational as to truth is of such a character that it cannot understand what is Divine, for this truth is in appearances, wherefore that which it cannot understand it does not **believe**, and what it does not **believe** it is not affected by. Sig.

2209. When the Rational thinks of Divine things, especially from the truth which appertains to it, it can never **believe** that there are such things, both because it does not apprehend them, and because the appearances cling to it which are born from the fallacies of the senses. Examps.

2231<sup>3</sup>. See FAITH ALONE at this ref.

2242<sup>3</sup>. The falsity which produces evil exists when a man adopts any principle from his religiosity, and thence **believes** that it is good or holy, when yet in itself it is evil. Examp.

2284<sup>4</sup>. It is very common for those who have adopted an opinion concerning any truth of faith to pass the judgment about others, that they cannot be saved unless they **believe** the same as they do, which, however, the Lord has forbidden (Matt.vii.1,2) . . .

—<sup>5</sup>. Those have not the life of charity who will that no others should be saved but those who **believe** as they themselves do, and still less those who feel indignation at its being otherwise . . .

2343<sup>3</sup>. That all regeneration or new life, thus salvation, is from the Lord alone, is indeed known in the Church, but is **believed** by few. The reason it is not **believed**, is that they are not in the good of charity, and it is as impossible for those to **believe** this who are not in that good, as it is for a camel to enter through the eye of a needle, for the good of charity is the very soil of the seeds of faith . . . wherefore in proportion as a man is in good he can be in truth ; or in proportion as he is in charity he can be in faith, especially in this

principal matter of faith, that all salvation is from the Lord. That this is the principal matter of faith, Fully ill.

—<sup>6</sup>. That those who are in evil, that is, in the life of evil, can never believe that all salvation is from the Lord, has been made evident to me by those who have come into the other life from the Christian World, even from those who, in the life of the body, have professed with the lips, nay, have even taught, that there is no salvation without the Lord, and yet have lived a life of evil. When the Lord was merely named, they at once filled the sphere full of pure stumbling-blocks . . .

—<sup>8</sup>. The same persons were also questioned as to what faith they had, seeing they had not that which they had professed in the life of the body. They said . . . that they had believed in God the Creator of the universe, but they were examined as to whether such was the case, and it was found that they had not believed in any God, but had thought that all things are of nature, and that all the things said about the eternal life are idle tales. Such is the faith of all those within the Church who do not believe in the Lord, but say that they believe in God the Creator of the universe. Truth cannot flow in from any other Source than the Lord, nor can it be inseminated in anything but the good which is from Him.

2357<sup>3</sup>. This (danger of profanation) is the reason why at this day it is granted to so few to believe from the heart that the good of love and of charity is Heaven in a man, and that everything Divine is in the Lord, for they are in the life of evil.

2401<sup>2</sup>. The quality of those who are in Knowledges of truth and at the same time in the life of evil has been stated before, namely, that so long as they are in the life of evil they believe nothing; for to will evil, and thence do it, and acknowledge the truth in faith, never takes place.

2454<sup>6</sup>. When doctrine is separated from life, as the good of life is devastated, so is the truth of doctrine, that is, it becomes a pillar of salt; as everyone may know who looks to doctrine alone and not to life. For although doctrine teaches, does he believe in the resurrection, Heaven, Hell, nay, does he believe in the Lord?

2492. With those who have wanted to penetrate into Divine arcana through scientific, and especially through philosophical things, and have not believed until they were persuaded through these things, (the callosity of the memory) appears darksome, and is of such a nature that it absorbs the rays of light, and turns them into darkness.

2538<sup>2</sup>. The case with doctrine stands thus; in proportion as it is believed to be so from what is human, that is, from what is sensuous, scientific, and rational, in the same proportion it is no doctrine at all; but in proportion as what is sensuous, scientific, and rational, is removed, that is, in proportion as it is believed without them, in the same proportion the doctrine is alive, for in the same proportion the Divine flows in. It is what is proper to the human that hinders influx and reception. But it is one thing to believe from what is

rational, scientific, and sensuous, or to consult these things in order to believe, and it is another thing to confirm and corroborate, by means of rational, scientific, and sensuous things, that which is believed.

2568. It is one thing to regard the doctrine of faith from rational things, and quite another thing to regard rational things from the doctrine of faith; to regard the doctrine of faith from rational things, is not to believe the Word or the doctrine thence derived until we are persuaded by means of rational things that it is so; whereas to regard rational things from the doctrine of faith, is first of all to believe the Word or doctrine thence derived, and afterwards to confirm the same by means of rational things. The former is the inverted order, and causes that nothing is believed; but the latter is the genuine order, and causes us to believe better. Treated of.

—<sup>3</sup>. The Word in its inward sense treats much of these matters, especially where Egypt and Assyria are treated of, for this reason, that when the doctrine of faith is regarded from rational things, that is, is not believed until the man is persuaded from those things that it is so, it then not only becomes no doctrine at all, but whatever is therein is denied; whereas when rational things are regarded from the doctrine of faith, that is, when the Word is believed, and afterwards the same things are confirmed by means of rational things, then the doctrine is alive, and whatever is therein is affirmed. 2588<sup>2</sup>.

—<sup>4</sup>. (See BEGINNING—*principium*, at this ref. for a very important statement.)

2588<sup>2</sup>. They who are in good can believe, but not they who are in evil . . .

—<sup>8</sup>. How important it is that truths be known and believed . . .

2682<sup>6</sup>. As there are few who believe that they have a spirit which will live after death, there are few who are being regenerated; to those who believe, the other life is everything of their thought and affection, and the world is comparatively nothing; but to those who do not believe, the world is everything of thought and affection, and the other life is comparatively nothing; the former are they who can be regenerated, the latter are they who cannot.

2761. See BACKWARDS at this ref.

2832. The more anyone consults natural scientifics as to those things which are truths of faith, clinging to them in his mind, the more he loses the light of truth, and with it also the life of truth. Everyone may know this from experiment upon those who say that they can believe nothing unless they apprehend that it is so by means of sensuous or by means of scientific things. If you investigate their character, you will find that they believe nothing whatever, and that nothing seems to them to be wiser than to attribute each and all things to nature. There are also many who say that they believe although they do not apprehend, and yet still in secret reason about truths of faith as to whether they are so, just as much as the others; these either have what is persuasive breathed in from the love of self and the world, or else they do not believe at all . . .



[A.] 2883. Still he ought to know, and, when reformed, to think and **believe**, that everything good and true is from the Lord . . .

3175<sup>4</sup>. This truth must be confirmed and illustrated by many things before it can be raised out of the natural man into the Rational, nor can it ever be raised thither until the man is in the love of God, for it is not acknowledged before, thus is not **believed**. It is the same with other truths . . . These, and similar things can never be **believed** unless the man is in good ; it is good that apprehends, for the Lord flows in through good with wisdom.

3267<sup>3</sup>. He who is in charity loves the neighbour and excuses his differing from him in matters of belief, provided he lives in what is good and true . . .

—<sup>e</sup>. Truth cannot be conjoined with evil, wherefore those who know truths which are called things to be **believed**, and do not live in charity, or in good, although in the Church, because born there, are not of the Church, for there is nothing of the Church in them, that is, nothing of good with which truth may be conjoined.

3394<sup>3</sup>. This is the reason why they want the things of faith to be **believed** in simplicity without any view from the Rational, not knowing that nothing of faith, even its deepest secret, is ever apprehended by any man without some rational and also natural idea . . . Such a position is hurtful to those who are in the affirmative concerning the Word, namely, that it is to be **believed**, for thus [men] can take away from everyone the freedom of thinking, and tie the conscience to the greatest heresy . . . Sig.

3748<sup>e</sup>. How could he want to reason when he did not know principles, for reasoning is then like loose dust spread out, which falsities so disperse that at last we know nothing, and thus **believe** nothing.

3762<sup>2</sup>. These truths concerning charity towards the neighbour and love to the Lord must be learned before a man can be regenerated, and must also be acknowledged and **believed**, and in proportion as they are acknowledged, **believed**, and made habitual in the life, the man is being regenerated . . . But still they are not acknowledged, **believed**, and made habitual, unless the life be according to them . . .

3834. He who is in the affection of internal truth, that is, he who is in the earnest desire to know the arcana of the Lord's Kingdom, in the beginning has not these arcana conjoined with him, although he knows them, and although he sometimes acknowledges and as it were **believes** them, for as yet there are present worldly and bodily affections, which cause him indeed to receive and as it were **believe** them, but in proportion as these affections are present, these truths cannot be conjoined.

3863<sup>1</sup>. 'I have said unto you, that ye also have seen Me, and **believe** not ; this is the will of Him that sent Me, that everyone who seeth the Son, and **believeth** in Him, may have eternal life' (John vi. 36, 40) . . . 'To see and not to **believe**' = to know the truths of faith and not to receive them ; 'to see and **believe**' = to know them and receive them.

3865<sup>2</sup>. As to those who live evilly, although in childhood and young manhood they have been as much

skilled in the doctrinal things of the Church as other people, still when examined as to what they **believe** about the Lord, faith in Him, and the truths of the Church, you find that they **believe** nothing at all ; but as to those who live well, you find that everyone of them has faith in the truths which they **believe** to be truths. Whereas they who teach truths . . . and live evilly, do indeed say that they **believe**, but still at heart they do not **believe** ; with some there is a persuasive belief which counterfeits faith . . . 6949<sup>2</sup>. 7950, From experience.

3900<sup>6</sup>. 'If therefore they say unto you, Lo, He is in the desert, go not forth ; lo, He is in the secret chambers, **believe** not' (Matt. xxiv. 26) = that we are not to **believe** what they say concerning what is true, nor what they say concerning what is good, and many other things . . .

3993<sup>1</sup>. He who **believes** that a man is saved on account of **believing** well, and not from willing well, and yet wills well and thence does well, this is a falsity to which what is good and true can be adjoined, but not if he does not will well and thence do well.

4046. They who constitute the province of the dura mater . . . are they who, while living as men, thought nothing about spiritual and celestial things . . . because they were of such a character that they **believed** in nothing but what is natural, and this because they could not penetrate beyond ; but still they did not confess this . . .

4137. 'I would have sent thee in gladness and in songs' (Gen. xxxi. 27) = the state as to truths in which, from proprium, he would have **believed** himself to be . . . To **believe** from proprium is to **believe** from what is not true.

4151<sup>7</sup>. Many can know (that everything good and true is from the Lord), but few can **believe** it. Even they who are evil can know it, but not **believe** it, for they will to be in proprium . . . 4319.

4211<sup>2</sup>. See BEING at this ref.

4319<sup>2</sup>. To know is not to **believe** ; to **believe** is an inward thing, and can only exist in the affection of what is good and true, thus only in those who are in the good of charity towards the neighbour. From experience.

4330<sup>2</sup>. (Sensuous Spirits from this Earth) who **believe** nothing but what can be confirmed by means of external sensuous things . . .

4364<sup>3</sup>. These are the special [confirmations] which first occur before this truth is insinuated into good, that is, before it is fully **believed** . . .

4368<sup>e</sup>. Everyone can see this proved by the daily experience that those who are in evil do not **believe**, but that those who are in good do.

4424<sup>3</sup>. They who are in mere natural things, and are in them from the fallacies of the senses, and **believe** nothing they do not see therefrom, are said to be in 'the gnashing of teeth,' and, in the other life, also appear to themselves to be so, when, from fallacies, they form conclusions about truths of faith.

4464<sup>4</sup>. He **believes** that nothing exists that he does not see with his eyes, and feel by the touch . . .

4529<sup>2</sup>. Few **believe** in any Heaven and Hell . . . 5649<sup>e</sup>.

4551. For what a man believes, he does.

4588<sup>e</sup>. Believing nothing but what the Sensual dictates.

4601<sup>3</sup>. They who know the truth and good of faith, yet do not believe at heart, as is the case with most at this day, cannot profane . . .

4622. Nothing is believed that cannot be seen with the bodily eyes and touched with the hands of flesh.

—<sup>6</sup>. I know that (such) will not believe . . .

4653. The Spirits who correspond to hearing . . . do not reason whether a thing is so, but believe that it is so because it is so said by others . . .

4689<sup>2</sup>. No one there is allowed to speak differently from what he thinks, thus believes.

—<sup>3</sup>. It is evident that faith is now separated from charity, because . . . he who believes differently from what dogma teaches, is cast out from their communion, and vilified.

4776<sup>3</sup>. They who are in selflove . . . at heart do not believe in the existence of Heaven and Hell and the life after death . . . It appears to them that they believe while they are at worship . . . but as soon as they come out of that state, they do not believe at all . . .

4783<sup>2</sup>. If it be said to them that no one can believe in the Lord except him who is in charity . . .

4802<sup>2</sup>. Two . . . who wondered that they were in Hell, when yet they had persuasively believed the truths of faith . . .

4925<sup>2</sup>. Being in the doctrine (of faith alone) they at last do not know, or care, what charity is, and finally do not believe in its existence, consequently not in that of Heaven and Hell. Ex.

4952. Some who are natural have said that they had not known what to believe, because the lot of everyone is according to the life, and also according to the thoughts from confirmed principles; but they were answered that it would have been sufficient for them to believe that it is God Who governs all things, and that there is a life after death . . .

5006<sup>4</sup>. Few believe that they will live after death.

5084. It is from (the fallacies of the senses) that few believe the truths of faith . . . 5133.

5135<sup>2</sup>. At the age of first adolescence . . . he simply believes, . . . but as he advances in age . . . he takes up again, and as it were chews over again, what he had before learned and believed . . .

5432<sup>2</sup>. They who have come to adult age, and still more they who have come to old age, and have not looked with their own sight and seen whether the truths of the Church . . . are true, and afterwards have not willed to live according to them . . . cannot at all believe that the truths of the Church are true, however it seems to them that they believe. The reason it seems to them that they believe them to be true, is that they trust in others . . .

5508<sup>3</sup>. (No miracles now) because they would force man to believe . . .

—<sup>5</sup>. That at this day a man ought to believe what he does not see, is evident from the Lord's words,

'Because thou hast seen Me, Thomas, thou hast believed; blessed are they who do not see, and believe' (John xx. 29).

5661. 'Not to know' (Gen. xliii. 22) = not to believe, or no faith.

5664a<sup>3</sup>. It is one thing to know truths of faith, and another to believe them. Ex.

5721. See AUTHORITY at this ref.

5747<sup>2</sup>. Before a man is regenerated, he cannot but believe (that he procures truth of himself); he does indeed say from doctrine, that all truth . . . and good . . . are from the Lord, but still he does not believe it until faith has been implanted in good; he then first acknowledges it from the heart . . .

5816<sup>2</sup>. When a man is in good, he then, from good, sees truths, and perceives them, and thus believes that they are true; but never if a man is not in good. Good is like a flame which gives light . . . and causes the man to see, perceive, and believe truths . . .

5849. I know that few believe that there is any spirit in them, nay, that there are any Spirits; chiefly because at this day there is no faith because no charity; hence neither is it believed that there is a Hell, or a Heaven, consequently a life after death. Another reason is, that they do not see Spirits with their eyes, for they say, If I saw, I would believe; what I see exists, but what I do not see does not exist . . .

5960. 'His heart failed, because he did not believe them' (Gen. xlv. 26) = deficiency of natural life and thence of understanding. . . 'Not to believe' = deficiency of understanding.

6015<sup>3</sup>. (Such persons say,) Cause me to see it with my eyes, or demonstrate scientifically that it is so, and then I will believe. Yet if they saw, and if it were demonstrated, they would not believe, because the negative reigns universally.

6125<sup>4</sup>. 'Horses from Egypt' (Ezek. xvii. 15) = scientifics from a perverted Intellectual, which are consulted in the things of faith, and the Word is not believed, that is, the Lord, except from them; thus it is never believed, for the negative reigns in a perverted Intellectual. 6383.

6222<sup>3</sup>. The Intellectual of the Church consists in a man's perceiving what is to be believed and done while he is reading the Word and carefully comparing one passage with another . . .

6310<sup>2</sup>. The men who are in this lumen are called the Sensual, for they do not think beyond the sensuous things of the body; what is beyond they neither perceive nor believe in; they only believe in that which they can see and touch. 7693.

6383<sup>2</sup>. See AFFIRMATIVE at this ref.

6484<sup>2</sup>. He said he had not believed (in the eternal life) because he saw such confusion, a righteous man suffering and an impious one glorying . . . and also because he saw that brute animals have similar senses, etc.

6944. 'Not to believe' (Exod. iv. 1) = not to have faith.

6956. 'To believe' (Exod. iv. 5) = to have faith. 6970. 6973. 8783.



[A.] 6974<sup>2</sup>. 'To believe' (Exod.iv.9), by which is signified faith, is said of the truth which is of faith, and thus has relation to the Intellectual; whereas 'to hear' . . . has relation to the Voluntary.

7065. 'The people believed and heard' (Exod.iv.31) = faith and hope. 'To believe' = to believe in a spiritual sense, or faith.

7172. The Spirits of our Earth asked the Spirits of Mercury in whom they believed? They replied that they believed in God . . . The Spirits of Mercury then asked the Spirits of our Earth in whom they believed? They said that they believed in the Lord God. But the Spirits of Mercury then said that they perceived that they believed in no God, and that they have a custom of saying with the mouth that they believe, and yet do not believe . . .

7290<sup>2</sup>. Miracles do not take place with those who are in inward worship . . . for they are hurtful to them, because they compel belief. (Ex.) (10751<sup>e</sup>) . . . This is signified by . . . 'Because thou hast seen Me, Thomas, thou hast believed, blessed are they do not see, and believe;' thus blessed are they who do not believe through miracles.

7909. If falsity be appropriated, that is, firmly believed, there is no reception of the good of innocence . . .

8067. What is impressed on a man through faith and charity, or what he thoroughly believes and loves, is perpetually in his thought and will . . .

8078<sup>e</sup>. The truth of innocence . . . is that which, from innocence, is believed to be so.

8240. 'They believed' (Exod.xiv.31) = faith and trust.

8521<sup>2</sup>. That this is really truth (the man of the Spiritual Kingdom) does indeed believe, because he has faith in what is doctrinal, but he has no perception as to whether it is true . . .

—<sup>3</sup>. They who are in the affection of truth for the sake of the uses of life . . . are continually enlightened by the Lord . . . for the Lord leads them through good, and through it gives them to see what is true, and thus to believe.

8772<sup>2</sup>. Spiritual life is first acquired by knowing the truths which are of faith, afterwards by acknowledging them, and at last by believing them; when they are only known, they are as it were at the door; when they are acknowledged, they are in the court; but when they are believed, they are in the bedchamber . . .

—<sup>3</sup>. When these truths have been conjoined with good, the man is regenerated, for he then no longer looks from truths as to what is to be believed and done, but from good . . .

8882. 'To take the name of God in vain' = to turn truth into evil, that is, to believe that it is true, and still to live in evil; and it is also to turn good into falsity, that is, to live holily and yet not believe. Both are profanation; for to believe is of the understanding, and to live is of the will, wherefore, in those who believe differently from what they live, the thought and the will are divided . . . Hence it is that when a man believes one thing and lives another, truth and evil, or good and falsity, are conjoined.

9032<sup>2</sup>. See BAPTISM at these refs. 10392.

9182<sup>3</sup>. All that is called truth which a man believes.

9222<sup>3</sup>. Wherefore the first thing of all with the man of the Church is to believe the Word, and this is the primary thing with him who is in the truth of faith and the good of charity; whereas with those who are in the evils of the loves of self and of the world, the primary thing is not to believe the Word, for they at once reject it as soon as they think about it.

9224<sup>3</sup>. The errors which the doctrine of faith separate from charity induces; as that a man can will what is evil and believe what is true, consequently, that truth agrees with evil.

9239. It is said, to believe in God, and to believe the things which are from God. To believe in God is the faith which saves; but to believe those things which are from God, is faith, which, without the former, does not save; for to believe in God is to know and to do; but to believe the things which are from God, is to know and not as yet to do. They who are truly Christians know and do, thus they believe in God . . .

9243. He who does not believe the truths which are from God cannot believe in God, because to believe in God is from the truths which are from God.

