

[A.] 6114. 'For the provision which they bought' (Gen. xlvii. 14) = that they should be supported by (the truth of the Church). 'To buy' = to appropriate, and hence to be supported, because spiritual food is being treated of . . . which when appropriated, supports spiritual life.

6137. 'Buy us and our ground for bread' (ver. 19) = the appropriation of both, in order that they may be supported with good. 'To buy' = appropriation.

6142. 'Joseph bought the whole land of Egypt for Pharaoh' (ver. 20) = that he appropriated to himself the whole natural mind where scientifics are, and placed it under the general auspices . . . in the Natural. 6153.

6148. 'Only the ground of the priests bought he not' (ver. 22) = that the Internal from the Natural procured for itself the capacities of receiving good. . . 'Not to buy' = not to appropriate to itself these capacities . . .

6458. 'Which Abraham bought' (Gen. xlix. 30) = redemption. 'To buy' = to appropriate, thus also to redeem, for that which is redeemed is appropriated. 6461. 6549.

7999. 'The purchase of silver' (Ex. xii. 44) = which has any spiritual truth. 'Purchase' = acquisition and appropriation.

8568². 'To buy wine and milk without price' = to procure for themselves the truth and good of faith from the Lord; thus gratis. E. 376⁴. 617¹⁰.

8974. 'When thou buyest a Hebrew servant' (Ex. xxi. 2) . . . 'To buy' = to procure for one's self and appropriate. Refs.

10109⁴. 'They who are bought with silver' = those who have been converted.

S. 17². 'To buy' (Matt. xxv) = to procure for themselves.

R. 606. 'To buy and sell' (Rev. xiii. 17) = to procure for themselves Knowledges . . . 606^e. E. 840.

619. 'Bought from the earth' (Rev. xiv. 3) = those who can be regenerated by the Lord, and thus redeemed in the world.

D. 817^e. (Spirits infusing a desire to buy certain things). 1333. 2169. 2954.

E. 514¹⁵. 'No buyer' (Deut. xxviii. 68) = that they are utterly vile.

860. 'Bought from the earth' = those who, having been instructed, received [truths] in the world. 'The bought,' or redeemed of the Lord, = those who receive instruction from the Word, especially concerning the Lord. —², Ex.

1139. 'Not to buy any more' (Rev. xviii. 11) = to receive no more . . .

Buz. *Bus.*

A. 2864. 'Buz,' etc. = various religious and worships thence derived. 3240⁴.

Cabinet. Under ARK, at T. 192.

Cabinet. *Theca.*

T. 192. Like a cabinet containing precious things.

238. The Word in its letter is like a cabinet.

360². Spiritual light is inwardly in natural as in its receptacle, or casket . . .

Cacoehymia. T. 665⁵.

Cadaverous. See CORPSE.

Cage. Under GUARD—*custodire.*

Cain. *Cainus.*

Cainite. *Cainita.*

A. 325. The doctrine of faith separated from love was called 'Cain.'

326. The worship of faith separated is described by 'the offering of Cain.'

327. That the state of those who were of faith separated was changed into evil, is described by 'anger being kindled,' and 'the falling of the face with Cain.'

330. Faith made inviolable is 'the mark set on Cain.'

337. Heresies and sects treated of under the name of 'Cain' and his descendants.

—^e. They who thus falsified doctrine, or separated faith from love, or who professed faith alone, were called 'Cain.'

338. The first offspring, or the first-born (of the Most Ancient Church) is faith, which is here called 'Cain.'

340. 'I have gotten a man Jehovah' (Gen. iv. 1) = that with those who were called 'Cain' faith was known and acknowledged as a thing by itself.

347. This doctrine, which is called 'Cain,' does not appear to have been so unacceptable at its beginning, and while there was simplicity in it, as afterwards . . .

355. 'Cain' = faith separated from love, or such doctrine as makes the separation of faith possible. 436. 1179. 2417⁵.

357. 'Anger kindled in Cain' (ver. 5) = that charity had departed.

362. The doctrine of faith, which is called 'Cain,' is here described; which, as it separated faith from love, also separated it from charity, which is the offspring of love . . . They who were called 'Cain' made faith more essential than love; and as they thus lived without love, both their self-love and the phantasy thence derived agreed together.

363. The nature of the doctrine called 'Cain' is evident from the description of it in this verse . . . that charity could be adjoined to faith, but so that charity should have the dominion, not faith; wherefore it is first said, 'If thou doest well, elevation . . .