9244. All who are in celestial love have confidence that they will be saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates these, and thus fits them for Heaven; and that He does this of Himself alone, of pure mercy, without the aid of man. This is meant by believing in the Lord.

9356. For no one can believe in a God, and love a God Whom he cannot comprehend under some form . . .

10083<sup>6</sup>. As the acknowledgment of the Lord is the very first thing of spiritual life, and the most essential thing of the Church, and as, without it, no one can receive from Heaven anything of the truth of faith and of the good of love, the Lord so often said that 'he who believeth in Him should have eternal life,' and that 'he who does not believe' should not have it. (III.) But He also teaches at the same time that those have faith in Him who live according to His commandments . . .

10155. See KNOW—*cognoscere*, at this ref.

10156<sup>2</sup>. They who are only in natural knowledge, and thus in no other light than the light of the world, cannot at all believe those things which are of Heaven . . .

10236<sup>4</sup>. That to enter, from the world, into the things which are from Heaven, is contrary to Divine order, may be evident from those who enter from their own Sensual, thus from the scientifics which are of the world; in that they believe nothing at all.

10367<sup>4</sup>. Whether you say, to understand the truth that is of good, or to believe it, is the same thing.

10582. What they believe without light from Heaven appears as true, but still with them, it is false . . .

10645<sup>2</sup>. By only believing, or by only loving, the Lord is not worshipped, but by living according to His

commandments, for these alone are they who **believe** in the Lord and love Him. All others say that they **believe** in Him, and yet do not **believe**; and say that they love Him, and yet do not love Him. The reason why they alone **believe** in the Lord, and love Him, who live according to His precepts, is that the Lord is not in the understanding of truth without the willing of it, but is in the understanding of truth and the willing of it . . . —<sup>6</sup>, Ill.

—<sup>4</sup>. Hence it is evident, that to **believe** in the Lord is to imbue the Intellectual with truths of faith . . .

10659<sup>3</sup>. To those who are in enlightenment, the Lord gives to understand what they **believe**; and those are enlightened when they read the Word, and those understand it, who acknowledge the Lord, and live according to His commandments; but not those who say that they **believe**, and do not live; for the Lord inflows into a man's life, and thence into his faith . . .

10731. They who are led by themselves and their own loves, do not **believe** in the Lord, for to **believe** in the Lord is to be led by Him, and not by self.

10798. Priests . . . are not to force anyone, for no one can be forced to **believe** contrary to that which he has thought from his heart to be true; he who **believes** differently from the priest, and does not make disturbances, must be left in peace . . . N.318.

H. 351<sup>2</sup>. A man looks to the Divine when he **believes** the Divine . . . and he **believes** the Divine when he wills to be led by the Divine.

352. Spurious intelligence and wisdom . . . are merely to **believe** that to be true and good, and false and evil, which is said by others, and then to confirm it . . .

356 App.<sup>7</sup>. He who does not **believe** Divine Truths unless he is persuaded by means of scientifics, never **believes**.

364<sup>o</sup>. They said that, in the world, they had not comprehended that to **believe** is anything else than to live.

456<sup>3</sup>. (Even if visions of the other life were given) still those would not **believe** who have confirmed themselves in falsities . . .

—<sup>4</sup>. That those who are in falsities would still not **believe**, is meant by . . . 'If they hear not Moses and the Prophets, neither will they **believe** if one should rise from the dead' (Luke xvi. 31).

N. 50. He is called a sensual man . . . who **believes** nothing except what he can see with the eyes and touch with the hands . . . Refs.

256<sup>o</sup>. The Word is only understood by a rational man; for to **believe** anything without an idea of the thing and without the view of reason, is only to retain a word by the memory, destitute of all the life of perception and affection, which is not to **believe**. Refs. W.H.7<sup>2</sup>.

J. 24<sup>3</sup>. They who think from wisdom, cannot **believe** unless they in some way comprehend . . .

L. 18<sup>5</sup>. By 'the sons of God, and those who **believe** in His name' (John i. 12) are meant those who **believe** in the Lord, and who **believe** the Word.

32<sup>8</sup>. As the Lord made His Human Divine from the

Divine in Himself, and as It is to be approached, and this is the Son of God, we are to **believe** in the Lord, Who is both the Father and the Son. Fully ill.

Life 17<sup>o</sup>. 'To **believe** in the name of the Son of God' (John i. 12) = to **believe** the Word and to live according to it.

48<sup>o</sup>. 'To **believe** in the Lord' (John vi. 29) is not only to think that He exists, but it is also to do His words.

F. 2. This is true, and therefore I **believe** . . . If he does not comprehend that it is true, he says; I do not know whether it is true, therefore I do not yet **believe**; how can I **believe** what I do not comprehend?

4. Do you suppose yourself to be God that I should **believe** you? or do you suppose me to be insane, that I should **believe** an assertion in which I do not see truth?

10. By (the Lord's words to Thomas) is not meant faith separated from an inward acknowledgment of truth, but that those are blessed who do not see the Lord with the eyes, as Thomas did, and still **believe** that He exists; for this is [done] in the light of truth from the Word.

36. The Universal of the Christian faith on the part of man, is to **believe** in the Lord, for conjunction with Him, through which is salvation, is effected through **believing** in Him; to **believe** in Him is to have confidence that He saves; and as no one can have confidence but he who lives well, this also is meant by **believing** in Him. R.67<sup>2</sup>. B.116<sup>3</sup>. T.2<sup>3</sup>, Ill.

W. 374<sup>o</sup>. All things of religion . . . have been removed from man's view by the dogma . . . that theological matters . . . are to be **believed** blindly . . . 425<sup>2</sup>.

428. When (those who are in spiritual love) are told that they must **believe**, they say it is empty talk, for who does not **believe** the truth? They say this because they see truth in the light of their own Heaven; wherefore, to **believe** what they do not see, they call either simplicity, or folly.

P. 129. It is a law of the Divine Providence that a man should not be forced through external means to think and will, thus to **believe** and love, the things of religion; but that a man should bring, and sometimes force himself. Gen.art.

320. See APPROPRIATE at this ref.

R. 198. 'To the Angel of the Church of the Laodiceans write' (Rev. iii. 14) = to those and concerning those in the Church who **believe** alternately from themselves and from the Word, and thus profane holy things. . . There exist in the Church those who **believe** and do not **believe**, as that God exists, that the Word is holy, that there is an eternal life, etc., and yet they do not **believe**. They **believe** these things when they are in their sensuous Natural, but do not **believe** them when they are in their rational Natural; thus they **believe** when in externals, as when they are in company and conversation with others; but they do not **believe** when they are in internals, as when not in company with others . . .

553<sup>2</sup>. That none are saved but they who **believe** in Him, Ill.



—e. To believe in the Lord is to approach Him immediately, and have confidence that He saves; and as no one can have confidence but he who lives well, this also is meant by believing in Him. 839<sup>11</sup>.

564<sup>2</sup>. As the dogma that the understanding is to be kept in obedience to faith is rejected in the New Church, and in its stead there is received that the truth of the Church is to be seen in order that it may be believed, and as truth cannot be seen in any other way than rationally, therefore we say, from truths rationally understood.

I. 13<sup>5</sup>. This is done by a wise man, because he turns his face to God, that is, he believes in Him, and not in himself; but the former is done by an insane man, because he turns his face away from God, that is, he believes in himself and not in God. To believe in himself, is to believe that he loves and is wise from himself, and not from God, and this is signified by 'to eat of the tree of the knowledge of good and evil;' but to believe in God, is to believe that he loves and is wise from God, and not from himself, and this is 'to eat of the tree of life' (Rev.ii.7).

B. 43. Saving faith is to believe in Him. T.3.

T. 86<sup>3</sup>. We, (said the Satan,) believe what we see, and love what we touch, and then he touched his harlot, and said, I believe in this, because I see and touch.

107. After this, no one from Christians comes into Heaven but he who believes in the Lord God the Saviour, and approaches Him alone. Gen.art.

—<sup>3</sup>. That he who believes in the Son believes in the Father, Ill.

—e. But they who know nothing of the Lord, as many . . . in Asia and Africa . . . if they believe in one God, and live according to the injunctions of their own religion, are saved by means of their own faith and life . . . for the Lord says; 'If ye were blind, ye would not have sin . . .' (John ix.41).

110<sup>2</sup>. I said to him, Why did you not believe as (the Angels) do? He replied that after departure out of the world, no one can believe anything except what he has impressed upon himself by means of confirmation; this remains infixed, and cannot be torn away, especially that anyone has confirmed with himself about God . . .

149. The Lord operates these virtues in those who believe in Him. Gen.art. That the Lord operates those virtues which are meant by the sending of the Holy Spirit in those who believe in Him, that is, that He reforms, regenerates, changes, vivifies, sanctifies, justifies, purifies from evils, and at last saves them, is evident from all those places in the Word which confirm that salvation and eternal life are for those who believe in the Lord. Ill.

150. The reason those who believe in the Lord will receive these spiritual virtues, is that He is salvation and eternal life. Ex.

159<sup>o</sup>. God is not a word of three syllables [Elohim], but He is everything, from the Alpha to the Omega, consequently, He is the life and salvation of all those who believe in Him as visible, and not of those who say

that they believe in an invisible God; for to believe, see, and Know, make one. Ill.

340. He who lives well, and believes rightly, will be saved by the Lord. Gen.art. 344.

341<sup>2</sup>. I believe not.

381<sup>4</sup>. While (hypocrites) are teaching truths from the Word, they know no otherwise than that they believe them . . . but as soon as they return home, they do not believe them at all . . .

393. Who does not see from a certain interior perception, and thus assent from understanding, when he hears anyone saying that he who lives well, and believes rightly, will be saved? and who does not, from understanding, reject it, like stuff falling into the eye, when he hears that he who believes rightly, and does not live well, will also be saved? For, from interior perception, there at once falls into his thought the question, How can anyone believe rightly while he does not live well? And what is believing then, but a painted figure of faith, and not any living image of it? In like manner, if anyone should hear that he who lives well will be saved, although he does not believe, would not the understanding see, perceive, and think, while it turned it over and over, that neither is this consistent; since to live well is from God . . . and what is living well and not believing but as clay in the hand of a potter which cannot be formed into any useful vessel for the spiritual kingdom, but only for the natural kingdom? Moreover, who does not see contradiction in these two statements; unquestionably in this one, that he will be saved who believes and does not live well; and also in this one, that he will be saved who lives well and does not believe?

500<sup>2</sup>. If man could be created without free-will in spiritual things, what would be more easy than for the omnipotent God to bring all in the whole world to believe in the Lord . . .

685<sup>2</sup>. He who does not believe in the Lord cannot be regenerated . . .

D. 857<sup>2</sup>. I answered that the things which are of faith are arcana which we ought to believe, although we do not understand; and that if we do not believe in the Son, we cannot escape being condemned to Hell. But he insisted that he did not understand, and therefore did not believe . . .

858. As therefore . . . he was wondering that anyone would believe that which he did not understand, it occurred to me to propound something in mere worldly and bodily things which he would believe although he did not understand. (Swedenborg then advanced the case of the antipodes, which the Spirit denied to be possible.) But when I convinced him that nothing is truer [I said] that he ought to confess that he did not perceive it, although it is true, and therefore, that he ought to entirely believe it.

860. Wherefore, if we were only to believe what we understand, we should believe only what is false, even in mere worldly and bodily things. How then could he say that he would believe nothing in spiritual and celestial things which he did not understand . . .

861. As the human understanding is full of fallacies . . . it is a wonder that anyone in his senses should . . . be willing to say that he will **believe** nothing unless he perceives it.

2301<sup>2</sup>. But to **believe** nothing, or to acknowledge no spiritual truth . . . unless we see and perceive it through natural philosophy, or, as they say, unless these things are demonstrated to their senses, is entirely forbidden . . .

2432. When ocular truth is given, although we do not know the causes, still we **believe**; and although discoverers do not find out the causes, still they **believe**, because they see . . . As a thing is so in truth, it is to be **believed** more than sensuous matters, and also because the Lord, has said it.

2651. As this is the truth, we are not to reason from causes about the truth of the matter, and, if no causes be found, the truth is not to be invalidated, or denied, as it is wont to be; but it is to be **believed** because it is the truth. If they want to investigate the causes, they can do so; it is not forbidden; only, if they do not find out the cause . . . the truth is not on that account to be denied . . .

2726. To-day, some Spirits wanted to enter into the deepest mysteries of faith; to whom it was granted me to show that this is the wrong way; and that we are to **believe** because it is the truth, and if no reason . . . be found, still we are to **believe**; and if any be found, still we are to **believe**. Examp.

2727. Thus we are to **believe** the truths spoken by the Lord, and concerning the Lord, although we do not penetrate them by reason . . .

—<sup>e</sup>. Hence may be evident what is the character of the faith of a man, when he **believes** nothing but what he sees, which is general at this day, especially among the learned men of the world. 3154, Gen. art.

3669. They who form for themselves such objections that they do not **believe** unless they know each and all things, have no other wish and intention than to destroy . . .

3977. At first, the Knowledges of faith cannot but be confirmed by sensuous things and natural truths, for a man cannot **believe** without things that confirm; but afterwards, when they have been confirmed, the Lord bestows conscience upon him, so that he **believes** without things which confirm; he then rejects all reasonings. This sphere is angelic, and evil Spirits cannot remain present in it . . .

4447. To **believe** from affection for good is the genuine order; to **believe** from doctrine of faith is the inverted order.

4654. What anyone has **believed** does no harm to him in the other life, provided he has held charity towards the neighbour rightly . . .

E. 151<sup>5</sup>. 'To **believe** in the Lord's name' (John i. 12) = to acknowledge the Divine Human.

195<sup>14</sup>. To **believe** what someone else says is slavery, but to **believe** what we ourselves think from the Word is freedom, according to the Lord's words, 'If ye abide in My Word, ye are My disciples, and ye shall Know the truth, and the truth shall make you free' (John viii. 31, 32).

2 A

295<sup>13</sup>. 'To **believe** in the Lord's name' (John i. 12) = to live according to the injunctions of his doctrine . . .

328<sup>8</sup>. As (the acknowledgment of the Divine Humanity) is the first thing of the Church, the Lord, when in the world, so often said to those whom He healed, '**Believest** thou that I can do this?' and, when they replied that they **believed**, He said, 'Be it according to thy faith.' He said this so often, in order that they might first **believe** that He had Divine omnipotence from the Divine Human, for without this faith the Church could not be commenced . . .

349<sup>9</sup>. By 'to **believe** in the Lord' (John xi. 25) is signified to be conjoined with Him in love and faith.

—<sup>e</sup>. 'To **believe** in God' is the faith which saves; but 'to **believe** the things which are from God' is historical faith, which, without the former, does not save, wherefore it is not true faith; for 'to **believe** in God' is to know, will, and do; but 'to **believe** those things which are from God' is to know, which is possible without willing and doing . . .

455<sup>19</sup>. By 'the rash' (Is. xxxii. 4) are meant those who easily seize upon and **believe** what is said, thus falsities.

706<sup>14</sup>. These would have been called miracles if applied to the evil . . . and still they do not persuade to **belief**. It is otherwise with the good; to them the same things are testifications which persuade to **belief**, wherefore they are called 'signs,' and it is said 'these signs shall follow them that **believe**' (Mark xvi. 17). Ex.

745<sup>4</sup>. By 'to **believe** in His name' (John i. 12) is signified to receive the Lord in faith and life.

805<sup>10</sup>. To **believe** in Him, and not to approach Him, but to ask the Father for His sake, is not to **believe** in Him; for all faith approaches him in whom the man **believes** . . .

813. The ancients did not know that faith is any different from truth; they did indeed say that men were to **believe** in God, but by this they understood both to know and understand truths, and to will and do them, and this from the Lord.

815<sup>11</sup>. By 'to **believe** in the Lord' is signified not only to adore and worship Him, but also to live from Him, and we live from Him when we live according to the Word which is from Him; wherefore, to **believe** in Him is to **believe** that He Himself regenerates man, and that He gives eternal life to those who are regenerated by Him . . .

—<sup>14</sup>. That to **believe** in the Lord is to **believe** in the Father, the Lord Himself teaches; 'He that **believeth** in Me, **believeth** not in Me, but in Him that sent Me' (John xii. 44).

899<sup>5</sup>. 'He that **believeth** in Me' (John xi. 25) = him who **believes** in His Divine, and in Him as the omnipotent and only God; and as no one can **believe** this but he who lives the life of charity, this also is meant by '**believing** in Him.'

952<sup>2</sup>. He who supposes that he acknowledges and **believes** that there is a God before he abstains from the evils mentioned in the decalogue . . . is deceived. Ex.

C. 113. They who are not in charity do not see the truth in light, but can love the truth in shade; and, at the present day, this truth is the truth of faith, that is,



that truth is to be **believed** although it is not seen by the understanding ; for thus falsity may be called truth.

### Bell. *Campanula.*

D. 2862. (Spirits who make a sound like little bells,) 2972.

### Bell. *Tinnabulum.*

A. 2761<sup>d</sup>. 'The bells of the horses' (Zech.xiv.20)=the understanding of the spiritual things of the Word, which are holy.

840<sup>d</sup>. 'The bells of the horses, upon which there is Holiness'=truths corresponding to good.

939<sup>e</sup>. 'The bells of the horses'=scientific truths which are from an enlightened Intellectual. E.204<sup>g</sup>.

9917. In the pomegranates were bells of gold (Exod.xxviii.33), because by 'bells' are signified such things as are from scientifics.

9921. 'Bells of gold' (Exod.xxviii.33)=all things of doctrine and worship from good passing over to those who are of the Church. 'Bells'=all things of doctrine and worship passing over to those who are of the Church . . . because through them the presence of Aaron in his ministration was heard by the people . . .

—<sup>e</sup>. The reason these bells were set in the fringes was that the holy things of doctrine are in the outermost things, and there also, and therefrom, are hearing and perception.

9922. The reason the bells were placed in the midst of the pomegranates, was that the scientifics which are signified by the pomegranates are recipients, and are as vessels for truth and good ; and the doctrine and worship which are signified by the bells must be from the good and truth which are within the scientifics as vessels . . .

9923. 'A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the fringes of the robe round about' (ver.34)=everywhere and wholly.

9924. The things which concern evangelization and worship . . . are signified by the bells in the pomegranates, and by the voice heard therefrom when Aaron entered to the holy [ministration].

9926<sup>g</sup>. The sound or ringing of the bells is here called 'a voice' (ver.35) ; elsewhere in the Word also the sounds and clangour of trumpets and of thunder are called 'voices,' and thereby are signified Divine truths ; moreover . . . those musical instruments which give forth a rattling and discreted sound signify Divine spiritual truths . . . Hence it is evident that by the sounds or voices of the bells were signified Divine spiritual truths for the garments of Aaron, and the robe in particular, in the fringes of which they were, represented the Lord's Spiritual Kingdom or Heaven.

E. 355<sup>f</sup>. 'In that day there shall be upon the bells of the horses, Holiness to Jehovah' (Zech.xiv.20). The Lord's Advent is here treated of, and the invitation of all to the Church ; and by 'the bells of the horses' are signified scientifics, and the Knowledges and preachings therefrom which are from the understanding of truth ; and as all the understanding of truth is from the Lord, and thence are the Knowledges and preachings themselves, it is said that 'upon the bells of the horses there

shall be Holiness to Jehovah.' As 'bells' signify such things, there were also bells of gold upon the fringes of Aaron's robe round about.

### Bellowing. *Boatio.*

P. 326<sup>h</sup>. 'The bellowing of the cows in the way' (1 Sam.v.12)=the difficult conversion of the concupiscences of evil of the natural man into good affections. T.203<sup>2</sup>.

### Belly. *Alvus.*

A. 10266<sup>e</sup>. As the belly (is purified) from useless things.

P. 233<sup>g</sup>. Man's memory may be compared to the ruminatory stomach of some animals . . .

### Belly. *Venter.*

A. 247. 'The serpent should walk upon its belly' (Gen.iii.14)=that the Sensual should no longer be able to look upwards to heavenly things as before, but downwards to corporeal and earthly things. By 'the belly' are signified those things which are nearest the earth ; by the breast, those things which are above the earth.