366. 'Cain said to Abel' (ver. 8) = an interval of time; 'Cain' = faith separated from love.

—^e. 'Cain rose up against Abel his brother, and killed him' = that faith separate extinguished charity. 436. 3325¹¹. 8093².

367. (Parallel drawn between Cain and Abel, Jacob and Esau, Pharez and Zarah, and Ephraim and Manasseh.)

384. Hence it is evident that there was still some good remaining in Cain; but all the good of charity afterwards perished . . .

392. 'Everyone that killeth Cain vengeance shall be taken on him sevenfold' (ver. 15) = that faith thus separated was to be held inviolable. 'Jehovah set a

mark on Cain, lest anyone should smite him'=that the Lord distinguished it in a particular manner in order that it should be preserved. 394, Ex.

407. In process of time the Church recedes from true faith, and at last ceases in none . . . Such was the case with the Most Ancient Church among those who were called Cainites . . .

409. Similar was the case with the heresy which was called 'Cain,' and which in process of time was devastated ; for it did indeed acknowledge love, but made faith the chief thing, and set it before love. But the heresies thence derived gradually wandered away from this ; and 'Lamech,' who was the sixth in order, utterly denied even faith.

609. These doctrinal things were first collected by 'Cain,' and preserved from being lost, wherefore it is said of Cain that 'a mark was set on him, lest anyone should kill him.' 920⁴.

916. They who separate faith from charity, and make salvation to consist in faith without the goods of charity, are Cainites who kill their brother Abel, that is, charity.

1179². The difference, between 'Cain' and 'Ham' is that the former existed in a celestial Church which had perception, and the latter in a spiritual Church which had no perception ; wherefore the former was worse than the latter.

2435. See FIRST-BORN at this ref.

4601². The profanation of good through faith separated was represented by Cain killing his brother Abel, etc.

P. 242. (Arguments against the Divine Providence in connexion with Cain.)

—'. 'Cain and Abel'=the two essentials of the Church, which are wisdom and love, or faith and charity . . . Specifically, 'Cain'=wisdom separated from love, or faith separated from charity.

—². The curse upon Cain involves the spiritual state into which they come after death who separate faith from charity, or wisdom from love. Still, lest wisdom or faith should thus perish, a mark was placed upon Cain, lest he should be killed . . .

R. 17³. 'Cain'=truth in doctrine and in faith.

D. 1248. They bear as it were a mark, like Cain. 2499.

E. 329²⁰. 'Cain'=those who make faith alone the sole means of salvation, and the good of charity nothing at all, and thus reject and kill it.

427⁴. The spiritual arcanum in the history of Cain and Abel is this ; 'Abel' there represents the good of charity, and 'Cain' the truth of faith ; this good and truth are also called 'brothers,' and the truth of faith the first-born. Ex.

—⁵. When this is believed to be the faith which saves man, and not willing and doing it, there comes forth the hurtful heresy that faith alone saves, whatever the life may be . . . Then charity is annihilated . . . This is represented by Cain killing Abel his brother . . .

—⁶. Jehovah's setting a mark on Cain lest he should be killed=that He distinguished it from other things and preserved it, because there can be no saving faith unless historical faith precedes . . . Moreover, they who

are only in historical faith, that is, in the knowledge of the things of faith, who are 'Cain,' are preserved because they are able to teach truths from the Word to others, for they teach from the memory.

817³. That 'Cain' represented those who separate the Knowledges of truth and good from a life according to them, and who have believed that they are saved by the former alone (shown by a full explanation of the history of Cain).

Cainan. Kenan.

A. 463. The fourth Church was called 'Cainan.' 506.

507. The Church called 'Cainan' is not to be reckoned among these three more perfect ones, for perception, which in the former Churches had been distinct, now began to be general . . .

Cake. Placenta.

A. 956. Their faces become like a round cake.

2176. 'Make ready quickly three measures of meal of fine flour, knead it, and make cakes' (Gen. xviii. 6)=the Celestial of His love in that state.

2177. 'The meal of fine flour'=the Spiritual and the Celestial then with the Lord, and 'cakes,' the same when both are conjoined . . . (—⁷.) The meat-offering consisted of fine flour mixed with oil and made into cakes. Ex. and Ill.

—⁷. Fine flour made into cakes in general had the same representation as bread, namely, what is celestial of love.