—<sup>e</sup>. 'The belly of the great fish,' into which Jonah was cast,=the lower parts of the earth, as is evident from the words ; 'Out of the belly of Hell cried I' (Jon.ii.2).

828<sup>2</sup>. Afterwards they seem to themselves to be under the belly of a furious horse, and presently to enter through the hinder part of the horse into its belly, and then it suddenly appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain covered up with torment.

1763<sup>2</sup>. Other Spirits spoke by means of a belching of words as if from the belly ; they are such as do not want to attend at all to the sense of a thing, but are forced to speak by others.

3021<sup>g</sup>. By the 'belly and thighs of the statue, which were of brass' (Dan.ii.32) is signified the third state, which was one of natural good. 10030<sup>3</sup>.

4918<sup>2</sup>. 'To be estranged from the womb' (Ps.lviii.3) =from the good that is of the Church, and 'to go astray from the belly'=from the truth.

—<sup>3</sup>. 'As a bird shall their glory fly away, from the birth, from the belly, and from conception' (Hos.ix.11) =that the truth of the Church will altogether perish ; 'from the birth'=what is born ; 'from the belly'=what is in gestation ; 'from the conception'=what has arisen.

—<sup>e</sup>. 'Bearing in the belly' (Rev.xii.2)=the truth of the Church conceived.

5388<sup>e</sup>. He induced a contraction or painful straitness in the lower region of the belly.

7810. The kinds of punishment which the chastising Spirits inflict on the men of Jupiter . . . Besides a pain in the joints, there was also a painful drawing together about the middle of the belly . . .

8910<sup>3</sup>. 'The belly' (Matt.xv.17) corresponds to the way towards Hell.

R. 481. 'To make the belly bitter' (Rev.x.9)=that

(the doctrine of the Lord) would afterwards be unpleasing and irksome, from falsifications. 482.

E. 518<sup>22</sup>. 'Out of his belly shall flow . . .' (John vii. 38.) 'Belly'=thought from the memory, for it corresponds to it.

580<sup>2</sup>. The 'belly' (Matt. xv. 17)=the World of Spirits, whence thoughts flow into man.

618. 'It shall make thy belly bitter' (Rev. x. 9)=that it would be undelightful inwardly, because outwardly adulterated. . . 'The belly'=inwardly.

—<sup>8</sup>. As 'the belly' signified marriage love, the same as 'the womb,' and also 'the thigh,' hence it was that 'the belly should swell, and the thigh fall' (Num. v. 22); by which is signified that the marriage principle would perish, or marriage love itself, both spiritual and natural. 'The womb,' or 'belly'=that spiritual love, and 'the thigh,' the same natural love.

622. 'When I had devoured it, my belly was made bitter' (ver. 10)=that it was perceived and investigated that the Word was inwardly undelightful from the adulterated truth of the sense of its letter. . . The reason 'the belly' here signifies the interior things of the Word, which are called spiritual, is that investigation was represented by the devouring or eating of the little book . . . The second perception of it is signified by its taste when it came into the belly . . . This perception of the Word is such as is the perception of its spiritual sense, or such as the Word is inwardly . . .

— The reason 'the belly'=interior things, is that the belly stores up food inwardly, and by food is signified everything that nourishes the soul; and as the belly, like the rest of the viscera, is within or in the midst of the body, hence it is that by 'the belly,' and also by the viscera, in the Word, are signified interior things, Ill.

—<sup>3</sup>. By 'the belly' (Ps. xvii. 14) is signified the interior understanding. Hence by 'to fill their belly with treasure' is signified to instruct their interior understanding with the truths of the Word. Ex.

—<sup>4</sup>. 'Rivers out of the belly' (John vii. 38)=interior understanding or intelligence.

—<sup>5</sup>. 'It cannot defile him, because it entereth not into his heart, but into the belly' (Mark vii. 18, 19)=that all things both false and evil which flow into the thought of the understanding from what is seen or heard, and not into the affection of the will, do not affect and infect the man; for the thought of a man's understanding, in so far as it does not proceed from the affection of his will, is not in the man, but without him, wherefore it is not appropriated to him. Ex.

—<sup>6</sup>. 'To fill the belly with them' (Jer. li. 14)=to drink them in and profane them.

—<sup>7</sup>. 'Mine eye is consumed with unworthiness, my soul, and my belly' (Ps. xxxi. 9). The 'eye, soul, and belly,' here, = the understanding and thence the thought of truth, exterior and interior; thus 'the belly'=the interior things of the understanding, which are said 'to be consumed with unworthiness' when they perish through falsities.

—<sup>8</sup>. 'Our soul is bowed down to the dust, our belly cleaveth unto the earth' (Ps. xlv. 25). 'The soul,' and 'the belly' here, also = the thought of the understanding.

— 'Upon thy belly shalt thou walk' (Gen. iii. 14) = what is infernal.

— Hence it was entirely forbidden 'to eat anything that walketh upon the belly, because it is an abomination' (Lev. x. 42). The reason that the cleaving of the belly to the earth = internal falsity, is that the Hells are beneath the earth in the Spiritual World, and falsities of evil are exhaled through the earth there from the Hells; and because 'the belly'=the interiors of the thought and understanding, which are infected and imbued with falsities of evil if they cleave to those earths; wherefore, in the Spiritual World, no one lies with his belly upon the earth . . .

—<sup>9</sup>. 'How long shall the thoughts of iniquity tarry in thy belly' (Jer. iv. 4). Here thoughts are openly attributed to the belly.

— 'Their belly is perditions' (Ps. v. 9). Here also there are attributed to the belly 'perditions,' that is, evil thoughts.

— 'The belly of a man, and the heart, is deep' (Ps. lxxiv. 6). 'The belly of a man'=false thoughts; and 'the heart,' evil affections.

— 'My belly is agitated' (Hab. iii. 16)=grief of thought.

—<sup>11</sup>. As 'the belly'=the interior things of the thought or understanding, 'the fruit of the belly'=good things of the understanding. Ill. 724<sup>10</sup>.

—<sup>12</sup>. Why 'the belly' and 'the bowels' are predicated of the thought which is of the understanding, and 'the heart,' of the affection which is of the will. Ex.

710<sup>5</sup>. 'The desires of the belly' (Hos. ix. 16)=truths obtained. 'The belly' is mentioned instead of the 'womb' from its tumescence during pregnancy, but still 'the belly' is mentioned when truths are treated of, and 'the womb,' when good is treated of. Ill.

750<sup>14</sup>. 'The belly' (Ps. xxxi. 9; xlv. 25)=faith and the understanding of good; the reason this is signified by 'the belly' is that the belly receives the food, and by 'food' and 'bread' is signified the good which nourishes, here, understanding and faith.

**Beloved.** See LOVE—*diligere*.

**Below.** See BENEATH and also under ABOVE.

**Belshazzar.** *Belschazar*.

A. 3079. The vessels of the temple and the altar had this signification and therefore were holy. . . Hence it was that when Belshazzar . . . drank wine out of them . . . and praised the gods of gold . . . the writing appeared on the wall of his palace (Dan. v). 'The vessels of gold and silver'=Knowledges of good and truth, which were profaned, for the Chaldeans = those who are in Knowledges, but which have been profaned through the falsities which are therein, so that for them Knowledges serve for worshipping gods of gold and silver; for Belshazzar is called the Chaldean King (ver. 20).

J. 54<sup>2</sup>. See BABEL at these refs. —<sup>4</sup>.

E. 220<sup>8</sup>. (Belshazzar's feast, Ex.) 373<sup>3</sup>. 376<sup>23</sup>. 587<sup>17</sup>. 1029<sup>10</sup>.

**Belt.** *Balthus*.

See under GIRDLE.



A. 9688. 'The belt' (Exod.xxxix.29)=what is external conjoining all the internal things.

9828. 'A belt' (Exod.xxviii.4)=a common bond, in order that all things may look to one end. 'A belt,' or 'girdle'=a common bond, for it gathers up, encloses, holds together in connexion, and strengthens all the things within, and which, without it, would be set loose and dissolved. The reason there is a common bond in order that all things may look to one end, is that, in the Spiritual World, the end reigns . . .

—<sup>3</sup>. Therefore those things which are in ultimates, and which gather up and enclose so that all things may be held together in such a connexion, were represented by 'belts' or by 'girdles;' which, in the Spiritual World, are nothing else but goods and truths in ultimates. (See GIRDLE at this ref.)

9944. 'The belt' (ver.39)=a bond, and separation from the external things of the (Spiritual) Kingdom. 'A belt'=an external bond holding together in connexion and form all things of love and faith. The reason it also signifies separation from the external things, is that it thus gathers up and holds together the internal things, and that which gathers up and holds together the internal things also separates them from the external things. The internal things of the Spiritual Kingdom are signified by 'the coat' . . . and its external things by 'the robe' and 'the ephod.'

9945. The reason (interior scientifics, or Knowledges of good and truth) are here signified by 'the work of the embroiderer,' is that by 'the belt' of the coat, which was 'of the work of the embroiderer' (ver.39) is signified the inmost bond of the Spiritual Kingdom, and, in the Spiritual World, all things are held together in connexion by means of Knowledges and the affections thence derived.

9948. 'Thou shalt make belts for them' (ver.40)=that which holds together in connexion. 'Belts'=external bonds holding together in connexion the truths and goods of faith and love.

10014. 'Thou shalt gird them with the belt' (Exod.xxix.5)=a bond of conjunction in order that all things may be held together in connexion, and thus in a celestial form. 'A belt'=an external bond which holds together in connexion and in a form all the truths and goods of faith.

### Bench. *Scamnum*.

A. 8377. (In Jupiter) when they sit at table they do not sit on chairs or benches . . .

R. 386. There was a table in the middle and benches round about it, yet they all seemed to me to be standing on the benches . . . T.460.

M. 23. The benches or seats (in the temple) were continuous, being carried round in a circular sweep according to the shape of the temple, and the back seats were raised higher than the front ones.

### Bench. *Subsellium*.

M. 130<sup>2</sup>. Natural things constitute their seat . . .

T. 503. In this temple at the walls there was a kind of altars, but having benches at each of them upon which the congregation placed themselves.

### Bend. *Flectere, Deflectere\**, *Inflexeretur*†.

### Bending. *Deflexio\**, *Inflexio*†.

See REFLECT.

A. 24<sup>e</sup>. Through what is his Own, through both fallacies of the senses and cupidities, man is led and bent by the Lord to those things which are true and good . . . 50<sup>e</sup>.

868<sup>2</sup>. Through temptations the Lord gives a new capacity of receiving things good and true, endowing the man with ideas and affections of what is good and true, to which the evil and false things can be bent . . .

887<sup>e</sup>. When a man is being regenerated, there are truths which are inseminated, to which falsities can be bent by the Lord, and thus appear to be as it were dissipated . . .

947<sup>e</sup>. With subtle deceit they can pervert the thoughts, and bend them in a moment . . .

1079<sup>e</sup>. They who are in charity scarcely see the evil of another . . . such are all the Angels, which they have from the Lord, who bends all evil into good.

1255. The principles a man adopts from infancy the Lord never breaks, but bends . . .

1272. The children go first in a bent† line.

1874. That persuasions and cupidities be not broken, but bent . . .

2053<sup>3</sup>. Truths of conscience are various, being according to each person's religion, to which the Lord will not do violence . . . The Lord breaks no one, but bends . . .

2272. Hence come new thoughts contrary to the former ones, and to which he can afterwards be bent . . . 2273<sup>e</sup>. 2334.

2364. All are bent by the Lord to the good of life through the good of their faith . . . They who have imbued the life with evil are bent by abstaining from evil . . .

2380. When any falsity . . . or evil . . . is infused, . . . the Angels bend it to something true and good in which they have been confirmed.

2488. The Angels observe man's ends, how they bend from good into evil and from evil into good.

2568<sup>e</sup>. When they suffer themselves to be bent by the Lord to the life of good . . .

2796<sup>2</sup>. How (a man's states) are bent by the Lord to good as far as possible . . .

3118. 'To bend† himself,' and 'to bow himself' (Gen.xxiv.26)=to be glad and to rejoice. Bending† and bowing are gestures of humiliation, or humiliation in act, in both a state of grief and a state of joy . . .

— Gladness is of spiritual affection . . . joy of celestial . . . Thus gladness is in a less degree than joy, as bending is than bowing; as is also evident from the fact that the man of the spiritual Church only bends himself before the Lord . . . but the man of the celestial Church bows himself before Him . . .

3348<sup>e</sup>. How the Lord bends those affections which in themselves are undelightful into delightful ones . . .

3854. Wherefore the Lord not only provides the means through which man can be **bent** from Hell and be led to Heaven, but also of Providence continually **bends** and leads . . .

—, Wherefore the Lord provides that if he does not suffer himself to be led in freedom to Heaven, he is still **bent** to a milder Hell . . .

3869<sup>3</sup>. The Providence of the Lord is to rule that it be so, and to **bend** the freedom of man to good so far as He foresees that the man suffers himself to be **bent** in freedom.

3986<sup>4</sup>. The good of love . . . and of charity . . . suffer themselves to be led by the Lord, and thus to be **bent** to good, and through good to Him; but they who are in the love of self and of the world do not suffer themselves to be led and **bent** by the Lord . . .

4031<sup>4</sup>. It is the freedom of man . . . through which the Lord **bends** man . . .

4307. Good Spirits and Angels . . . defend man against evils and falsities, and **bend** them into good . . .

4364<sup>2</sup>. The Lord leads everyone through his affections, and thus **bends** through a silent Providence . . .

5682. 'To **bend**\* themselves' (Gen.xliii.28)=exterior humiliation; 'to bow themselves'=interior humiliation; for **bending**\* is bowing in a less degree . . . Moreover 'bending\*' = the humiliation of truth . . . (See below, 7068.)

5980. So far as the man suffers it (the Angels) **bend** evils into goods, or to goods, or towards goods.

5993<sup>e</sup>. Unless such Spirits were applied to these evils . . . the man could never be **bent** towards Heaven, for in the beginning he is **bent** through his own delights themselves . . .

6205. Influx through the Angels takes place according to the man's affections, which they gently lead, and **bend** to good, and do not break.

6489. The evils which are foreseen, through the providential disposition of the Lord are continually **bent** towards good . . . But as man has freedom in order that he may be reformed, he is **bent** from evil to good in so far as he suffers himself to be **bent** in freedom, and continually from the most frightful Hell . . . into a milder one, if he cannot be led to Heaven.

7068. 'To **bend**† themselves' (Exod.iv.31)=exterior humiliation, and that of those who are in truth, and 'to bow themselves'=interior humiliation, and that of those who are in good. . . They who are in truth are stiff and stand erect . . . and when it is their duty to humble themselves before the Divine, they **bend**† the body only slightly . . . 7943. 10625.

8631. They showed how the Lord **bends** what is wrong (in Jupiter) into good.

9164. When a man is in truth from good . . . falsities are in the boundaries . . . and do not stand erect towards Heaven like truths of good, but are **bent** downwards . . .

9253. With those who are in good, falsities can be **bent** to truths . . . but with those who are in evil, falsities cannot be **bent** to truths.

9258. The falsities which agree (with the good of the

Church) are those in which good lies hidden, and which therefore can be **bent** to truths through good; but the falsities which do not agree with the good of the Church are those in which evil lies hidden, and which therefore cannot be **bent** to truths.

9587. Through freedom the Lord **bends**\* man away from evil, and through freedom He **bends** him to good . . .

10808<sup>e</sup>. Good thus **bends** evil to what it wills without evil knowing.

H. 260<sup>3</sup>. Writing in the inmost Heaven consists of various forms, **inflected**† and circumflected, and the **inflections**† and circumflexions are according to the form of Heaven . . .

—<sup>e</sup>. In ancient times all the Hebrew letters were **inflected**† . . .

293. As he is in equilibrium he is in his own freedom, and can be withdrawn from evils and **bent** to good . . .

T. 207. The sense of the letter of the Word can be **bent** hither and thither, but if it is **bent** to what is false, its inward holiness perishes and therewith its outward holiness, but if it is **bent** to what is true, it remains.

D. 444. How the actions are ruled by God Messiah through the will, which is thus **bent** hither and thither . . .

2011. How the passions of men are **bent** so as not to be broken. Gen.art. 2194, Ex.

2628. Necessities through which man is **bent** . . .

2796. Ambition . . . through which man is **bent** . . .

2911. I observed how man is thus **bent** . . .

3014. The Lord **bends** Spirits through their cupidities . . .

3024<sup>1</sup>. The less . . . hard, the more easily is he **bent** . . .

## Beneath. *Infra.*

See under ABOVE.

A. 3562. They who are in inmost perception are in the perception of all things which are **beneath**, for the things **beneath** are nothing but derivations and compositions therefrom . . .

3804<sup>3</sup>. The doctrine of faith without the life of charity has in it that brotherhood with one lower than themselves seems to be **beneath** them.

3885. When I was in (the light of Heaven), bodily and worldly things appeared as if they were **beneath** me . . .

4564. What is said to be 'under' or **beneath** = what is outside.

5094<sup>2</sup>. So far as the Natural has drawn . . . from the Rational, it regards sensuous things . . . as **beneath** itself . . . But in so far as the Natural has drawn . . . from the sensuous things of the body, it regards rational things as **beneath** itself . . .

5096<sup>2</sup>. They who are not in confirmed falsity . . . easily admit truths . . . and afterwards see falsities as, it were **beneath** them . . .

5164. All things which are **beneath** are called 'servants' . . . 5305.



[A.] 5259<sup>3</sup>. Nothing that is **beneath** can do anything from itself . . .

7192. Heaven . . . is far **below** Him . . .

8325. Every external thing is there presented as **below** . . . Hence Hell appears **below**.

8815. Relatively to the Angels, Heaven is around or outside, that is, **beneath**, for what is around is also outside, and what is outside is also **beneath**.

9128<sup>e</sup>. Their inward man is closed above and open **below**. (See CLOSE.)

9656. 'From **beneath**' (Exod.xxvi.24)=from what is exterior, for that which is outside is expressed in the Word by '**beneath**.' Refs.

H. 66. The Spirits who are **below** Heaven are filled with wonder when they hear and see that Heaven is **below** as well as above . . .

314<sup>e</sup>. When the Internal of man is open . . . only **below** . . .

R. 661<sup>2</sup>. The affections of the thoughts, and thence the sounds of the discourse of the Angels of Heaven, are heard **below** in the World of Spirits variously . . .

T. 154<sup>4</sup>. Good from the Lord is above or within ; (evil from the parents) is **below** or without . . .

E. 283<sup>2</sup>. What is **below** is also without, and what is without is around.

**Benedict XIV.** D.5843. E.114<sup>e</sup>.

**Benediction.** See BLESS.

**Benefaction, Benefit.** *Beneficium.*

See Do GOOD=*benefacere.*

A. 2045<sup>e</sup>. Like a wicked man who . . . turns **benefits** themselves into scolding and malice . . .

Life 114. The rest are not the proper works of charity, but are either its signs, or **benefactions**, or obligations.

T. 407. Charity is exercised towards the neighbour and a friend through direct **benefits**, towards an enemy and an evil man through indirect **benefits**, which are effected through exhortations, penalties, etc.

425. The **benefactions** of charity are to give to the poor and assist the needy, but with prudence. Gen.art.

— . A distinction is to be made between the duties of charity and its **benefactions** . . . By its **benefactions** are meant those aids which are rendered outside of and beyond its duties. They are called **benefactions** because it is within the freedom and good pleasure of a man to do them, and when they are done they are regarded by the recipient no otherwise than as **benefactions** . . .

—<sup>2</sup>. They who place charity itself in these **benefactions** cannot but place merit in works . . .

426. Some who have done these **benefactions** . . . believe that they have exercised the works of charity, and regard them as many do the indulgences of the papacy . . .

— . But it is entirely otherwise if these **benefactions** are conferred by those who shun the above-named evils . . .

—<sup>2</sup>. See BEGGAR at this ref.

427. The reason these **benefactions** are at this day believed to be the proper deeds of charity . . .

429. The **benefactions** . . . and the obligations of charity are as distinct from each other as those things which take place of free-will and those which take place of necessity . . .

C. 184. The **benefactions** of charity are all the good things which the man who is a charity does from freedom outside of his office. Gen.art.

185. No one is saved through these **benefactions**, but through the charity from which they spring, and which they contain. Gen.art.

186. They who place charity in these **benefactions** alone, if they have not charity in themselves, conjoin themselves inwardly with infernals, and outwardly with celestials.

210<sup>e</sup>. Such are pre-eminent in **benefactions**, and cannot but place merit in them . . .

**Benevolence.** See GOOD-WILL.

**Benjamin.** *Benjamin.*

A. 3969<sup>3</sup>. The faith in which is charity, or the truth in which is good, is that which is signified by 'another son,' and is represented by '**Benjamin**,' thus . . . '**Benjamin**' is the spiritual celestial man.

4536. Advancement towards things still more interior, where is the Rational, is described by the birth of '**Benjamin**' . . .

4585<sup>3</sup>. What the Spiritual of the Celestial is which '**Benjamin**' represents, and which '**Bethlehem**' signifies, Ex. 4589.

4592. 'His father called him **Benjamin**' (Gen.xxxv. 18)=the quality of the Spiritual of the Celestial . . . The Spiritual of the Celestial is the intermediate which is between the Spiritual and the Celestial. In the Original Language, '**Benjamin**' means 'the son of the right hand,' by which is signified the spiritual truth which is from celestial good, and thence power, for the power of good is through truth ; 'son'=truth, and 'hand'=power ; hence 'the right hand'=complete power.

—<sup>2</sup>. Hence it is evident what '**Benjamin**' signifies in the genuine sense, namely, the spiritual truth which is from celestial good, which is 'Joseph.' Both, therefore, taken together, are that Intermediate which is between the spiritual man and the celestial man. But this good and this truth are distinct from the Celestial which is represented by 'Judah,' and from the Spiritual which is represented by 'Israel ;' the former is higher or more interior, and the latter is lower or more exterior ; but no one can have an idea of that good which is represented by 'Joseph,' and of that truth which is represented by '**Benjamin**,' except he who is enlightened by the light of Heaven . . .

—<sup>3</sup>. All men are born natural, with power to become either celestial or spiritual, and the Lord alone was born spiritual celestial, and on this account He was born at Bethlehem, where was the border of the land of **Benjamin**, for by '**Bethlehem**' is signified the Spiritual of the Celestial, and by '**Benjamin**' is represented the Spiritual of the Celestial.

—<sup>4</sup>. See JUDAH at this ref.

—<sup>5</sup>. As to '**Benjamin**' specifically, since he repre-

sents the Spiritual of the Celestial, and 'Joseph' the Celestial of the Spiritual, and thus both together represent the Intermediate between the celestial and the spiritual man, and because they are therefore most closely conjoined, their conjunction is described in the history of Joseph by the following circumstances, III.

—<sup>6</sup>. From these things it is evident that Joseph and Benjamin were most closely conjoined, not because they had the same mother, but because by them is represented the spiritual conjunction which exists between the good which is 'Joseph' and the truth which is 'Benjamin'; and because both taken together are the Intermediate between the celestial and the spiritual man, Joseph could not be conjoined with his brothers, nor with his father, except through Benjamin, for there is no conjunction without an intermediate . . .

—<sup>7</sup>. In other places in the Word also, especially in the prophetic, by 'Benjamin' is signified the spiritual truth which is of the Church; as in the prophetic utterance of Moses concerning the Sons of Israel; 'Of Benjamin he said, The beloved of Jehovah, He shall dwell boldly upon him, covering upon him all the day, and He shall dwell between his shoulders' (Deut. xxxiii. 12). 'The beloved of Jehovah' = the spiritual truth which is from celestial good; this good is said 'to dwell boldly' with that truth, to 'cover it all the day,' and 'to dwell between its shoulders,' for 'the shoulders' = all power, and good has all its power through truth.

—<sup>8</sup>. In Jeremiah; 'Flee ye sons of Benjamin from the midst of Jerusalem, and in sounding sound the trumpet, and uplift a prophetic utterance upon the house of the vineyard, because evil hath looked forth out of the north, and a great breach' (vi. 1). 'The sons of Benjamin' = spiritual truth from the Celestial; 'Jerusalem' = the spiritual Church, and so does 'the house of the vineyard' or 'Beth-haccerem'; 'evil out of the north' = from the Sensual and thence the Scientific of man.

—<sup>9</sup>. 'The land of Benjamin' (Jer. xxxiii. 13) = the spiritual truth which is of the Church; for all things which are of the Church, from the first degree to the last, are signified by 'the cities of Judah,' 'the circuit of Jerusalem,' 'the land of Benjamin,' 'the plain,' 'the mountain,' and 'the south.'

—<sup>10</sup>. In Hosea; 'Sound ye with the trumpet—*buccinae* in Gibeah, with the trumpet—*tuba*—in Ramah, cry aloud Bethaven, Benjamin after thee, [that] Ephraim shall go into the solitudes, in the day of rebuke' (v. 8, 9). 'Gibeah,' 'Ramah,' and 'Bethaven' = those things which are of spiritual truth from the Celestial, which is 'Benjamin'; for Gibeah belonged to Benjamin (Judg. xix. 14); so did Ramah (Jos. xviii. 25), and so also did Bethaven (Jos. xviii. 12). 'To sound with the trumpet,' and 'with the trumpet,' and 'to cry aloud' = to proclaim that the Intellectual of the Church, which is 'Ephraim,' is desolated.

—<sup>11</sup>. 'Benjamin' (Obad. 19) = the Spiritual from the Celestial.

—<sup>12</sup>. The tribes of Israel are here (Rev. vii.) distributed into four classes, the last of which is the 12000 sealed from 'Zebulon,' 'Joseph,' and 'Benjamin,' because by 'the tribe of Zebulon' is signified the heavenly marriage, in which is Heaven, thus in which are all things; 'Joseph'

there = the Celestial of the Spiritual, or the good of truth; and 'Benjamin' = the truth of that good, or the Spiritual of the Celestial. This is the marriage principle in Heaven; and hence it is that these are named last.

—<sup>13</sup>. As by 'Benjamin' was represented the Spiritual of the Celestial of the Church, or the truth of good, Jerusalem fell to the sons of Benjamin for an inheritance; for Jerusalem, before Zion was built there, signified the Church in general. (Jos. xviii. 28; Judg. i. 21.)

459<sup>3</sup>. The Hereditary was the human affection of interior truth, which the Divine affection expelled. Hence it is that this son was called by his mother 'Benoni,' or 'the son of sorrow,' but by his father, 'Benjamin,' or 'the son of the right hand' . . .

4607. 'The sons of Rachel, Joseph and Benjamin' (Gen. xxxv. 24) = interior goods and truths . . . By 'Benjamin' is represented the Divine Spiritual of the Celestial. These things are in interior goods and truths.

5397. It treats first concerning the effort to appropriate these truths by means of the scientifics of the Church, which is 'Egypt,' and without the medium, which is 'Benjamin' . . .

5411. 'Benjamin the brother of Joseph' (Gen. xlii. 4) = the Spiritual of the Celestial which is the medium . . . The truth from the Divine, which is 'Joseph,' cannot have communication with the truths in general in the Natural, which are 'the sons of Jacob,' without the medium which is represented by 'Benjamin,' and is called the Spiritual of the Celestial. Ex.

— As the sons of Jacob were without Benjamin, that is, without the medium, Joseph could not manifest himself to his brethren, and therefore spoke harshly to them, calling them spies, and giving them into custody, and they also did not recognize Joseph.

—<sup>2</sup>. But the nature of this medium which is represented by 'Benjamin,' and is called the Spiritual of the Celestial, cannot be described to the apprehension . . .

5413. The medium is 'Benjamin'; the external things are the Sons of Jacob, and the Internal is 'Joseph' . . .

5419. 'Benjamin' = the medium. 5443. 5461<sup>e</sup>.

5463. 'Benjamin' = the medium between the Celestial of the Spiritual and the Natural.

5469. For by 'Joseph' and 'Benjamin' is represented the Internal of the Church, and by the other ten sons of Jacob, its External; for 'Rachel,' from whom were Joseph and Benjamin = the affection of interior truth . . . In this chapter, by 'Joseph' is represented the Celestial of the Spiritual, or truth from the Divine, which is the Internal; and by 'Benjamin,' the Spiritual of the Celestial, which is the medium thence proceeding; and by the other ten sons of Jacob are represented the external truths of the Church, thus those in the Natural.

5539. 'And ye will take Benjamin' (Gen. xlii. 35) = if the medium is also taken away.

5542. That neither of these principles of faith or of the Church would live unless the medium which is represented by 'Benjamin' be conjoined, Sig.

5548. 'And he is left alone' (Gen. xlii. 38) = that he is now in the place of the Internal . . . 'Joseph' and 'Benjamin' each represents the Internal.



[A]. 5583°. Therefore Judah, who=the good of the Church, speaks with Israel, who=the good of spiritual truth, and becomes security for Benjamin, who=the medium; for the medium is conjoined through good.

5586. The medium which 'Benjamin' represents is the medium between the Internal and the External, or between the spiritual and the natural man, and is the truth of good which proceeds from truth from the Divine which is represented by 'Joseph.' The truth of this good is called the Spiritual of the Celestial. . . . 5587. 5636.

5596. 'Benjamin'=the truth of good. 5602.

5600. 'Benjamin'=the Spiritual of the Celestial, or what is the same, the truth of good, or interior truth. That 'Benjamin'=the truth in which is good, or the Spiritual of the Celestial, Refs. This interior truth is that which is the medium between truth from the Divine and truth in the Natural.

5631. 'And Benjamin' (Gen.xliiii.14)=interior truth.

5639. 'Joseph saw Benjamin with them' (Gen.xliiii.16) =a perception of the spiritual medium's being with truths, by the Celestial of the Spiritual. . . . The reason it is called a spiritual medium, is that the truths which are represented by the ten sons of Jacob were now to be conjoined with the truth from the Divine which is 'Joseph,' and this conjunction is not effected except through a medium which is spiritual. . . . 5685.

5643. As they were with the spiritual medium which is 'Benjamin,' it is said 'in the mid-day' (Gen.xliiii.16).

5688. The reason 'Benjamin' is here called, as he was, their 'least brother,' that is born after them all, or the least by birth, is that it is the same with the medium which 'Benjamin' represents. . . . For the medium with man is born after all the others. . . .

—2. As Benjamin was born last he represents the medium between the Internal and the External, or between the Celestial of the Spiritual which the Lord had in the world, and the Natural which the Lord also had, and which He was making Divine. 5696. 5728.

5689. That 'Benjamin'=the Spiritual of the Celestial, and a medium, Refs.

5692. 'Benjamin' . . . =the medium, thus also what is internal. . . .

5707. 'He multiplied the portion of Benjamin above the portion of them all' (Gen.xliiii.34)=good for the medium above the goods for the truths in the Natural. . . . This is because the medium is more interior. . . .

5736. 'As Benjamin' represents the medium, even as to truth, he represents interior truth, thus spiritual truth.

5801. 'Benjamin' . . . =truth. . . . 5804.

5804°. When a man has come to good through truth, he is then 'Israel,' and the truth which he then receives from the good, that is, through the good from the Lord, is the new truth which is represented by 'Benjamin' so long as he was with his father. . . . 5806. 5807. 5809. 5812. 5830. 5834.

5806. 'He alone is left to his mother' (Gen.xliv.20)=that this is the only truth of the Church. 'Benjamin'

=the new truth. . . . In regard to this circumstance that this truth which is here represented by 'Benjamin' . . . is the only truth of the Church, the case stands thus. This truth is the truth which is from spiritual good, which is 'Israel,' and which 'Benjamin' represents when with his father, but he represents a still more interior truth when he is with Joseph. The truth which 'Benjamin' represents when with his father, and which is called new truth, is what alone makes a man the Church; for in this truth, or in these truths, there is life from good, that is, the man who is in truths of faith from good is the Church. . . . 5816°.

5822. 'Benjamin,' who is here 'the least brother' (Gen.xliv.23)=the conjoining medium. Refs. In regard to this, that 'Benjamin' represents the medium between the Celestial of the Spiritual, or internal good, which is 'Joseph,' and the truths in the natural, which are the ten sons of Jacob; and that he also represents new truth, the case stands thus. In order that the medium may be a medium it must partake of both, namely, of the Internal and the External. . . . The medium which 'Benjamin' represents partakes of the External or Natural in its being new truth therein, for the new truth which he represents is in the Natural, because it is from the spiritual good from the Natural which his father, as 'Israel,' represents. And the medium partakes of the Internal, which is represented by 'Joseph,' through influx; thus it partakes of both. This is the reason that 'Benjamin' represents the conjoining medium, and also new truth; new truth when with his father, the conjoining medium when with Joseph.

5826. 'Joseph'=internal good, and 'Benjamin'=interior truth. Ex. 5844.

5843. 'Benjamin'=new truth, thus interior truth.

5920. 'And the eyes of my brother Benjamin' (Gen.xlv.12)=especially by the perception of the medium. . . . As 'Benjamin' represented the medium, and this medium was interior truth immediately depending upon the internal good which is 'Joseph,' therefore it had a clearer and keener perception than the truths which were below. . . .

5926. 'He fell upon the necks of Benjamin' (Gen.xlv.14)=inmost conjunction with the medium. . . . thus the conjunction of the celestial Internal, which is 'Joseph,' with the Spiritual of the Celestial, which is 'Benjamin.'

5928. 'And Benjamin wept upon his necks'=reception, and thence what is reciprocal. Ex.

5955. 'To Benjamin he gave three hundred [pieces] of silver' (Gen.xlv.22)=truth from good to the full for the medium. . . . For the medium which 'Benjamin' represents, is interior truth through influx from the celestial Internal.

6024°. 'Joseph and Benjamin' (Gen.xlvi.19)=the Internal of the Church; 'Joseph,' its good; 'Benjamin,' the truth thence derived.

—5. 'The sons of Benjamin' (ver.21) . . . =the internal Spiritual and its doctrinal things.

6440. 'Benjamin' (Gen.xlix.27)=the truth of good of the spiritual Church, which is 'Joseph.' 'Benjamin'

=the Spiritual of the Celestial, which is the truth of good; here, the truth of that good which is of the spiritual Church which is here represented by 'Joseph.'

934<sup>o</sup>. 'Benjamin' (Obad. 19)=the spiritual celestial truth of the Church. Refs.

967<sup>r</sup>. They who relate to the uniting medium in Heaven are called celestial spiritual and spiritual celestial; the former are represented in the Word by 'Joseph,' and the latter by 'Benjamin' . . . That 'Benjamin'=the Spiritual Celestial, Refs. Thus 'Joseph'=the internal uniting medium, and 'Benjamin,' the external uniting medium, Refs.

R. 361. 'From the tribe of Benjamin were sealed twelve thousand' (Rev. vii. 8)=the life of truth from good according to doctrine with those who will be in the Lord's New Heaven and New Church. As by 'Zebulon' is signified the marriage love of good and truth, and by 'Joseph' the doctrine of good and truth, by 'Benjamin,' being the third in the series, is signified the life of truth from good. 'Benjamin' takes this signification because he was born last, and was called by his father Jacob 'the son of the right hand' . . . by which is signified truth from good, wherefore also his tribe dwelt around Jerusalem, where was the tribe of Judah, and the city of Jerusalem signified the Church as to doctrine, and its environs those things which are from doctrine. Ill.

D. 464<sup>o</sup>. Between the Third Heaven and the Second there is a medium through which there is conjunction . . . The medium is represented by 'Benjamin.'

E. 439<sup>s</sup>. The Lord's innocence, from which He did all things, is signified by 'little Benjamin is over them' (Ps. lxxviii. 27).

440<sup>o</sup>. That the light of truth may penetrate even to those who are in natural truth and good, thus to those most remote in the Church, is signified by 'before Ephraim, Benjamin, and Manasseh stir up thy strength' (Ps. lxxx. 2) . . . By 'Benjamin' is meant the Conjunction of truth and good, or the conjoining medium in the Natural.

449. 'From the tribe of Benjamin were sealed twelve thousand'=the conjunction of those who are in the Ultimate Heaven with the Lord. The representation of 'Benjamin' and of the tribe named from him, is the Spiritual Celestial in the natural man, similar to that of 'Joseph' in the spiritual. The Spiritual Celestial is truth conjoined with good . . . Hence by 'Benjamin' and his tribe is signified the conjunction of truth and good in the Natural; here, therefore, the conjunction of those who are in the Ultimate Heaven with the Lord. Ex.

—<sup>2</sup>. As 'Benjamin'=truth conjoined with good in the natural man, and thence truth conjoined with good with those who are in the Ultimate Heaven, he was born to Jacob the last, and was called by him 'the son of the right hand,' . . . and was also born in Bethlehem, by which city is also signified truth conjoined with good in the Natural. He was born the last because the Natural consisting of truth conjoined with good is the ultimate of the Church with man . . .

—<sup>4</sup>. As 'Benjamin' and his tribe=truth conjoined

with good in the natural man, therefore his lot in the Land of Canaan was between the sons of Judah and the sons of Joseph; and also Jerusalem, where the Jebusites then were, fell to that tribe for an inheritance (Jos. xviii. 11-28); so that the sons of Benjamin dwelt there with the Jews, who afterwards took possession of that city. The reason the lot fell to this tribe between the sons of Judah and the sons of Joseph, was that it represented . . . the conjunction of good and truth; for 'Judah'=the good of the Church, and 'Joseph' the truth of the Church. The reason Jerusalem fell to this tribe was that 'Jerusalem'=the Church as to doctrine and as to worship, and all the doctrine of the Church is the doctrine of truth conjoined with good, and all worship according to doctrine takes place through the natural man . . .

—<sup>5</sup>. 'The land of Benjamin' (Jer. xvii. 26)=the Church as to the conjunction of (good and truth) in the natural man.

—<sup>6</sup>. 'Benjamin' (Jer. xxxii. 8, 44; xxxiii. 13)=the conjunction of truth and good in the natural man, thus the conjunction of truth and good with those who are in the Ultimate Heaven.

—<sup>7</sup>. 'The sons of Benjamin' (Jer. vi. 1)=the conjunction of good and truth.

—<sup>8</sup>. 'Ephraim, Benjamin, and Manasseh' (Ps. lxxx. 2)=those who are in natural truth and good, and with whom there is the conjunction of them.

—<sup>9</sup>. 'Little Benjamin' (Ps. lxxviii. 27)=the innocence of the natural man . . . which is in the conjunction of good and truth there.

—<sup>10</sup>. 'Benjamin' (in the blessing of the Sons of Israel by Moses, Dent. xxxiii. 12)=the Word in the ultimate sense which is natural . . . and as in the ultimate sense . . . there is the marriage of good and truth . . . it is said 'the beloved of Jehovah,' etc.

—<sup>11</sup>. In the prophecy of Israel concerning his sons (Gen. xlix. 27), 'Benjamin' is treated of the last, because the last thing of the Church and of Heaven is signified by him. The last thing or ultimate is the Natural in which truth is conjoined with good.

—<sup>12</sup>. As these things are signified by 'Benjamin,' the tribes of Ephraim, Manasseh, and Benjamin encamped around the tent of the assembly in the wilderness on the west (Num. ii. 18-24); and by these three tribes are signified all those who are in natural truth and good and in the conjunction of them. . . 'Benjamin'=the conjunction of them. The reason they encamped on the west was that on the west and north in Heaven dwell those who are in obscure good and truth, thus who are in natural good and truth.

—<sup>13</sup>. From these things it may now be evident what is signified by 'Benjamin' in the Word, namely, the conjunction of good and truth in the natural man, and through good conjunction with the spiritual man, for all good that is good in the natural man flows in from the spiritual man, that is, through the spiritual man from the Lord . . . wherefore also by 'Benjamin' is signified the conjunction of the spiritual man with the natural, and by 'Joseph' the conjunction of the celestial man with the spiritual.

P. P. (Jer. vi). 'The sons of Benjamin'=those who have conjunction with the Lord in the lowest Heaven.



**Benoni.** *Benoni.*

A. 4591. 'She called his name **Benoni**' (Gen.xxv.18) = the quality of that state . . . In the Original Language 'Benoni' means 'the son of my pain' or 'of my sorrow,' 4593<sup>2</sup>. See BENJAMIN at this ref.