—'. The bread called 'the bread of faces' was made of fine flour, which was prepared in cakes and set upon the table . . . Ex. and Ill.

2183. That the Lord's Rational was instructed in what is celestial, and thence in what is spiritual, is signified by 'the meal of fine flour made into a cake.'

2596. A cake of millet (a sign of the Chinese).

3880⁸. 'Fine flour,' and thence 'cakes,'=the Celestial of love, and thence the spiritual of faith, which is charity. Ref.

4844¹². 'The cake' which she made for Elijah in the first place (1 Kings xvii. 13)=the good of love to the Lord.

7978. 'They baked the dough, which they brought forth from Egypt, unleavened cakes' (Ex. xii. 39)=that from the truth of good there was again produced good in which there was nothing of falsity. . . 'The reason 'cakes'=goods, is that they are bread. (See BREAD at this ref.)

8522. 'The taste of it was like that of a cake in honey' (Ex. xvi. 31)=good which was delightful, like that which has been made good from truth through delight. . . 'Cake'=spiritual good.

9198⁷. 'Meal' (1 Kings xvii)=truth from good ; 'oil,' good of love ; and 'a cake' of them, truth conjoined with its own good.

9993. 'Cakes of unleavened mixed with oil' (Ex. xxix. 2)=the purification of the middle Celestial. 'Cakes'=the middle Celestial.

—⁴. The reason 'cakes'=the middle Celestial in the internal man, is that they are in the second order (Lev. ii).

[A. 9993]⁵. 'Cakes,' in the Word, =the good of love in general: hence it is that the breads of faces are called 'cakes.' Ill.

—⁶. 'To make cakes to the queen of the heavens' (Jer.vii.18)=to worship the devil from the good of celestial love.

—⁷. But the good of spiritual love is signified by 'cakes' in Hosea; 'Ephraim has become a cake not turned' (vii.8); but here 'cake' is expressed by another word in the Original Language, which=the good of spiritual love; 'a cake not turned' exists when the external man reigns over the internal. . .

10037⁴. 'A cake of barley with man's dung' (Ezek. iv.12)=the interior good of the Church defiled with the evils of self-love. 'A cake with the excrements of an ox' (ver.15)=the external good of the Church defiled with the evils of that love.

E. 146⁵. 'Cake'=the good of celestial love.

555¹⁷. 'To make cakes to the queen of the heavens'=to worship infernal evils of every kind; 'to make cakes'=to worship from evils.

Cake. *Tostus.* A. 7602^o.

A. 9295². 'A parched ear'=the good of charity.

Calah. *Kalach.*

A. 1184. 'Rehoboth and Calah' (Gen.x.11)=similar (falsities of doctrinal things to Nineveh) from another origin. 1187. 1188.

—'. 'Calah'=falsity from cupidities. 1189.

1188. The third origin of falsities of doctrinal things is of the will, thus of cupidities, and consists in their not being willing to acknowledge anything as true but what favours their cupidities; the falsities thence derived are what are called 'Calah.'

Calamity. *Aerumna.*

Wretched. *Aerumnosus.*

R. 208. 'Wretched' (Rev.iii.17) = him who thinks without coherence concerning the things of the Church. Ex.

E. 237. 'And knowest not that thou art wretched' =that they do not know that their falsities have no coherence with truths. 'Calamity'=the breaking of truths by means of falsities, and also no coherence. Ill.

—². The loss of all understanding of truth is meant by 'mischief shall fall upon thee' (Is.xlvii.11).

—³. Falsity from falsity is meant by 'calamity upon calamity' (Ezek.vii.26).

—⁴. 'Their inward part is calamity' (Ps.v.9). Here also 'calamity'=falsities not cohering with any truth.

Calamus. See CANE=*calamus.*

Calculate. *Calulare.*

Calculation. *Calculus.*

A. 9441². A calculation has been made that if there were 1000000 earths. . . H.415. 417.

R. 121. 'I will give him a white stone' (Rev.ii.17) =truths supporting and united to good. 'A white stone' has this signification because they took the votes

by means of stones in their judgments, and the confirming ones by means of white stones.

T. 32³. Make this calculation. . .

D. 5956. On the skill of calculating in the Spiritual World.

E. 147. 'I will give him a white stone'=wisdom and intelligence. 'A white stone,' when given by the Lord, =reception from Him and influx. . . The reason 'a white stone' has this signification, is that in judgments they took the votes by means of stones, the affirmative sentences by white stones, and the negative ones by black stones: hence by 'a white stone' is signified the reception of wisdom and intelligence.

Caleb. *Chaleb, Kaleb.*

A. 2909³. That there would be again a new Church, was represented by his granting the fields and villages to Caleb for an inheritance (Jos. xxi.12).

E. 768²¹. 'Caleb' represented those who are to be intronitted into the Church; hence his 'seed' (Num. xiv.24)=the truth of doctrine of the Church.

Calf. *Vitulus.*

Cow-calf. *Vitula.*

A. 1782. 'A cow-calf, a she-goat, a ram,' are representatives of the celestial things of the Church.

1821. 'Take a cow-calf of three years, and a she-goat of three years, and a ram of three years' (Gen.xv.9) =those things which are representative of the celestial things of the Church; 'a cow-calf,' of exterior celestial things; 'a she-goat,' of interior celestial things; 'a ram,' of celestial spiritual things. 1823. 1824, Ex.

2906⁹. Hence also the burnt-offering of calves the sons of a year, as most acceptable (Mic.vi.6).

3574^e. Those who are such, are said 'to kiss the calves' (Hos.xiii.2), that is, to embrace magic and adjoin themselves to it.

4503^e. 'A cow-calf by which labour has not been done' (Deut.xxi.3)=the innocence of the external man, which exists in ignorance.

5702^e. The Egyptians. . . served idols, especially calves.

7439². The 'golden calf' mentioned. 8882⁴. 9781^e.

7779⁵. For the sake of illustration, take the worship of the calf with the Egyptians. They knew what a calf represented, namely, the good of charity; and so long as they knew this and thought of this when they saw calves, or when in their feasts of charity they made calves ready. . . and afterwards when calves were made use of in sacrifices, they thought sanely and together with the Angels in Heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and place them in their temples, and worship them, they then thought insanelly and together with the infernals. Thus they turned a true representative into a false one.

7988⁵. Equally with the Egyptians they were adorers of the calf.

8902¹⁶. 'A cow-calf on which there has not yet been

a yoke' (Deut.xxi.3)=truth not yet confirmed. 'The washing of the hands upon the cow-calf at a rapid stream' (ver.6)=purification from that evil because it has been done from immoderate zeal by one who was ignorant of what the truth is.

926⁴. 'A cow-calf by which labour has not been done, and which has not drawn in the yoke'=the good of the external or natural man which has not yet drawn to itself falsities of faith and evils of love through the service of cupidities.

—⁵. Hence 'a cow-calf'=infant good.

939¹. See BULLOCK at these refs. 10035. E.279².

—⁷. The reason the Sons of Israel made themselves a golden calf, and worshipped it as Jehovah, was that the Egyptian idolatry remained in their hearts. . . In Egypt, the chief of the idols were cow-calves and bull-calves of gold; for the reason that a cow-calf signified scientific truth, which is the truth of the natural man, and a bull-calf, its good, which is the good of the natural man; also because gold signified good. This good and that truth were there presented in an image by means of bull-calves and cow-calves of gold. But when the representatives of celestial things there were turned into idolatry and at last into magic, then there, as elsewhere, the very images, which were representative, became idols, and began to be worshipped. Hence came the idolatry of the ancients, and the magic of the Egyptians. . .

—¹⁰. 'Egypt is a very beautiful cow-calf' (Jer. xli.20). 'A cow-calf'=scientific truth, which is of the natural man. 'Her hired men, who are calves' (ver.21)=those who do what is good for the sake of gain; thus 'calves'=good such as in itself is not good, but is the delight of the natural man separate from the spiritual. This is the delight in which were the sons of Jacob, and is in itself idolatrous, wherefore they were permitted to make this known and to bear witness of it by the adoration of a calf.

939¹⁴. 'The calf of Samaria, which the workman has made' (Hos.viii.5,6)=good in the natural man and not at the same time in the spiritual, thus not good, because applied to civil. Ill.

1013². The inmost good of innocence is signified by 'a lamb' (Is.xi.6); the interior good of innocence by 'a kid'; and the exterior good of innocence by 'a calf.'

1039³. That that people was completely in externals without any internal is signified by the golden calf which they adored as Jehovah.