**Benzelius, Ericus** (father and son). D.4749. 4757<sup>e</sup>. 4787. 4851. 5074. 5148. 5702. 5722. 5751 (the dragon). 5885. 6016 (called the son). 6034<sup>2</sup>. 6036. (See also Index to Diary, Part vi.)

**Benzelius, Jacobus.** D.5004. 5074. 5896. 5897. 6033 (called the Archbishop). —<sup>3</sup>. 6034<sup>2</sup>. 6044. D.Min.4732. 4772. 4774. 4775. 4776. 4791.

**Benzelstierna, Gustavus and Lars.** D.4851. 4856. 4858. 5052. 5065. 5701. 5702. 5883. 5898. 5900. 5962. 5978. 6028<sup>2</sup>. D.Min.4548. 4786.

**Benzelstierna, Henricus.** D.6072.

**Bera.** *Bera.*

A. 1663. See SODOM at this ref.

**Bereave.** *Orbare.***Bereavement.** *Orbitas.*

A. 5536. 'Me ye have bereaved' (Gen.xlii.36)=that there was thus no more a Church . . . 'To bereave' = to deprive the Church of its truths and goods, as here of those things which are represented by 'Joseph,' 'Benjamin,' and 'Simeon.' Ex. and III.

5632. 'And I, as I have been bereaved, I shall be bereaved' (Gen.xliii.14)=that the Church will be deprived of its truths before these things are done . . . 'To be bereaved' = to be deprived of the truths which are of the Church.

7297<sup>2</sup>. 'Bereavement and widowhood' (Is.xlvii.9).

9188<sup>4</sup>. 'Bereavement' (Is.xlvii.9)=the deprivation of truth and good.

E. 280<sup>10</sup>. 'The sword which shall no more bereave' (Ezek.xxxvi.14)=that falsity will not destroy truth any more.

**Bered.** *Bared.*

A. 1958. 'Between Kadesh and Bered' (Gen.xvi.14) = the quality; namely, that he saw the quality of this truth, thus the quality of the Rational. . . 'Kadesh' = truth . . . 'Bered' what is below, thus scientific truth, from which also is the Rational.

**Bergenstierna.** D.4351. 4396. 5132.

**Berry.** *Bacca.*

A. 1026<sup>14</sup>. 'Berries' of the olive trees (Zech.iv.12) = holy goods there.

10770. Berries from which they prepare wine (in the fifth Earth).

E. 638<sup>7</sup>. The two 'olive-trees' and 'olive berries' (Zech.iv)=celestial goods, which are of love to the Lord, and of love towards a brother and companion.

911<sup>12</sup>. That (the Knowledges of truth and good) are destroyed, is described by 'grape-gleanings being left in

it, as in the shaking of an olive-tree, three berries in the head of the branch, four five in the head of the fruitful one' (Is.xvii.6).

**Beryl.** *Tharschisch.*

A. 6135<sup>e</sup>. By 'a beryl,' as the rest of the body appeared, namely, the middle body between the head and the loins (Dan.x.6), is signified the good of charity and of faith, for 'a beryl' is a precious stone which flashes.

9872. 'A beryl, and an onyx, and a jasper' (Exod.xxviii.20)=the spiritual love of truth, in which higher things cease. . . The colour of all the stones of this order approaches to bright white from azure. That 'a beryl' = the spiritual love of truth is evident from . . . Ezekiel; 'The look of the wheels [was like] unto the appearance of a beryl stone.' The 'wheels' of the cherubim have a similar signification to the arms and feet of man, namely, the power of acting and advancing, which is of truth from good. Hence it is that their look [was like] the appearance of a beryl stone' (i.16; x.9), for 'a beryl' = truth from spiritual good, which possesses power.

—<sup>2</sup>. In Daniel . . . 'The body' = the good of celestial love, and also the good of spiritual love, and its External = truth from that good. Hence it is that his body appeared 'like a beryl' (x.6); thus that 'a beryl' = the truth of spiritual love.

**Best.** *Optimus.*

A. 2940. When anything good is represented by means of spiritual ideas, the best is presented in the middle . . .

2973<sup>3</sup>. In every heavenly Society, they who are in the middle are the best of that kind . . .

6028. By the middle or the inmost in the Natural, is meant the best there, for the best is in the middle, that is, in the centre, or inmost . . .

6084. 'In the best of the land make thy father and brethren dwell' (Gen.xlvii.6)=that they may live in the midst of scientifics. 'The best of the land' = the inmost of the natural mind, where scientifics are. . . The reason 'the best' = the inmost, is that that is the best which is kept directly under the sight, for the eye is always directed to that which affects and delights us the most; and that which is kept directly under it is also the inmost, because it is in the centre, and thus is in the greatest light before the eyes . . . 6103.

9142. 'From the best of his own field, and from the best of his own vineyard shall he repay' (Exod.xxii.5) = restitution from the goods and truths which are still entire . . . That is called 'the best,' which, after the consuming, is still entire.

H. 50<sup>e</sup>. These are the best of the Angels. 189.

**Bestow.** *Largiri.*

A. 4359. 'Which God hath graciously bestowed' (Gen.xxxiii.5) = of the Divine Providence, for whatever God bestows is of His Providence.

**Besmear.** *Illinere. Circumlinere.* P.153. W.355.

**Bethaven.** *Bethaven.*

A. 4592<sup>10</sup>. See BENJAMIN at this ref.

**Bethel.** *Bethel.*

A. 1401. 'The mountain which had Bethel seaward, and Ai on the east' (Gen. xii. 8) = the Lord's fourth state. 1449. 1450. 1451.

1451. 'Bethel' = Knowledge of celestial things . . . and as the Lord was about to advance into Knowledges of celestial things, which are signified by 'Bethel,' it is here said, that 'he carried over into a mountain on the east of Bethel' (Gen. xii. 8).

1453. 'Bethel seaward, and Ai on the east' = that as yet His state was obscure, namely, as to Knowledges of celestial and spiritual things . . . This state is described by 'Bethel being seaward,' that is, on the west, and 'Ai on the east,' for by 'Bethel' are signified Knowledges of celestial things, and by 'Ai' Knowledges of worldly things . . .

—<sup>2</sup>. That 'Bethel' = Knowledges of celestial things, Ill.

— . When Jacob saw the ladder, he said 'this is nothing but the house of God, and this is the gate of Heaven,' and he called the name of this place 'Bethel' (Gen. xxviii. 17, 19), where by 'Bethel' is similarly signified Knowledge of celestial things; for a man is 'Bethel,' that is, 'the house of God' and also 'the gate of Heaven,' when he is in the celestial things of Knowledges. While a man is being regenerated he is introduced by means of Knowledges of spiritual and celestial things, but when he is regenerated he is already introduced and is in the celestial and spiritual things of Knowledges.

— . God afterwards said to Jacob, 'Arise, go up to Bethel, and dwell there, and make there an altar to God, Who appeared to thee' (Gen. xxxv. 1, 6, 7), where in like manner by 'Bethel' are signified Knowledges.

—<sup>3</sup>. The ark of Jehovah's being in Bethel, and the Sons of Israel coming thither and inquiring of Jehovah (Judg. xx. 18, 26, 27; 1 Sam. vii. 16; x. 23) signify similar things.

— . Also that the King of Assyria sent one of the priests, whom he carried away from Samaria, who 'sat with them in Bethel, and taught them how they should fear Jehovah' (2 Kings xvii. 27, 28).

—<sup>4</sup>. But after Jeroboam had profaned Bethel (1 Kings xii. 32, etc.), it represented the contrary, Ill.

1555. 'From the south and even to Bethel' (Gen. xiii. 3) = from the light of intelligence into the light of wisdom. . . 'Bethel' = celestial light originating from Knowledges.

1557. 'Between Bethel and Ai' (Id.) = the celestial and the worldly things of Knowledges. 'Bethel' = the light of wisdom through Knowledges.

2832<sup>10</sup>. 'I will visit upon the altars of Bethel' (Amos iii. 14) . . . 'Bethel' = Divine good, therefore it is called 'the sanctuary of the King,' and 'the house of the kingdom' (Amos vii. 13).

3729. 'He called the name of the place Bethel' (Gen. xxviii. 19) = the quality of the state. . . In the Original Language, 'Bethel' means 'the house of God,' which = good in the ultimate of order. Ref.

4089. 'I am the God of Bethel' (Gen. xxxi. 13) = the Divine in the Natural. 'Bethel' = good in the ultimate of order, thus in the Natural, for this is the ultimate of

order, celestial and spiritual things being terminated there. . . As 'Bethel' = good in the Natural, it also = Knowledges of celestial things there, for these are of good.

4539. 'Arise, go up to Bethel' (Gen. xxxv. 1) = perception concerning the Divine Natural. . . 'Bethel' = the Divine in the Natural, or in the ultimate of order; for, in the Original Language, 'Bethel' means 'the house of God,' and as the house of God is where Knowledges of good and truth are, by 'Bethel,' in the proximate sense, are signified these Knowledges. But as interior things are terminated and bounded in the ultimate things of order, and are there together and dwell together there as in one house, and as the Natural with man is the ultimate with man in which interior things are terminated, by 'Bethel' or 'the house of God' is properly signified the Natural, and in fact good there, for 'a house' = good. Knowledges also are in the Natural, or in the ultimate of order.

4546. 'Let us arise and go up to Bethel' (ver. 3) = the Divine Natural. 4547. 4556. 4558.

4559. 'He called the place El Bethel' (ver. 7) = the holy Natural. Ex.

4583. 'Jacob called the name of the place where God spake with him, Bethel' (ver. 15) = the Divine Natural and its state.

4585. 'They journeyed from Bethel' (ver. 16) = the continuity of the advance of the Divine from the Divine Natural.

10182<sup>8</sup>. 'The altars of Bethel,' and 'the horns of the altar' (Amos iii. 14) = evils and falsities destroying the good and truth of the Church.

E. 316<sup>20</sup>. 'The altars of Bethel' (Amos iii. 14) = worship from evil.

375<sup>10</sup>. 'Bethel' means 'the house of God,' and 'the house of God' = the Church as to good, and in the highest sense the Lord as to His Divine Human.

391<sup>29</sup>. Jeroboam set up two altars, one in Bethel and the other in Dan, and as by 'Bethel' and 'Dan' are signified the ultimate things in the Church, and ultimate things in the man of the Church are called natural sensual things, or natural worldly and bodily things, these things are signified by 'Bethel' and 'Dan;' by 'Bethel' the ultimate of good, and by 'Dan' the ultimate of truth. Hence by these 'altars' is signified worship in the ultimates . . .

**Bethesda.** *Bethesda.*

A. 10083<sup>4</sup>. 'The pool of Bethesda' referred to. E. 163.

**Bethlehem.** *Bethlehem.*

See EPHRATH.

A. 4585. 'Bethlehem' = the Spiritual of the Celestial in a new state.

—<sup>3</sup>. See BENJAMIN at these refs. 4592<sup>2</sup>. E. 449<sup>2</sup>.

4594. 'This is Bethlehem' (Gen. xxxv. 19) = the resurrection of a new Spiritual Celestial. 'Bethlehem' = the Spiritual of the Celestial in a new state, for 'Ephrath' = the Spiritual of the Celestial in the former state. 6247.

—<sup>2</sup>. The reason the Lord was born at Bethlehem



... was that He alone was born a spiritual celestial man . . .

[A. 4594]<sup>e</sup>. David was born and also anointed king there; hence *Bethlehem* was called 'the city of David.'

E. 449<sup>3</sup>. As '*Bethlehem*'=truth conjoined with good in the natural man, David was born there, and was also anointed king there . . .

— The Lord was born in *Bethlehem* because He was born a King, and with Him from birth truth was conjoined with good . . . With the Lord alone was the Natural eager for good and filled with longing for truth . . .

695<sup>15</sup>. '*Bethlehem*'=what is spiritual.

700<sup>9</sup>. '*Ephrata*'=the Word as to its natural sense, and '*Bethlehem*'=the Word as to its spiritual sense, and the Lord willed to be born there because He is the Word.

### **Bethogarma.** *Bethogarma.*

E. 355<sup>12</sup>. 'Those from *Bethogarma*' (Ezek.xxvii.14)=those who are in inward worship.

### **Bethsaida.** *Bethsaida.*

E. 239<sup>20</sup>. '*Bethsaida*'=condemnation on account of non-reception of the Lord. 637<sup>13</sup>.

### **Bethuel.** *Bethuel.*

A. 2864. '*Bethuel*,' etc. (Gen.xxii.22)=various religiosities and worships.

2865. '*Bethuel* begat *Rebekah*' (ver.23) from good their affection of truth.

3111. 'Father,' here, namely *Bethuel*=the good of charity such as it is with the more upright gentiles, for the very origin of the affection of truth which '*Rebekah*' represents was from such good. 3115. 3160. 3665, Ex.

3676. The reason *Bethuel* is here surnamed 'the Aramean' (Gen.xxviii.5) is that by '*Aram*' or '*Syria*' are signified Knowledges of good and truth.

### **Betray.** *Prodere.*

L. 16<sup>6</sup>. The Lord's being *betrayed* by Judas signified that He was (*betrayed*) by the Jewish nation . . . T. 130<sup>3</sup>.

### **Betroth.** *Desponsare.*

#### **Betrothal.** *Desponsatio.*

A. 3107<sup>e</sup>. In this chapter (Gen.xxiv.) the subject of initiation or *betrothal* is treated of.

3132<sup>2</sup>. The conjunction of good and truth is the heavenly marriage itself, but initiation is the *betrothal* or state preceding the marriage. But it is the state preceding the *betrothal* that is here described. In this state, as it is in the power of a girl to be *betrothed*, and afterwards as a wife to be conjoined with a husband, so it is in the power of the affection of truth to be initiated to Divine truth, and so to be conjoined with Divine good.

3155. The initiation and conjunction of truth with good is as when a maiden is *betrothed* and afterwards coupled to a husband, namely, that she is to be instructed about everything before she gives consent.

3158. The things which in the literal sense of this chapter treat of the *betrothal* and marriage of *Rebekah* with *Isaac*, in the inward sense treat of the initiation

and conjunction of good and truth, for the initiation and conjunction of truth and good are spiritual *betrothal* and spiritual marriage.

3164<sup>2</sup>. In ancient times such things were given to a maiden when she was *betrothed*, and this on account of the representation and signification that a *betrothed* maiden relates to the truth of the Church which is to be conjoined with good. III.

4433. 'To lie with her and compress her' (Gen.xxxiv.2) =to be conjoined, but not in the lawful manner which is effected through *betrothal*.

4434<sup>3</sup>. 'To love and to *betroth* the daughter of a strange god' (Mal.ii.11)=to conjoin himself with falsity.

5317<sup>6</sup>. 'A ring' (Luke xv.22)=what is confirmative of power in the house . . . as is evident from the rituals which have come to us from ancient times, as from the rituals of *betrothals*, of couplings, and of inaugurations, in which rings are placed upon the hand.

8996. 'That he *betroth* her not' (Exod.xxi.8)=that it is not able to be conjoined. . . 'To be *betrothed*'=to be conjoined, for they who are *betrothed* are conjoined.

— 'To be *betrothed*' in the inward sense properly signifies the agreement of dispositions or of minds which precedes the conjunction of marriage; and since in the Spiritual World agreement conjoins and disagreement disjoins, by 'being *betrothed*' is here signified to be conjoined.

9000. 'If he *betroth* her to his son' (ver.9)=if it agrees with derived truth so that it can be conjoined with it. 'To *betroth*'=to be conjoined.

9182. 'When a man shall persuade a maiden who is not *betrothed*' (Exod.xxii.15)=good not conjoined with truth. . . 'To be *betrothed*'=conjunction.

—<sup>4</sup>. *Betrothals* before marriages have come into use from ancient times, and represented the first conjunction, which is that of the inward man without the outward; and then the marriages themselves represented the second conjunction, which is that of the inward man with the outward.

—<sup>5</sup>. '*Betrothal*' in the Word=the conjunction of truth and good in the inward man. III.

— 'The love of *betrothals*' (Jer.ii.2)=the affection of spiritual life which is from truths of faith and good of love.

—<sup>7</sup>. 'To *betroth* in mercy and in compassions' (Id.) =from love towards those who are in good, and in love towards those who are in truths.

— From these things it is evident that '*betrothal*' is the conjunction of good and truth with man by the Lord.

—<sup>8</sup>. 'To *betroth* the daughter of a strange god' (Mal.ii.11)=to be conjoined with the evil of falsity.

9857<sup>5</sup>. 'To *betroth* in judgment' (Hos.ii.19)=to conjoin through Divine truth, thus through faith and a life of faith.

10837. *Betrothals* and marriages among the inhabitants of that sixth Earth, Des.

W. 402. How love or the will *betroths* to itself wisdom or the understanding . . .

R. 881<sup>2</sup>. By '*prepared*' (Rev.xxi.2) is signified dressed

for betrothal, and the Church is no otherwise furnished for betrothal and afterwards for conjunction or marriage than through the Word . . .

960<sup>e</sup>. These are the words of betrothal to the spiritual marriage . . .

M. 21<sup>e</sup>. With us [in Heaven] a priest administers betrothals, and hears, receives, confirms, and consecrates consent. T. 748<sup>e</sup>.

58. That there exists such a marriage love . . . may be still better known from the time of betrothal, while it is protracted and progresses to the nuptials.

295. On betrothals and nuptials. Gen.art.

301. Consent is to be established through solemn betrothal. Gen.art.

— . The causes of betrothals enum.

— . The state of betrothal may be likened to the state of spring before the summer; and the inward pleasantness of that state to the blossoming of trees before the fruitage.

— . Since the initiations and progressions of marriage love proceed in order on account of the influx of them into effective love, which begins from the nuptials, therefore in the Heavens also there are betrothals.

302. Through betrothal, each party is prepared for marriage love. Gen.art. That the mind or spirit of the one is prepared through betrothal for union with the mind or spirit of the other, or what is the same, the love of the one with the love of the other, is evident from the arguments advanced in the foregoing article.

303. Through betrothal, the mind of the one is conjoined with the mind of the other, so that a marriage of the spirit may take place before the marriage of the body.

304<sup>e</sup>. With these the state of betrothal serves scarcely any other purpose than to fill their concupiscences with lasciviousness, and thereby to contaminate the marriage principle of love.

305. Within the time of betrothal it is not allowable to be conjoined corporeally. Gen.art.

—<sup>e</sup>. Events of various kinds take place in consequence of hasty conjunctions, also from the too great protraction, or too great hurrying of the time of betrothals.

D. 6110<sup>48</sup>. [On the state of betrothal.]

**Better.** *Melius.*

A. 2738. The nature of mutual love as it exists in Heaven . . . is to will better for another than for self . . . 3701<sup>3</sup>.

**Better.** See PERFORM—*prestare*—at A. 3314. S. 56.

**Between.** *Inter.*

A. 2960. 'Between me and between thee, what is that?' (Gen.xxiii.15)=that he assented, but still willed from self . . .

4424. Thus hang between (Heaven and Hell).

6751. The man who is an evil end cannot be among those who are good ends. Ex.

10237<sup>1</sup>. 'Thou shalt bestow it between the tent of

the assembly and between the altar' (Exod.xxx.18)= that there may be the conjunction of truth and good.

**Between, To be.** See under *Intercede.*

**Bezaleel.** *Bezaleel.*

A. 10329. 'See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah' (Exod. xxxi.2)=those who are in the good of love, with whom the Church is to be instituted. . . 'Bezaleel'=those who are in the good of love. The reason these are here represented by 'Bezaleel' is that he was of the tribe of Judah . . .

—<sup>4</sup>. Two men are here named who were called by Jehovah to do the works commanded to Moses on Mount Sinai, 'Bezaleel' of the tribe of Judah, and 'Aholiab' of the tribe of Dan; by 'Bezaleel' are signified those who are in the good of celestial love, and by 'Aholiab' those who are in the good and truth of faith. They who are in the good of celestial love are in the inmost of Heaven and the Church, whereas they who are in the good and truth of faith are in the ultimate thereof. Thus by these two men are signified all in the complex with whom the Church can be instituted. . . 10335. See 9598.