1040⁷. 'He made it a molten calf' (Ex.xxxii)=according to the delight of the loves of that nation. 'A calf'=external or natural good. . . By 'a calf' as an idol is signified that delight.

—². As named in the Word, and as offered in burnt-offerings and sacrifices, 'a calf' = the good of innocence and of charity in the external or natural man (Refs.); but when it does not signify the good of innocence and of charity, as with those who are in externals without an internal, 'a calf'=natural and sensuous delight, which delight is the delight of pleasures, of cupidities, and of the loves of self and of the world. This is the delight in which are they who are in ex-

ternals without an internal, and is what they worship, for what a man loves above all things he worships. . .

—³. The primary idols with the Egyptians were calves, by which they desired to signify their external good in worship; but when the science of correspondences and representations. . . was turned with them into magic, a calf put on the contrary signification, which is that of the delight of external loves; and when they placed calves in the temples, and worshipped them as God, it signified such delight in worship. The Israelitish nation, being from Egypt, took this idolatry with them, therefore as applied to that nation, 'a calf,' when worshipped by them as a god=the delight of the loves of that nation in worship. . . Ill. 10459.

1047⁸. 'I cast it into the fire, and there came forth this calf'=the loves of self and of the world, from which and according to which is that worship. . . 'A calf'=worship from these loves, and according to them, which is infernal.

1051¹¹. 'Upon which they made the calf' (ver.35) =on account of worship from infernal love. 'A calf' =the delight of self-love; hence 'to make a calf'=worship from the delight of that love, or what is the same thing, worship from that love. . . The reason 'to make a calf'=worship, is that the making of it involves all those things which are said about the adoration and worship of it in verses 4, 5, 6.

S. 18³. A calf means natural affection.

—⁵. 'A calf and the son of a unicorn' (Ps.xxxix.6) =falsities of the natural and sensuous man.

23. Calves and oxen signified the affections and forces of the natural man.

P. 243. (An argument against the Divine Providence) that the Israelitish nation worshipped a golden calf, and acknowledged it as God. . . when yet Jehovah saw this from Mount Sinai. . . and did not prevent it. . . This evil was permitted them to prevent all from perishing. Ex.

R. 242. 'The second animal was like a calf' (Rev. iv.7)=the Divine truth of the Word as to affection. . . 'A calf'=the affection of knowing; in the Spiritual World this affection is represented by a calf, wherefore it is also signified in the Word by 'a calf.' Ill.

—'. 'The calves of the lips' (Hos.xiv.2)=confessions from the affection of truth.

—'. A comparison is made with 'fatted calves' (Mal.iv.2) because by them are signified those who are filled with the Knowledges of truth and good from the affection of knowing them.

—'. 'The cedars of Lebanon'=Knowledges of truth; hence it is said that 'the voice of Jehovah makes them skip like a calf' (Ps.xxix.6). 'The voice of Jehovah' =Divine truth; here, affecting.

—². As the Egyptians loved knowledges, they made themselves calves as a sign of their affection for them; but after they began to worship calves as gods, then by them in the Word are signified the affections of knowing falsities. Ill.

—'. 'To kiss the calves'=to acknowledge falsities from affection.

—³. 'Calves' (as used in the sacrifices)=the affec-

tion of knowing truths and goods, which is the first natural affection. III.

[R. 242]^e. The second animal was seen 'like a calf,' because the Divine truth of the Word, which is signified by it, affects minds—*animos*, and thus instructs and mbues.

611⁴. (Three hundred of the reformed clergy obtained leave to go up to one of the heavenly Societies). As they all went up together, afar off they were seen as calves, but when they cast themselves down again, they appeared like dead horses . . . The reason they appeared as calves during their ascent, was that the natural affection of seeing and knowing, when exulting, from correspondence, appears as a calf; and the reason why in their casting down they appeared like dead horses, was that the understanding of the truth of the Word, from correspondence, appears as a horse; and no understanding of it, as a dead horse. T.623.

M. 44⁴. (If new-comers into Heaven have an unchaste love of the sex) they appear before the Angels to be hairy, and having the feet of calves, or of leopards.

535^e. In the spiritual sense, a golden calf is the pleasure of the flesh. T.849.

E. 279^e. 'The fatted calf' (Luke xv)=the good of love and of charity.

314³. 'A calf' (Is. xi)=innocence of the ultimate degree, the opposite of which is 'a young lion.'

439^e. 'The calves of the peoples' (Ps. lxxviii. 30)=the goods of the Church in the natural man. 627¹³.