10332. All the things Bezaleel was to make were representative.

D. 4560. I thought about Bezaleel who made the things belonging to the ark . . .

**Bible.** *Biblia.*

D. 895. The Holy Bible mentioned. 4565.

4775. I was led to the right, where I heard them talking and awaiting revelations; Angels were speaking to them and were instructing them about the Lord, and [telling them] that they were to receive the whole doctrine of the Church from Heaven, and also that they were to receive Bibles, but new Bibles from the Lord . . .

**Bier.** *Feralis mensa.*

H. 433. Some think in their cold bodies while they are lying upon the bier . . .

**Bier.** *Lectica.*

A. 817. Then appeared a bier shrouded with black cloths, and presently one rose from the bier . . . D. 1260.

**Bierchenius.** D.4717.

**Bifid.** *Bifidus. Bifidatio.*

A. 5380. They speak with a hoarse voice as it were bifid . . . D. 3096.

**Bignon, Abbe.** D.4839.

**Bile.** *Bilis.*

**Bilious.** *Biliosus.*

See LIVER.

A. 1103<sup>e</sup>. The humours which are in themselves excrementitious, as are . . . the biles, should not only serve for foods, but also to separate excrementitious things, and to cleanse the intestines.



5185. There are Spirits who relate to the pancreatic, hepatic, and cystic ducts, consequently to the biles which are in them, which the intestines cast out. These Spirits are separate from each other, but act in company according to the state of those to whom their operation is determined. They are present at chastisings and punishments, which they want to direct. The worst of them are so stubborn that they are never willing to leave off unless they are deterred by fear and threats, for they fear suffering and then promise everything. They are those who in the life of the body cling tenaciously to their opinions, not so much from evil of life, as from natural perversity. While they are in their own natural state they think of nothing. To think of nothing is to think obscurely about many things and not distinctly about anything. Their delights are to chastise, and thus to do good; nor do they keep away from filthinesses. D.893.

T. 42<sup>e</sup>. As a stomach filled with bilious secretions . . .

D. 4572<sup>2</sup>. The operation (of these Spirits) is chiefly into the stomach, and also into the two biles of the pancreas and liver. Des.

### Bilbah. *Bilha*.

A. 3849. 'Laban gave Rachel his daughter his handmaid Bilbah to her for a handmaid' (Gen.xxix.29)=the more exterior affections, which are bonds or subservient means. . . The reason 'Bilbah the handmaid'=more exterior affections, and 'Zilpah' the handmaid of Leah external affections, is that 'Rachel'=the affection of internal truth, and 'Leah' the affection of external truth. The more exterior affections are natural affections which are subservient to the internal ones. (See AFFECTION at this ref.) 4344. 4608. 4673.

3913. 'Behold, my maidservant Bilbah' (Gen.xxx.3)=an affirming medium which was between natural truth and interior truth. . . 'Bilbah'=the quality of that medium.

3919. 'Bilbah conceived, and bare to Jacob a son' (Gen.xxx.5)=reception and acknowledgment. 3925.

6024<sup>6</sup>. 'These are the sons of Bilbah' (Gen.xlvi.25)=that these are of the inward Church.

**Bill.** Under BOOK—*libellus*.

**Billow.** Under WAVE.

**Bind.** *Ligare, Alligare,\* Colligare†.*

**Binding.** *Ligatio, Colligatio†.*

A. 1322. (Evil Spirits are held together in Societies) by being bound to similar phantasies and cupidities . . .

1644. These more subtle evil Spirits also bind their ideas abstractedly to objects and things, but to filthy ones . . .

2813. 'He bound Isaac his son' (Gen.xxii.9)=the state of the Divine Rational as to truth, about to undergo the last degrees of temptation. . . That 'to bind'=to put on the state of undergoing the last degrees of temptation, may be evident from this, that he who is in a state of temptation is just as if he were tied, or bound—*vinculus*.

4391<sup>2</sup>. 'The bindings of the waters, and the clouds of the heavens' (2 Sam.xxii.12)=the Word in the letter.

4922. 'She bound double-dyed upon his hand' (Gen.xxxviii.28)=that she marked the power. . . 'To bind upon the hand'=to mark the power.

5530. 'Lo, to each one the bundle† of his money' (Gen.xlii.35)=the orderly arrangements of truths conferred gratis. 'A bundle' or bundle—*fasciculus*=orderly arrangement. Ex.

6195. There were Spirits . . . who could flow deeply into the affections . . . They bound themselves to me so that it seemed as if they could scarcely be separated . . . Hence it was evident how loves conjoin.

—<sup>2</sup>. It was also evident that when man is bound to Hell, he can never be set loose, except by the Lord through Divine means, as also was shown by those who had been bound to me through slight affections. I could not be loosed from them, except by means of intermediate loves, through which they were, by degrees, conjoined with others, and as they were being separated they appeared to be removed from me towards the left forwards; and the separation was observed through the changes of the state of the affections . . .

6375. See Ass at this ref.

6384. Truths of faith bound to scientifics . . .

7967. 'Their kneading-troughs bound in their garments' (Exod.xii.34)=the delights of the affections adhering to truths. . . 'To be bound'=to adhere.

9896. 'They shall bind\* the breast-plate by the rings thereof to the rings of the ephod' (Exod.xxviii.28)=the conjunction and preservation of all things of Heaven . . . 'To bind\*'=conjunction and preservation.

9933. 'To be bound\*' and to hang=to flow in, for all conjunction whatever in the Spiritual World is effected through influx.

10313. They appear to themselves . . . to have their hands and feet bound with serpents . . .

H. 427. See SOCIETY at these refs. 452. 481. 497. 514. 571. J.32. 69<sup>e</sup>.

547. Hence the man who is in evil is bound\* to Hell . . .

P. 294<sup>2</sup>. They call this being bound as to the very life, which is more intolerable than to be bound as to the body . . .

R. 798. By 'the keys of the kingdom of the Heavens,' which are that whatever this Stone, which is the Lord, shall bind on earth shall be bound in the Heavens, and whatever it shall loose on earth shall be loosed in the Heavens, is meant that the Lord has Power over Heaven and earth . . .

802<sup>2</sup>. To open and shut Heaven, or to loose and to bind, thus to forgive sins, which is the same as to reform and regenerate . . .

842. 'And bound him a thousand years' (Rev.xx.2)=that those who are here meant by 'the dragon' were withdrawn and rent away from all others in the World of Spirits, so that there should be no communication with them for some time.

M. 130<sup>4</sup>. This is the wisdom . . . with which marriage

love binds itself; for it binds itself with it by this, that it shuns the evil of adultery as the ruin of the soul . . .

T. 38<sup>e</sup>. As there are such bindings together † of goods and truths, the Lord says that 'the tares are to be gathered together into bundles to burn,' and also 'all things that offend' (Matt. xiii; John xv. 6).

446. The friendship of love tied with a man, irrelative of his quality as to the spirit, is hurtful after death. Gen.art.

448. They are tied together interiorly as to the spirit, and cannot be rent asunder . . .

D. 642. The punishment of tying, Ex.

D. Min. 4581. (Spirits) know how to bind themselves to a man by wicked methods, if the man be a Spirit in the other life like me; namely, by binding all things of the face, mouth, head, occiput, where the general sense is, entering into the ideas and binding, and this by various methods. Des. 4596. 4597, Ex.

4772. At last he lost all capability of thinking, from which he appeared bound as to the hands and feet, and was cast down. The appearance of the binding of the hands is that he had no power of willing and thinking, thus none of plotting by means of deceit.

E. 195<sup>11</sup>. 'To bind hand and foot' (Matt. xxii. 13) = the taking away of Knowledges from the Word, through which he has counterfeited the spiritual man.

206<sup>e</sup>. 'To bind and to loose' in general, means to save.

391<sup>18</sup>. 'To bind with cords' (Ps. cxviii. 27) = to conjoin.

911<sup>5</sup>. 'To bind † into bundles' (Matt. xiii. 30) = to join together each species of falsities from evil.

**Bind.** *Obstringere.*

**Binding.** *Obstrictio.*

A. 3021. A binding sig. 3045. 6179.

3023. To bind by an oath, for adjuration is nothing but a binding . . . 3046.

9211<sup>2</sup>. This law was binding upon that nation, but is not binding upon Christians.

9213<sup>6</sup>. (That we are) not to oblige or incite another to confirm our own truths . . . For he who obliges or incites another to confirm his own truths causes him not to think or speak from himself . . . Sig.

**Bind.** *Vincire.*

**Bond.** *Vinculum.*

See FEAR, WITHHOLD.

A. 81<sup>3</sup>. The bonds of (a dead man) are external ones, as the fear of the law, the loss of life, of wealth, of gain, of reputation for the sake of these things.

— The bonds by which a spiritual man is acted upon are internal ones, and are called the bonds of conscience.

— A celestial man has no bonds which appear . . . but is free. His bonds which do not appear are perceptions of what is good and true.

379. When charity is sent into exile and extinguished, the bond between the Lord and man is burst asunder . . . See 389.

695. Such a form and order are induced upon the Hells by the Lord that they are all held bound and tied with their cupidities and phantasies . . .

987<sup>2</sup>. When a man grows up . . . unless external bonds, which are of the law, and the bonds which he makes for himself in order that he may be the greatest and richest, were to hinder, he would rush into every crime . . .

1011. When charity is extinguished, the man is left to himself and to his own proprium, and is no longer ruled by the Lord through internal bonds, which are those of conscience, but through external bonds, which are those of the law, and which he makes for himself in order to be powerful and rich. When these bonds are unloosed, as takes place in the other life, he rushes into the most cruel and obscene things, thus into self condemnation. D. 2715.

1077<sup>2</sup>. If they suppose that they have anything of conscience, it is only external bonds, namely, fear of the law, for honour, for gain, for reputation on their account, which causes in them that which they call conscience . . .

1080. The reason they do not do these things openly is only that external bonds restrain. Enum. 2126. 4167<sup>2</sup>. 4793<sup>2</sup>. 6907<sup>2</sup>. 8910<sup>3</sup>. 8911. H. 577<sup>2</sup>. N. 81<sup>3</sup>, Refs. D. 2801. 3253. E. 107<sup>4</sup>. 948<sup>e</sup>, Ex.

1277. The souls of men are constantly bound to some Society of Spirits and Angels . . .

1835. Then a new medium which is external succeeds and is formed, through fear of the law, fear for life, honours, wealth, and reputation thence derived; but these things are not of conscience, but are only outward bonds, which cause a man to be able to live in society with others . . . But this medium, or these bonds, are of no account in the other life, for outward things are there removed . . .

1944<sup>2</sup>. They who suppose that they have a Rational, and have it not, speak with decorum and act with pretended honesty, in which they are held through external bonds, which are fear of the law, of the loss of gain, honours, reputation, life. If these bonds . . . were taken away, they would be more insane than (those who, regardless of bonds, rush into every wickedness). From experience. . . But they who have been rational while they lived in the world are not so. When the external bonds are taken away from these they are still more sound, for they have had internal bonds, which are the bonds of conscience, through which the Lord held their thoughts bound—*alligatas*—to the laws of truth and good . . .

2126. The outward bonds by which the evil Genii and Spirits are kept from shameful things were slackened a little. (The consequence.)

2219<sup>4</sup>. See SELFLOVE at these refs. H. 559. N. 71.

2299<sup>2</sup>. The Lord's descent to the bound rep. (See below, H. 335<sup>2</sup>.)

2447<sup>3</sup>. One Devil punishes and tortures another . . . They could not be kept in bonds in any other way . . . 5717.

2910<sup>2</sup>. Although hatred does not appear in the out-



ward form, because they are in civil society under the laws, and are in external **bonds** which restrain, it is cherished inwardly. The external **bonds** which restrain come from the love of self and of the world, and are the love of honours and pre-eminence, the love of gain and thence also of power, thus the love of reputation . . .

[A. 2910]<sup>4</sup>. The hatred . . . breaks forth as often as external **bonds** do not restrain.

3542<sup>4</sup>. 'The **bonds** of the neck' (Jer.xxvii.2)=interception, thus the desolation of truth . . .

—<sup>5</sup>. 'To open the **bonds** of the neck' (Is.lii.2)=to admit and to receive what is good and true.

3835. See **AFFECTION** at this ref.

4217<sup>3</sup>. If Heaven were removed from man . . . all **bonds**, even the external ones, would be broken. For the Lord rules a man who is in good through inward **bonds**, which are those of conscience, but him who is in evil only through outward **bonds**, on the bursting of which everyone would become insane. Enum.

4459<sup>3</sup>. They are in the constant effort to destroy others, wherefore they are in Hell, and are there kept **bound** in a spiritual way.

4793<sup>4</sup>. These destructive Spirits make it their chief endeavour to loosen all inward **bonds**, which are affections of good and truth, of what is just and fair, the fear of the Divine law, the shame of doing injury to society and the fatherland; and when the inward **bonds** have been loosed, the man is obsessed by such Spirits . . .

4844<sup>5</sup>. 'Jehovah Who looseth the **bound**' (Ps.cxlvi.7). The subject here treated of is those who are instructed by the Lord in truths, and led to good. Some of these are called 'the **bound**,' some 'the blind,' etc.

4956<sup>e</sup>. 'They who are **bound**,' or 'in prison'=those who acknowledge that there is nothing but falsity in them.

5002<sup>2</sup>. Wherefore such are kept in Hell, and are similarly held **bound** there by means of external things, chiefly by fears; and as often as these **bonds** are slackened, the one rushes to effect the destruction of the other . . . It is otherwise in Heaven . . . When outward **bonds** are slackened there, they are the more closely conjoined with each other.

5033. (The idea that) the Church exists only to keep the common people in a **bound**.

5036. See **PRISON** at these refs. 5037.

5037<sup>3</sup>. 'The **bound** upon the pit' (Is.xxiv.22)=those who are in vastations, or those who are in temptations.

—<sup>4</sup>. 'Beneath the **bound**' (Is.x.4)=the Hell which is under the places of vastation.

—<sup>5</sup>. 'To send forth the **bound** out of the pit' (Zech.ix.11)=those who are in vastation, and who are in temptation.

—'. 'The **bound**' (Ps.cii.20)=those who are in vastation, and who are in temptations.

—<sup>6</sup>. 'The **bound**' (Ps.cxlvi.7)=those who are in vastation and temptations on account of falsities.

5038. 'The place in which the **bound** of the King were **bound**' (Gen.xxxix.20)=the state in which are they who are in falsities. . . 'The **bound** of the King'=those who are in falsities, and because they are in

falsities they are in vastation, and they who are being regenerated in the world are in temptation, for temptation is the vastation of falsity, and at the same time the confirmation of the truth. They are called 'the **bound** of the King,' because 'King'=truth . . . therefore his '**bound**'=those who are in falsity . . .

5045. 'The **bound** in the house of the prison' (ver.22)=falsities.

5086. 'The place where Joseph was **bound**' (Gen.xl.3) . . . '**Bound**'=a state of temptations.

5096. 'Who were **bound** in the house of the prison' (ver.5)=among falsities. . . They who are in falsities, and still more they who are in evils, are said to be '**bound**' and 'in prison,' not because they are in any **bound**, but because they are not in freedom; for they who are not in freedom are inwardly **bound**. For they who have confirmed themselves in falsity are no longer in any freedom to choose and accept the truth, and they who have confirmed themselves much are not even in the freedom to see it . . . for they are in the persuasion that what is false is true and that what is true is false. Persuasion is of such a nature that it takes away all freedom of thinking anything, consequently it keeps the very thought in a **bound**, and as it were in prison. From experience.

5145<sup>6</sup>. Affections are what terminate and close, wherefore they are also called **bonds**; affections of what is good and true inward **bonds**, and affections of what is evil and false outward **bonds**. Unless affections of what is evil and false were outward **bonds**, man would be insane, for insanities are nothing but loosening of such **bonds**, thus non-terminations in them. But as such persons have not inward **bonds**, they are insane inwardly as to the thoughts and affections, outward **bonds** moderating, which are affections of gain, honours, etc. Rep.

5180<sup>e</sup>. Thus they afterwards keep them as it were in **bonds** . . . because they are privy to their evils.

5376<sup>8</sup>. Desolation is captivity, for then man is kept as it were **bound** . . .

5452. 'Ye shall be **bound**' (Gen.xlii.16)=although in the rest there be still separation. 'To be **bound**' here, =to be separated, for he who is kept **bound** is separated, namely, from spiritual good . . . 5461. 5483.

5990<sup>e</sup>. These outward **bonds** cause them not to seem to be obsessed . . . as is evident in the other life, when outward **bonds** are taken away . . .

6204. When evil enters into the will it is hurtful, for then it goes into act whenever outward **bonds** do not withhold.

6207<sup>e</sup>. Conscience is the plane into which the Angels flow . . . and thus keep man **bound**, but still in freedom.

6213. The man is then carried away by Hell, and then the Lord, through Angels, rules him as to external things, which are called outward **bonds**, which are those of his own prudence, and cause him to appear in outward form as a lover of the neighbour and fatherland; really however, for the sake of his own honours, gain, reputation on their account, fear of legal punishments, and of death. These are the outward **bonds** through

which a man is ruled, when there are no inward ones, which are of conscience. But these outward **bonds** are of no account in the other life, for they are taken away from him . . .

6495<sup>2</sup>. He is kept in **bonds** through his own loves, the loss of which he fears, thus through fears for the loss of honours, gain, reputation, life. Into these **bonds**, which constitute the ultimate plane, the Lord then inflows, and rules him through them . . .

6757<sup>e</sup>. In the other life, when they who are in truths are being infested by falsities, they are kept in them by evil Spirits as it were **bound** . . .

6854<sup>2</sup>. Deliverance of (Spirits in prison). (See LOWER EARTH at this ref.)

6914<sup>3</sup>. (Before the Last Judgment the evil Spirits who held possession of the lower part of Heaven were kept in similar outward **bonds**.)

—<sup>4</sup>. But after the Lord's Advent . . . the evil who were cast down, were deprived of the outward **bonds** . . . The deprivation of outward **bonds** is effected in the other life through the taking away of the good Spirits who have been adjoined to them . . .

7090<sup>e</sup>. See CONSCIENCE at this ref.

7280. Fear is the only means which keeps the infernals in check and in **bonds**, for fear is the common **bond**, of both the upright and the evil . . . —<sup>3</sup>.

7501. Evil Spirits (in the other life) . . . insinuate themselves into the delights . . . and thus keep him whom they infest as it were **bound**, and however he struggles he cannot be released, except by the Lord's aid . . . In the world also he who insinuates himself into the delight of another's love, keeps him **bound** and leads him.

8321. The Lord . . . subjugated all such Spirits, and then, through His presence, caused them to be cast into Hell, where, being obsessed by their own evils and falsities, they are kept **bound** to eternity.

9096. 'And its lord has not kept (the ox) in' (Exod. xxi.29)=if he has not kept in **bonds** (the evil affection in the Natural) . . . The Intellectual is what sees evil, and what is seen can be restrained and kept in **bonds**, not by the Intellectual, but by the Lord through the Intellectual . . . By keeping in **bonds** is meant to restrain and repress. (See AFFECTION at this ref.)

—<sup>2</sup>. But **bonds** so called are not **bonds** except relatively to opposite things, for he who does anything from the affection of the love of good acts from freedom . . .

9341<sup>4</sup>. 'The Angels **bound** at the Euphrates' (Rev. ix. 14)=falsities originating through reasonings from the fallacies of the senses which favour the delights of the loves of self and of the world.

—<sup>3</sup>. See GIRDLE at this ref.

9396<sup>e</sup>. 'The **bound** in the pit' (Zech. ix. 11)=those who were of the spiritual Church and were saved by the Lord's Advent into the world.

9587. So far as outward **bonds** (Enum.) do not restrain, the Lord keeps man in the freedom of acting.

9613<sup>3</sup>. There must be a universal **bond** in order that single things may be kept conjoined with each other. The universal **bond** inflows into the singular **bonds**, and

constitutes them. The universal **bond** is the Lord, thus love from Him, and thence love to Him. The singular **bonds** are thence derived, and are of mutual love or of charity towards the neighbour.