587¹¹. 'To kiss the calves'=to become merely natural.

650²³. The reason they worshipped calves in Egypt, and afterwards in the wilderness, was that a calf signified the first affection of the natural man, together with his good of innocence.

701²⁴. The precepts, judgments, and statutes, through which there is a covenant, were signified by 'the cow-calf, she-goat, and ram,' etc. (Gen. xvii).

780^e. 'The calf' (Is. xi)=the innocence of the natural man.

Call. *Appellare.*

Calling. *Appellatio.*

A. 1931. The calling of Hagar by the Angel.

1946. 'Thou shalt call his name Ishmael' (Gen. xvi. 11)=the state of the life.

Call. *Nuncupare.* T.394^e. 536². 841^e.

Call. *Vocare.*

Calling. *Vocatio.*

See under NAME.

A. 3421. 'To call,' without its being said 'by name'=to be such. III.

3595. '(Isaac) called (Esau) and said to him, My son' (Gen. xxvii. 1)=presence from foresight and provision . . .

3609. 'To call to him and say to him' (ver. 42)=a state of perception. 3659.

3659. 'To call' to anyone=perception of the quality.

5245. '(Pharaoh) called Joseph' (Gen. xli. 14)=to receive the Celestial Spiritual . . . To receive it is signified by 'he called.'

6047. 'To call to himself'=(Gen. xlvi. 33)=to want to be conjoined. Ex.

6177. 'He called his son Joseph' (Gen. xlvi. 29)=the presence of the Internal. 'To call to himself'=to present one's self, thus presence. 7390. 7451.

6241. Occurs.

6335. 'Jacob called his sons' (Gen. xlix. 1)=the arrangement in order of the truths of faith and goods of love in the natural. 'To call'=to arrange in order . . .

6681. 'To call' (Ex. i. 18)=to form a design.

6742. 'To call' (Ex. ii. 8)=to adjoin.

6790. 'To call' (ver. 20)=to be conjoined.

6840. 'God called to him' (Gen. iii. 4)=influx from the Divine. 'To call'=influx; for in the inward sense, calling by speech is not meant . . . but calling by influx into the will, which calling is internal.

7912. 'To call' (Ex. xii. 21), when said of truth Divine, =influx and presence. Refs.

7955. '(Pharaoh) called Moses and Aaron by night' (Ex. xii. 31)=the afflux of truth from the Divine in that state. 'He called'=presence and influx; here, afflux, because it is said of those who are in a state of damnation . . .

8761. 'To call to him,' or 'to call anyone to Himself' (Ex. xix. 3), when said of the Divine, =conjunction; here, union . . .

8773. 'To call to himself' (ver. 7)=choice.

9428. 'Jehovah called to Moses' (Ex. xxiv. 16)=the Advent of the Lord with truth conjoined with good.

10650. 'To call' (Ex. xxxiv. 15)=enticement and rejection.

10695. 'To call to them' (ver. 31)=the approach of that nation; for he who is called, approaches.

R. 744. 'The called' (Rev. xvii. 14) do indeed mean all, because all are called; but by 'the called' who are with the Lord, are meant those who are in Heaven with the Lord, as are called all who are in the wedding with the Bridegroom . . . They who are in the externals of the Church with the Lord are said to be 'called,' they who are in its internals are said to be 'chosen,' and they who are in its inmost things are said to be 'faithful.'

816. 'Blessed are they who are called to the wedding supper of the Lamb'=that there is eternal life for those who receive the things which are of the Lord's New Church.

—³. By 'the called' are meant all who receive; all are indeed called, but they who do not receive reject the calling.

T. 779. From the first day of that call . . .

E. 746¹³. 'Be not ye called teacher . . . and call no man your father in the earth' (Matt. xxiii. 8, 9) . . . In the Word, 'to call,' and 'to call by name'=to acknowledge the quality of anyone.

1074. 'The called' (Rev. xvii), when by the Lord, =those who are in love to the Lord . . . The Angels of the third Heaven are said to be 'called.'

Coro. 49°. The calling of the Sons of Israel to the Land of Canaan was done three times. Enum.