9828. See BELT at these refs. 9944.

10744. These things are their outward **bonds**, through which they are carried into doing what is good, and withheld from doing what is evil; but they have no inward **bonds**, which are those of conscience . . .

H. 335<sup>2</sup>. The Lord's descent to the **bound** and His ascent with the **bound** into Heaven, Rep.

577<sup>4</sup>. Man is continually withdrawn from evils by the Lord . . . if not through inward **bonds** which are those of conscience, still through outward **bonds**. Enum.

N. 139<sup>3</sup>. Conscience is an inward **bond** . . . Refs. —<sup>6</sup>.

P. 81. When a man believes any evil to be allowable, he sets loose the inward **bond** for it, and is withheld from doing it only through the outward **bonds** which are fears . . . and therefore when the outward **bonds** are removed, he does it . . . and meanwhile continually does it in his spirit.

296<sup>3</sup>. He who has introduced himself more inwardly and deeply into infernal Societies, becomes as it were tied round with **bonds**, but so long as he lives in the world he does not feel the **bonds**; they are then like soft wool . . . but after death these **bonds** become hard . . .

R. 99<sup>2</sup>. In the Word, by 'the **bound**' . . . are meant those who are **bound** by Hell, thus by evils and falsities. Ill. 591<sup>e</sup>.

444. 'Loose the four Angels **bound** at the great river Euphrates' (Rev. ix. 14)=that outward **bonds** may be taken away from them, so that the interior things of their minds may appear.

M. 217. Wives love the **bonds** of marriage if only the men love them. Gen.art.

B. 68. (The notion) that there exists no **bond** of charity and of faith.

T. 498<sup>2</sup>. Without these external **bonds** . . . the whole human race would perish . . .

D. 23 (Index). Spirits are kept in **bonds** with much variety, and do not know that they are so kept . . .

198. All Spirits and men are kept in **bonds**. Gen.art.

225. The infernal crew are kept **bound** in Hell so that they cannot infest man, except the worst of men, of whom there is no longer any hope . . . Unless they were kept in **bonds**, and as it were in chains, by God Messiah, the human race would perish . . . But their **bonds** are slackened, so far as is permitted, when a man falls into violent passions . . .

326 (Index). Some evil Spirits are reduced into such a state that they act entirely according to their nature, free from outward **bonds**.

1929 (Index). The Societies of Spirits around man are kept in **bonds**, lest they should operate further than is desirable.

1944. Spirits do not perceive that they are continually endeavouring to do evil while they are kept in **bonds** . . .



[D.] 2171. There are . . . Spirits who continually think evil against man, but while they are kept in **bonds** they know scarcely anything of their nature. The moment however that the **bond** is slackened, they burst out like furies . . . From experience.

2201. (On the examination of Spirits by their being set free from **bonds**.) 2206. 2577.

2603. While men are in the world, many **bonds** of Society hold them (Enum.). These **bonds** cease in the other life . . .

2737. On the spiritual **bonds** in which all are kept. These spiritual **bonds** cannot be so well described to the apprehension, for . . . Spirits in the World of Spirits are so held that they cannot think such evil as their nature inclines them to think . . . As soon as the **bond** was slackened, the Spirits were carried into enormous evils . . .

2738. These **bonds** do not appear to the Spirits, as neither do they to men, as **bonds**, but as freedoms, for they do not perceive that they are thus withheld. So free do they appear to them, that when the **bonds** were slackened, and they perceived that they were rushing into all evil, they asked that they should not be slackened. Thus do Spirits detest the slackening of the **bonds**.

2739. As for me, I have sensibly perceived for three years that I was withheld in such a **bond** . . .

2872. If the nature of evil Spirits is unloosed, they cannot desist, but if they are kept in **bonds** they can . . .

2943. When evil Spirits and others are kept in a **bond**, they suppose they are upright of themselves. Gen.art. . . Evil Spirits are kept in a spiritual **bond**, that is, in a sphere of uprightness, by the Lord, and then it does not appear to them that they are withheld from evil . . . They perceive no otherwise than that they are free . . . But as soon as this spiritual **bond** is loosened they at once perceive that they are not upright of themselves . . . for then they rush into evils . . . 193 (Index). 2559.

2964. On the **bonds** in which Spirits are kept. Gen. art. . . They do not know that they are kept in **bonds**. That they might have an idea of the **bonds**, a **bond** was instanced in which men are wont to be kept in common life, as when one lends to another and does not ask back, then the other is kept in a **bond** to speak and think well of him . . .

2965. As to the **bonds** in which Spirits in the World of Spirits are kept . . . freedom to act according to their cupidities is given them, but still they are led . . .

3159. When there are outward **bonds** which restrain a Spirit (Enum.) there are then such Spirits associated with him, who keep him in these **bonds**, and when they are taken away, he rushes like a madman, free from outward **bonds** . . .

3178. If anything comes into thought and into will, so that he desires to effect it if only outward **bonds** do not prevent, this is sin.

3179. They who have thought differently from what they acted, and have prevented themselves from acting by outward **bonds** . . . in the other life are tortured with

the punishment of tearing to pieces by means of the thoughts . . .

3519. The Dutch call the doctrine of faith the **bond** of society, but only for the lower orders . . .

3615. Actual evil . . . is also that which a man procures for himself through the thoughts without act, for if outward **bonds** did not prevent . . . he would rush into it . . .

— . An interior **bond** consists in thinking that he would lose the happiness of eternal life . . .

— (Index). Actual evil is that which he wills to do, but does not do because outward **bonds** withhold him.

3693. Thus it is no longer inward **bonds** which rule, but outward **bonds** through which man is to be ruled. Outward **bonds** are those things which are of civil society. The interior **bonds** which come from Knowledge of the truths of faith are also exterior ones. When these **bonds** persuade they constitute the conscience of the man (but the true **bond** of conscience is from love. Index).

3714. Hence it may be known that there is no inward **bond** (with Sirens) . . . only outward **bonds** . . . but their interiors . . . are without **bonds** . . .

—<sup>c</sup>. Anyone can know whether any law of conscience binds him, from this, that he does not will to think this or that because it is evil, criminal, obscene; so that when such a thought is suggested, he is struck with fear, or shame, or horror . . . These are the inward **bonds** in which man is kept.

3716. Let a man examine himself as to whether he is in any inward **bond** . . . [or whether] it is only outward **bonds** that withhold him . . . If so, he is inwardly obsessed by such Sirens.

3741. On those who . . . suppose the Word and Divine worship are to be received in order to keep men in **bonds**. Gen.art.

3847. On the **bonds** of conscience. Gen.art. 3937.

3849. That a man contracts a nature through outward **bonds** . . .

4019. How Sirens keep those **bond** whom they endeavour to obsess . . .

4091. On **bonds**. (The frequent repetition of an evil act causes outward **bonds** to cease to have any effect.) Such things can then only be taken away through the **bond** of conscience . . .

4223. (Even when a man's end is evil) the Angels prevent him from precipitating himself into the greatest evils through the outward **bonds** which they excite . . .

4254. On the **bonds** of thought; on conscience. . . Thoughts have their **bonds**. They who have conscience, have inward **bonds**, and they who have not, have outward **bonds** . . . In the other life, when outward **bonds** are taken away from them, there remain the **bonds** of thought . . .

4255. Outward **bonds** are taken away when such Societies as constitute them are.

4389. On outward **bonds**. Gen.art. 4611.

E. 239<sup>16</sup>. 'Jehovah looseth the bound' (Ps.cxlvj.7). They are called 'the **bound**' who are in falsities, and long to be loosed from them.

329<sup>17</sup>. 'To let the bound out of the pit in which is no water' (Zech.ix.11)=the gentiles who are in falsities from ignorance . . . 'The bound in the pit'=those who are in falsities from ignorance, and yet in the earnest desire to know truths. Refs.

386<sup>20</sup>. 'The bound' (Ps.cxlvi.7)=those who long for truths, but are withheld from them through falsities of doctrine, or through ignorance because they have not the Word; wherefore 'to loose the bound'=to deliver from them.

448<sup>18</sup>. That He withholds the Heavens from falsities and keeps them in truths . . . is described by 'His binding princes at His pleasure' (Ps.cv.22).

481<sup>8</sup>. 'The bound to whom He says, Go forth' (Is.xlix.9)=the gentiles who have lived in good according to their religion, but still have been in falsities of ignorance; and who are called 'the bound' when in temptations.

537<sup>12</sup>. They are called 'the bound' (Zech.ix.11) because they could not be delivered from falsities except by the Lord.

652<sup>26</sup>. 'Bound with chains' (Nahum iii.10)=to be tied by falsities so that they could not bring forth truths.

654<sup>20</sup>. They are said 'to go in bonds' (Is.xlv.14) with whom the cupidities of the natural man are being restrained.

811<sup>13</sup>. 'The bound' (Is.lxi.1)=those to whom it is denied to see truths.

### Bind up. *Obligare.*

9057<sup>2</sup>. 'To bind up the wounds' (Luke x.34)=the healing of the injury done to the affection of truth.

E. 444<sup>14</sup>. 'To bind up the wounds, and pour in oil and wine'=to prepare a remedy against the falsities which have injured its life . . .

962<sup>2</sup>. 'Not bound up, not mollified with oil' (Is.i.6)=not amended through repentance, and tempered through good.

—<sup>5</sup>. The reformation of doctrine through truths is signified by 'Jehovah shall bind up the breach of His people' (Is.xxx.26).

### Bird. *Avīs.*

See FLY-volare, and SINGING BIRD.

A. 11. The fifth state is that he speaks from faith and thus confirms himself in what is true and good. The things he then produces are animated, and are called 'the fishes of the sea' and 'the birds of the heavens' (Gen.i.22,26). 39<sup>e</sup>. 48.

40. 'Birds' in general=rational things, also intellectual things of the inward man. —<sup>e</sup>, Ill. 44<sup>e</sup>. 674. 723. 802. 909. 1029.

52. See BREST at these refs. 715. 803. 1022. 6767<sup>2</sup>. T. 34<sup>2</sup>. E. 329<sup>11</sup>. 513<sup>8</sup>. 650<sup>43</sup>. —<sup>41</sup>.

53<sup>3</sup>. 'The birds of the heavens' (in the mustard tree, Matt.xiii.32)=truths, or intellectual things.

58. The Natural (of the spiritual man) is here described by 'the wild beast of the earth' and by 'the bird of the heavens' (Gen.i.30).

142. 'Birds of the heavens' (Gen.ii.19)=spiritual affections . . . or the things of the understanding.

477<sup>3</sup>. 'The bird of the heavens' (Jer.iv.25)=the understanding of truth.

595. 'The bird of the heavens'=whatever is of the understanding, or of thought.

745. 'Bird' in general (Gen.vii.8)=things relating to thought. There are many kinds of birds, both clean and unclean, which in ver. 14 are distinguished into 'the bird,' 'the flying thing' and 'the winged thing;' the clean ones=true thoughts, the unclean ones false thoughts.

776. 'The bird according to its species' (ver. 14)=all spiritual truth; 'the flying thing,' natural truth; 'the winged thing,' sensuous truth. . . The most ancient people likened things relating to thought to birds, because relatively to voluntary things these things are (as birds). 'The bird,' 'the flying thing,' and 'the winged thing,' succeed each other as do intellectual, rational, and sensuous things in man. Ill.

777. 'A bird'=spiritual truth, 'a flying thing' natural truth, and 'a winged thing' sensuous truth . . .

778. As 'the birds of the heavens'=intellectual truths, thus thoughts, they also signify the contrary, as phantasies or falsities, which, being of man's thought, are also called 'birds;' as that the wicked shall be given for food to the birds of the heavens. Ill. The Lord Himself also compares phantasies and false persuasions of what is false to 'birds,' where He says, 'The seed which fell upon the hard way was trodden down, and the birds of heaven devoured it' (Matt.xiii.4, etc.), where 'the birds of heaven'=nothing but falsities. 810. 986. 988.

866. True intellectual things are described by gentle, beautiful, and clean birds; but false ones by fierce, ugly, and unclean ones, and in fact, according to the species of truth and of falsity. Gross and dense falsities are signified by 'owls' and 'ravens;' by 'owls' because they live in the darkness of night, by 'ravens' because they are black. Ill. 988.

916. 'The bird' (Gen.viii.19)=truths of the inward man . . .

921. 'Clean birds' (ver.20)=truths of faith. 922.

991. 'The bird of the heavens' (Zeph.i.3)=rational things . . .

1186<sup>e</sup>. 'A bird out of Egypt' (Hos.xi.11)=the scientific Intellectual.

3219. When the Angels are conversing about Knowledges, ideas, and influx, there appear in the World of Spirits birds formed according to the subject of their conversation. Hence it is that 'birds' in the Word signify rational things, or those which are of thought.

— Birds once came into my sight, one dark and ugly, two noble and beautiful. (The meaning of this Ex.) Thus it was given to know that conversation in Heaven about thoughts and influx is represented by birds, that of those who are in falsity by dark and ugly birds, but those who are in truth by noble and beautiful birds. D.2550-2556.



[A.] 3324<sup>2</sup>. The receptacle in the throat of small birds—*avicularis*.

3901. 'Birds' in general signify man's thoughts, in both senses, and each species something in particular; some because they fly high and have sharp sight, rational things. (See EAGLE.) 8764<sup>2</sup>.

5096. 'The birds' (in the parable of the sower)= principles of falsity.

5149. 'The bird eating from the basket upon my head' (Gen.xl.17)=falsity from evil which consumed. 'Bird'=intellectual things, and also thoughts, thus what is thence; namely, in the genuine sense, truths of every kind, and in the opposite sense, falsities. Refs.

—<sup>3</sup>. That 'birds'=those things which belong to intellectual things, as thoughts, ideas, reasonings, principles, thus truths or falsities, Ill.

—'. 'The bird of heaven' (in the mustard tree)= truths.

—<sup>4</sup>. 'The bird of every wing' (Ezek.xvii.23)= truths of every kind.

—'. 'Birds of the heavens' (Ezek.xxxi.6)= truths.

—<sup>5</sup>. 'The bird of the heavens' (Ezek.xxxi.13)= falsities.

—'. 'The birds of the heavens' (Dan.iv.12)= falsities.

—<sup>6</sup>. 'The birds of heaven which flew away' (Jer. iv.25)= truths which are dissipated.

—<sup>e</sup>. 'The birds of heaven' (in the parable of the sower)= reasonings, and also falsities.

5157. 'The bird shall eat thy flesh from off thee' (Gen.xl.19)=that the falsity of evil will consume... 'Bird'=falsity.

5215<sup>3</sup>. 'Bird of wing' (Ps.lxxviii.27)= phantasies thence.

6323<sup>2</sup>. Thus birds know how to build nests, etc.

7545<sup>o</sup>. Like birds with their wings cut off...

7620. (A beautiful flame which was changed into a bird that at first glittered with colours, but gradually became stony and dead, but still flew.) 7743. D.3246. 3249. 3874. 3875. 3881.

7621. While this bird was flying round my head... a Spirit (from below) wanted to take it away, but as it was so beautiful the Spirits around me prevented his doing so... At last they allowed him to take the bird, but as Heaven then flowed in he could not keep it, and let it go free.

7622. The Spirits around me, who had regarded the bird and its changes with intense interest... perceived... that a bird signifies spiritual love and what belongs thereto. Spiritual love is mutual love and charity towards the neighbour. The changes of colour and of life in the bird, until it became stony, signify the successive varieties of spiritual life as to intelligence. (This bird represented the inhabitants of Mars. See MARS at this ref.)

8431. The good of faith (is here sig.) by the flesh of a bird or of a flying thing which is called 'quails' (Exod.xvi.8).

8452. A bird of the sea=what is natural.

8902<sup>o</sup>. 'Birds'=truths and affections of truth. Refs.

9182<sup>o</sup>. 'Bird'=the life of truth. Refs.

9553<sup>o</sup>. 'The birds of heaven'=those who are in affections of truth, and in the opposite sense, those who are in affections of falsity.

10161. There are birds of an azure colour with golden feathers (in the second Earth).

W. 134. See ANIMAL at this ref.

344. A beautiful bird was shown to Sir Hans Sloane, and he was asked to examine it, and see whether it differed in the smallest degree from a similar bird on earth. He held it in his hand, examined it, and said that there was no difference. He knew that it was nothing but an affection of a certain Angel represented outside of him as a bird, and that it would vanish or cease with its affection, which also took place. He was thus convinced... that nature contributes nothing to the production of plants and animals, but only that which inflows into the natural world out of the Spiritual World. He said that if that bird were filled in its least parts with corresponding matters from the Earth, and thus fixed, it would be a durable bird, like birds on earth.

374<sup>o</sup>. Hence some have supposed the Spiritual to be like a bird which flies above the air in the ether, un-reached by the eyesight; when yet it is like a bird of paradise, which flies near the eye and touches its pupil with its beautiful wings, and wants to be seen.

R. 757. 'The hold of every unclean Spirit, and the hold of every unclean and hateful bird' (Rev.xviii.2)=that evils of will and thence of act, and falsities of thought and thence in the purpose of those who are in these Hells are diabolical, because they have turned away from the Lord to themselves... 'Bird'=everything which is of thought or understanding, and thence of purpose.

—<sup>2</sup>. That 'birds'=such things as are of understanding and thought, and thence of purpose, in both senses, evil as well as good, is evident from the Word. (Ill. in a bad sense.)

—<sup>e</sup>. That 'birds'=those things which are of the understanding, and thence of thought and purpose, is manifestly evident from the birds in the Spiritual World, where also there appear birds of every kind and of every species; in Heaven most beautiful ones, birds of paradise, turtledoves, pigeons; in Hell dragons, screech-owls, horned owls, and others of the same kind, all of which are representations to the very life of thoughts from good affections in Heaven, and of thoughts from evil affections in Hell.

831. 'I saw an Angel standing in the Sun, and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God' (Rev.xix.17)=the Lord from Divine love and thence from Divine zeal calling and convoking all who are in the affection of spiritual truth, and think about Heaven, to the New Church and to conjunction with Him, thus to eternal life... 'Birds that fly in the midst of heaven'=all who are in the affection of spiritual truth, and thence think about Heaven.

837. 'All the birds were filled with their flesh' (Rev. xix.21)=that the infernal Genii are as it were nourished

with the concupiscences of their evil . . . 'Birds'=falsities which are from Hell, and as the infernal Genii are in these falsities . . . they are here signified by 'the birds' . . . Useless and hurtful birds, especially unclean and rapacious ones which feed upon carcases, signify the Falsities which are of the love.

M. 10<sup>3</sup>. How came this bird of night here?

—<sup>6</sup>. They compared the changes of the states of their life . . . to the state of birds in the ether.

231<sup>2</sup>. The light of the torches . . . threw painted images of birds of evening and night on the plastered walls . . .

233<sup>c</sup>. Confirmations of falsity so complete that they appear like truths are represented in the Spiritual World under the forms of birds of night, whose eyes are inwardly illuminated by a foolish light, by means of which they see objects in the dark as in the light.

270<sup>2</sup>. I saw two swans flying towards the north, and then two birds of paradise flying towards the south, and also two turtle doves flying in the east, and as I followed their flight with my eyes, I saw that the two swans bent their course from the north to the east, and so did the birds of paradise from the south, and they gathered together with the two turtle doves in the east, and all flew to a certain lofty palace there . . . in which there were three rows of windows, one above another, and . . . I saw the swans fly into the palace through open windows in the lowest row, the birds of paradise through open windows in the middle row, and the turtle doves through open windows in the highest row. Ex.

—<sup>4</sup>. The pair of turtle doves signified marriage love of the highest region (of the mind), the pair of birds of paradise marriage love of the middle region, and the pair of swans marriage love of the lowest region.

380<sup>4</sup>. While he was writing, we saw images in various forms flying from the table to the walls, which in that nocturnal moonlight appeared like beautiful Indian birds—*rolucres*, but when we opened the door, lo, in the solar daylight they appeared like birds of evening with netlike wings, for they were semblances of truth which had become fallacious through confirmations, and which were ingeniously joined together into connexion by him. Exampls. T. 35<sup>4</sup>.

T. 42<sup>2</sup>. There are some who when they hear truth at once perceive that it is true; in the Spiritual World these are represented by eagles. There are some who do not perceive truth, but infer it from confirmations through appearances; these are represented by singing birds. There are some who believe a thing to be true because it has been said by a man of authority; these are represented by magpies. Moreover there are some who do not will and who also are not able to perceive truth, but only falsity. The reason is that they are in foolish light, in which light falsity appears as truth, and truth, either as something which is overhead hidden in a thick cloud, or as a meteor, or as falsity. The thoughts of these are represented by night-owls, and their speech by screech-owls . . .

67. Like birds which fly over a great ocean . . .

69<sup>2</sup>. Like a bird flying on high . . .

71. Through the opening in the ground there flew up birds of night in troops . . . After this I saw beautiful birds from Heaven. Des. —<sup>c</sup>.

D. 4176. (The glorification of the Lord represented by birds, which first eat and drink, then engage in mutual endearments, and afterwards rest awhile until their delight diffuses itself through their nerves, and then they began to sing most beautifully from the quiet serenity thence derived.)

5880. Some who now appeared as men and afterwards as a certain kind of birds . . .

5905. On those who see like birds of night . . . as the nightingale. 5906.

E. 175<sup>14</sup>. 'The birds of the heavens which have built in its branches' (Ezek.xxxi.6)=affections of truth.

280<sup>6</sup>. 'The Birds of heaven which have flown away' (Jer.iv.25)=what is rational and intellectual.

282<sup>7</sup>. Comparison is made with 'a bird' (Hos.ix.11) because 'a bird'=what is rational and intellectual.

—<sup>8</sup>. 'Birds'=affections of truth from which is intelligence. Not to make the form of them (Deut.iv.17)=that they are not to be procured from man. . . 'A winged bird which flies towards heaven' is mentioned, because 'a winged bird'=the understanding of spiritual truth.

342<sup>9</sup>. 'The birds of the heavens and the fishes of the sea' (Zeph.i.3)=affections of truth and thoughts, spiritual and natural.

—<sup>10</sup>. They who are in spiritual affection and thence thought are signified by 'the birds of heaven' . . .

—<sup>c</sup>. Such are not unlike those birds which see and sing in the dark . . .

357<sup>20</sup>. 'The bird of the heavens' (Hos.ii.18)=affection of truth.

388<sup>12</sup>. 'Birds' (Ezek.xxxi.13)=thoughts both true and false. . . That 'birds'=thoughts, ideas, and reasonings, in both senses, with variety according to their genera and species, Refs.

—<sup>15</sup>. 'The bird of the heavens' (Ps.lxxix.2)=false thoughts

—<sup>28</sup>. 'Birds of the heavens' (Ezek. xxxi.6)=rational and spiritual truths of every kind.

391<sup>11</sup>. The reason it is said, 'The bird hath found a house, and the swallow its nest' (Ps.lxxxiv.3) is that 'a bird'=spiritual truth, and 'a swallow' natural truth, through which is worship.

400<sup>9</sup>. 'Birds of the heavens' (Ezek.xxxviii.20)=intellectual things in general, specifically, thoughts from truths, but here from falsities. 650<sup>11</sup>.

483<sup>7</sup>. 'The bird of the heavens' (Ps.civ.12)=thoughts from the understanding.

601<sup>7</sup>. 'They shall come with honour as a bird from Egypt' (Hos.xi.11)=their natural thought from scientific truths. 'A bird'=thought. 654<sup>22</sup>.

650<sup>6</sup>. 'Beasts of the fields' (Ps.viii.7)=affections of the natural man; 'birds of the heavens', thoughts thence; and 'fishes of the sea,' the scientifics of the natural sensual man.

—<sup>27</sup>. 'The birds of the heavens which have built



their nests in its branches' (Ezek.xxxi.6)=spiritual thoughts in rational things, for the Rational is the medium between the inward spiritual man and the outward natural.

[E. 650]<sup>28</sup>. 'The bird of the heavens, and the wild beast of the field, which shall dwell upon its ruin in its branches' (ver.13)=falsities of thoughts and evils of cupidities which are in him because he... has been proud with the love of his Own intelligence...

—<sup>30</sup>. 'The birds of the heavens which dwell in its branches' (Dan.iv.12)=affections of good, and thence thoughts and perceptions of truth...

—<sup>34</sup>. 'The bird of the heavens' (Hos.ii.18)=rational thought from spiritual.

—<sup>46</sup>. 'Bird of every wing' (Ezek.xxxix.17)=all of whatever quality who are in the perception of truth.

—<sup>61</sup>. See WILD BEAST at these refs. 654<sup>52</sup>.

684<sup>41</sup>. 'The bird of abominations' (Dan.ix.27)=faith alone, thus faith separated from charity; for 'a bird'=thought concerning the truths of the Word and the understanding of them, which becomes 'a bird of abominations' when there is not any spiritual affection of truth which enlightens and teaches what is true, but only natural affection which is for the sake of reputation, etc. . . . which affection, being infernal, is 'abominable'...

701<sup>20</sup>. 'The bird of the heavens' (Hos.ii.18)=spiritual thought.

1100. 'The hold of every unclean and hateful bird' (Rev.xviii.2)=where there are nothing but falsities from falsified truths of the Word. . . For 'birds'=rational things, intellectual things, thoughts, ideas, reasonings, thus truths or falsities.

—<sup>2</sup>. That 'birds'=thoughts which are from truths, Fully Ill.

—<sup>21</sup>. In the opposite sense, 'birds'=fallacies from the sensuous man, also reasonings from falsities against truths, and also falsities themselves, worse and more hurtful according to the genera and species of the unclean birds. Falsities which are destructive of truths are especially signified by rapacious birds. Ill.

—<sup>22</sup>. There are many kinds of falsities, and each kind of them is signified by its own kind of birds, which are enumerated in Lev.xi.13; Deut.xiv.11-20; as eagles, kites, woodpeckers, ravens, screech-owls, cormorants, herons, night-owls, horned owls, dragons, and others.

5 M. 23. (Birds of evening swallowing worms, etc. seen there, which represented the men of the earth who are fed on such food from the Spiritual World.)

### Bird. *Volucris*.

A. 776. See BIRD-*avis*, at these refs. 777. M.380<sup>4</sup>.

1832. 'The bird divided he not' (Gen.xv.10)=spiritual things, and that there are not such parallelism and correspondence. . . 'Bird'=what is spiritual.

7072. I represented to them the larger and smaller birds of our Earth. . . When (the Spirits of Mercury) saw these represented birds, they at first wanted to change them, but were afterwards delighted with them, and remained quiet. The reason was that birds signify Knowledges of things.

W. 65<sup>3</sup>. The middle things of the animal kingdom are called birds and beasts.

### Bird of Paradise. *Avis paradisaca*. See

BIRD-*avis*, at W.374<sup>e</sup>. R.757<sup>e</sup>. M.270<sup>2</sup>. —<sup>4</sup>.

Coro. 30<sup>2</sup>. The spiritual man . . . as to advancement in spiritual things, is like a bird of paradise flying.

### Birdcatcher. *Auceps*. T.452<sup>e</sup>. 561<sup>2</sup>.

Birth. See BEAR-*parere*, and OFFSPRING-*fatus*.

Birthplace. *Natale solum*. A.2491.

Birthright. Under PRIMOGENITURE.

### Bishop. *Episcopus*.

R. 341. (On English bishops. See ENGLAND at these refs. 675. 716. Compare T.389.)

716. (How the English bishops keep their clergy in subjection.)

M. 9<sup>4</sup>. Four men appeared in bright garments and wearing tiaras, one of whom had been in the world an archbishop, and the other three bishops, and who were now Angels . . .

T. 16<sup>e</sup>. (A bishop who tried to say one God, but blurted out three gods.)

D. 6098. (An English bishop who stopped the reading of the Writings.) 6101<sup>2</sup>.

Bit. *Floccus*. T.209<sup>3</sup>. 381. See also CRUMB.

Bite. *Mordere*.

Sting. *Morsus*.

A. 3923<sup>2</sup>. 'Biting the horse's heels' (Gen.xlix.17)=to consult the lowest intellectual or scientific things, and form conclusions from them.

6400. 'Biting the horse's heels'=fallacies from lowest nature. 'To bite'=to cleave to, and thus do injury.

7419. Infestations through evils are signified by the biting of lice.

9118<sup>e</sup>. This pain is what is called the stings of conscience. . . (See also under CONSCIENCE.)

R. 469<sup>3</sup>. He is bitten by serpents, that is, by infernal Spirits . . .

T. 74<sup>2</sup>. At this they bit their tongues . . .

596<sup>2</sup>. A man feels this combat in himself no otherwise than as the stings of conscience.

Bitter. *Amarus*.

Bitterness. *Amaritudo*. *Amaror*.\*

To make bitter. *Amaricare*.

A. 3470<sup>2</sup>. (Like) fruits which are first filled with bitter juice, before they can receive sweet juice. This bitter, which is not genuine, is the means of introducing the sweet . . .

3471. 'They were bitterness of spirit to Isaac and Rebekah' (Gen.xxvi.35)=that at first there was grief thence. 'Bitterness of spirit'=grief.

5620<sup>13</sup>. 'My belly was made bitter' (Rev.x.10). Divine truth as the Word is delightful in the outward form or literal sense, because it allows itself to be explained in everyone's favour; but not so the inward sense,

which is therefore signified by the 'bitter' taste, for this sense uncovers the interiors of man. Ex.

6668. 'They made their life bitter with grievous slavery' (Exod.i.14)=that the intention to subjugate became hostile and painful. 'The life made bitter'=to become hostile and painful.

7854. 'Upon the bitterness\*' (Exod.xii.8)=by means of undelightful things of temptations. 'Bitternesses'=undelightful things, here, those which are of temptations.

—<sup>2</sup>. That undelightful things are signified by bitter things, Ill.

8349. 'They could not drink of the waters for the bitterness, because they were bitter' (Exod.xv.23)=that truths appeared undelightful to them because they were devoid of the affection of good... 'Bitter'=undelightful.

8350. 'Marah' means 'bitter.'

R. 411. 'Many men died of the waters, because they were made bitter' (Rev.viii.11)=the extinction of spiritual life with many on account of falsified truths of the Word... The reason 'bitter'=falsified, is that the bitterness of wormwood is understood, and 'wormwood'=infernal falsity.

—<sup>2</sup>. That 'bitter'=falsified, Ill.

481. See BELLY at these refs. E.618. 622.

E. 519. The reason 'wormwood'=truth mixed with falsity of evil, is from its bitterness, and bitterness arises from sweetness mingled with the opposite unsweariness. Hence, in the spiritual sense, 'bitterness' such as that of wormwood and gall=truth mixed with the falsity which is opposite to the truth, which is the falsity of evil... .

—<sup>4</sup>. That the Lord found nothing in the (Jewish) Church but falsities and falsified truths, is signified by 'him satiating Him with bitternesses, and inebriating Him with wormwood' (Lam.iii.15).

—<sup>10</sup>. When what is evil and false is in a man's spirit, and what is good and true in the actions and speech of his body... that which is in the spirit... acts into that which is of the body, for it flows in, and causes that which outwardly appears to be good and true still to be like gall and the bitterness of wormwood, although it is presented sweet before man... .

522. 'Because they were made bitter' (Rev.viii.11)=because the truths of the Word were falsified... 'Bitter' and 'bitterness'=what is falsified through the mixing together of truths with falsities of evil... .

—, 'Bitter' in the Word=what is undelightful; but one kind of undelightfulness is signified by the bitterness of wormwood, another by the bitterness of gall, and another by the bitterness of hemlock; another kind of undelightfulness is signified by the bitterness of unripe fruit, and another by the bitterness which is from neither herbs nor fruits. This bitterness signifies pain of mind and anxiety from many causes. Ill.

618. The reason 'bitter' and 'bitterness'=what is undelightful on account of adulterated truth, and that thence 'to make bitter'=to make undelightful, is that what is sweet becomes bitter and thence undelightful

through admixture with anything foul. Hence comes the bitterness of wormwood, gall, myrrh. Now as what is sweet signifies what is delightful from the good of truth and the truth of good, what is bitter signifies what is undelightful from adulterated truth. The undelightfulness therefrom is not perceived and felt as bitterness by any man in the natural world, but by a Spirit and by an Angel in the Spiritual World; for all adulterated good of truth, when turned into flavour with them is keenly perceived as bitter... .

—<sup>3</sup>. That 'bitter'=the adulterated truth of good, Ill.

—, 'Woe to those who say what is good concerning evil, and what is evil concerning good, putting darkness for light, and light for darkness, putting bitter for sweet, and sweet for bitter' (Is.v.20). That adulterated good and truth are here signified by 'bitter' is evident, for it is said 'Woe to them who say what is good concerning evil, and what is evil concerning good... .

—<sup>4</sup>. 'Bitter shall strong drink be to them that drink it' (Is.xxiv.9)=the truth of good undelightful from the falsification and adulteration of it.

—<sup>5</sup>. 'The waters in Marah, which they could not drink for the bitterness'=adulterated truths, for... 'bitterness'=adulteration.

—<sup>7</sup>. 'Clusters of bitterness' (Deut.xxxii.32)=the goods of faith adulterated. 918<sup>7</sup>.

—<sup>8</sup>. 'Adultery'=the conjunction of falsity and evil. Hence it was that if she were guilty, the waters would become bitternesses' (Num.v.27), by which is signified the adulteration of good.

—<sup>e</sup>. Hence it may be evident that 'bitter' and 'bitterness' in general=the falsification and adulteration of truth and good, the various species of which are signified by 'gall,' 'wormwood,' 'myrrh,' 'wild vines,' 'colocynth,' and many more.

624<sup>11</sup>. 'Bitternesses' (Hos.xii.14)=the perversions and thence the falsities from which come things undelightful.

1145<sup>4</sup>. 'Bitter waters' (of Marah)=those things which are apparently true, and derive [their existence] from falsities.

### Bittern. *Anataria*.

A. 1188<sup>e</sup>. This falsity, because it is worshipped, is called... 'the cormorant and the bittern in the pomegranates' (Zeph.ii.14).

5044<sup>7</sup>. 'The cormorant,' 'bittern,' 'night-owl,' 'raven' (Is.xxxiv.11)=kinds of falsities which arise when the Divine truths which are in the Word become of none effect.

7324<sup>4</sup>. 'I will set it as an inheritance for the bittern' (Is.xiv.23).

952<sup>2</sup>. 'The cormorant and the bittern in the pomegranates' (Zeph.ii)=falsities of evil in scientific of good.

E. 388<sup>11</sup>. 'The cormorant and the bittern' (Zeph.ii)=falsity of thought and of perception.

650<sup>56</sup>. 'The flocks,' 'the wild beast of the nation,' 'the cormorant and the bittern' (Zeph.ii)=affections of falsity, and the falsities themselves, interior and exterior.



**Bitumen.** *Bitumen.***Bituminate.** *Bituminare.*

A. 645. 'To bituminate it within and without with bitumen' (Gen.vi.14)=preservation from the inundation of cupidities. . . We do not read in the original text that it should be bituminated with bitumen, but a word is used which denotes protection, and which is derived from 'to expiate,' or 'to propitiate,' wherefore it involves the same thing, for the Lord's expiation or propitiation is protection from the inundation of evil.

1297. 'Sulphur,' 'bitumen,' etc. in the Word, are predicated of cupidities, especially of those which belong to selflove.

1299. 'They had bitumen for clay' (Gen.xi.3)=evil of cupidity for good. . . As the building of the Babylonish tower is here treated of, such things are mentioned as serve for the building, here 'bitumen,' because it is sulphureous and fiery, by which in the Word are signified cupidities, especially those of selflove. 'Bitumen' here,=evils of cupidities, also falsities thence derived, which also are the evils with which the tower was built.

1666. 'The vale of Siddim was wells of bitumen,' or 'full of wells of bitumen' (Gen.xiv.10) by which are signified filthy and unclean things of cupidities. 1688.

1688. 'Bitumen'=cupidities. Falsities are called 'wells' from unclean water, and cupidities 'bitumen' from the filthy sulphureous stench in such water.

6724. 'She bituminated it with bitumen and pitch' (Exod.ii.3)=what is good mixed with evils and falsities. 'Bitumen'=good mixed with evils, and 'pitch' good mixed with falsities. The reason 'bitumen' and 'pitch' have this signification, is that they are of a fiery nature, and in the Word what is fiery signifies what is good, or in the opposite sense what is evil. But because they are sulphureous and also black, they signify what is evil and false. III.

M. 231<sup>2</sup>. A hearth into which . . . they cast sulphurated and bituminous torches . . .

E. 540<sup>8</sup>. 'Bitumen' (Nahum iii.14)=falsity from evil conjoining.

**Black.** *Ater.***Blacken.** *Atrare.***Blackness.** *Atror.*

A. 939. See AVARICE at this ref.

1066<sup>3</sup>. It is predicated of them that they are 'blackened,' and that 'they have no light' (Jer.iv.28) when there is no longer any wisdom of good or intelligence of truth.

3221. Affirmatives of falsity are there represented by dusky and black clouds.

3355<sup>3</sup>. They are said to be 'blackened' (Joel ii.10) when goods and truths are no longer acknowledged.

6015<sup>8</sup>. That then the Knowledges of good and truth perish, is signified by, 'I will blacken the stars of the heavens, and all the luminaries of light' (Ezek.xxxii.7).

8906<sup>3</sup>. They are said to be 'blackened' (Joel ii) when they no longer appear.

H. 119<sup>2</sup>. They are said to be 'blackened,' etc. when they no longer exist.

R. 153<sup>9</sup>. Some (devils) appear as black as soot.

E. 304<sup>9</sup>. 'The heavens where there is no light, and which will be blackened' (Jer.iv.28)=the interiors of the men of the Church, which, when closed through evils and falsities, do not admit light from Heaven, but instead thereof darkness from Hell.

372<sup>3</sup>. That there will then be no Knowledges of truth, is signified by, 'I will blacken the stars thereof' (Ezek.xxxii.7). 401<sup>13</sup>.

—<sup>6</sup>. The heavens are said to be 'blackened' (Jer.iv) when there does not flow in from the Lord through Heaven any affection and perception of truth.

— As mourning in the representative Churches . . . represented spiritual pain of mind on account of there being no good and truth . . . they 'went blackened,' as in David, Why go I blackened in the oppression of the enemy?' (Ps.xlii.9; xliii.2). Further III.

400<sup>3</sup>. 'The sun and the moon being blackened' (Joel ii)=that there are no good of love and truth of faith.

412<sup>30</sup>. 'Blackness' (Joel ii.6)=falsity of evil.

526<sup>4</sup>. That the goods and truths of the Church . . . will be turned into evils and falsities, is signified by 'the sun and moon being darkened and blackened . . .

**Black.** *Niger.***Blackness.** *Nigredo.*

A. 18. Such an (unregenerate) man, when looked at from Heaven, appears like a black mass . . .

41. Whatever is proper to man . . . appears hard, as if it were bony, and black . . .

814<sup>2</sup>. (These infernals) had intensely black naked bodies.

817. A bier appeared shrouded with black cloths.

— He became as black as an Egyptian mummy, in both face and body . . . D.1262.

939. A certain black Spirit (was sent among the avaricious) . . . They said he was a robber because he was black.

941<sup>2</sup>. There came robbers, who were intensely black . . .

942. There was a black Spirit (at the bridge) . . . D.853.

950. See BANDAGE at this ref.

952<sup>9</sup>. At first, as he supposed himself to be holy, he was seen in a bright human form . . . but was first turned into a dull blue, and then into black, and as he wanted to domineer over others and despised them in comparison with himself, he became blacker than others. D.1302.

1041<sup>2</sup>. See COLOUR at these refs. R.915<sup>2</sup>.

— Black is man's Own Voluntary, or evil, which absorbs and extinguishes the rays of light.

1063<sup>2</sup>. Such . . . were seen by the ancients as black from the heat of cupidities, whence they were called 'Ham.'

1872. A beautiful girl appeared to me . . . in a be-