Call forth. *Evocare.*

A. 2875. (Truth called forth from the memory.)

3101. Truths called forth from the natural man into the rational . . . 3128². 3153. 5119. 9034³.

9393. When truth is called forth from the memory into the understanding . . .

T. 596². (In temptation) the devil calls forth man's evils, and the Lord protects him, and calls forth his goods.

Call on. *Invocare.*

Invocation. *Invocatio.*

A. 441. The invocation of the name of Jehovah . . .

1455. '(Abram) called on the name of Jehovah' (Gen. xii.8)=the inward worship of His Father from that state. 1561.

2009³. To call upon the name of Jehovah' (Is. xii.4) is not to make any worship to consist in a name, and to believe that Jehovah is invoked through His name; but through knowing His quality . . .

2724. 'To call on the name of God' (Gen. xxi.33)= worship. 10576. 10615.

P. 257². It is said that they invoke dead men, because the invocation of them has been established by a papal bull . . .

T. 560. To invoke any saint . . .

825. The invocations of them are only ridiculous.

E. 650¹³. 'The sons of a raven which cry to Him' (Ps. cxlvii.9).

Call together. See ASSEMBLY—*convocatio.*

Calling. Under OFFICE—*officium.*

Callosity. *Callus.*

Hard. *Callosus.*

A. 571. Profanations of the Word produce as it were a callosity . . .

2492. The exterior memory presents the appearance, as of a callosity . . . With those who have cultivated the memory only, the callosity appears hard and striated within. H.466.

H. 354². Their head appears hard, as of ebony . . .

T. 639². His whole mind . . . is encompassed with a callosity . . .

D. 958. On the hardness and softness of callosities.

963. Occurs. 4012. See 4049.

Calm. Under TRANQUIL.

Calmucks. *Calmucki.* D. 3411.

Calvin. *Calvin.*

C. J. 54. I have spoken with Calvin once; he was in a Society of Heaven; he said he did not agree with Luther and Melancthon about faith alone . . . Calvin is

accepted in his Society, because he is upright, and makes no disturbance.

B. 66². Predestination was afterward adopted by Calvin and his followers.

T. 798. On Calvin in the Spiritual World. Gen.art.

— When Calvin first came there, he could not be convinced that he was not still in the natural world, for he was a sensuous man, believing nothing but what he drew in from the objects of the bodily senses. Hence it was that he framed all the dogmatic things of his faith from his own intelligence, and not from the Word. He quoted the Word merely to obtain the assent of the common people.

—². After this first period, having left the Angels, he wandered about in search of those who from ancient times have believed in predestination, and was led to a company of the disciples of Godoschalculus, where he was in the delight of his heart.

—³. But after these were led away to a cavern, he wearied, and sought some asylum, and was at last received into a Society of merely simple Spirits; but when he noticed that they could not apprehend anything about predestination, he betook himself to one corner of that Society, and there lurked a long time, not opening his mouth about anything of the Church. This was provided that he might recede from predestination.

—⁴. The modern predestinarians found him out; and he was then led to a certain governor, who was tinctured with the same dregs, and who received him into his house, and took care of him, until the New Heaven began to be established, when the governor being cast out, Calvin betook himself to a certain meretricious house, and there remained some time.

—⁵. On his approaching nearer to where I was, I spoke to him about the New Heaven, etc.

—⁶. He said Christ was only a man, and that He is in the lowest parts of Heaven.

—⁷, *et seq.* (A conversation here follows between Swedenborg and Calvin about the Lord and predestination.)

—¹¹. All the servants of the Lord then left him, and he hastily betook himself into a way leading to a cave, where are they who have confirmed themselves in the execrable dogma of predestination. (Their lot there, Des.)

D. 5920. (Calvin receded from Melancthon because he (Calvin) had lived a Christian life.)

6041. Calvin remained in faith with good works; he is upright. J.(Post.)25.

J. (Post.) 24. Calvin is in Heaven . . .

De Just. 59. (Calvin confronted with the Athanasian Creed. (3.) He confesses that he had fallen into error. (10.) Also that he had believed Christ to be the son of Joseph.)

—⁶³. Calvin at first was in a certain lower Society of Heaven; but after being examined, he descended and betook himself to Luther in the World of Spirits . . . The priests said that Calvin was an upright man, but simple, and that he wrote according to his simple thought, not considering whether it agreed with the Scripture or not, nor with the Athanasian Creed.

Calvinism. *Calvinismu s. T.94.*

Came to pass. Under BE.

Camel. *Camelus, Camela.*

A. 1486. 'Camels,' etc. (Gen.xii.16)=all things in general which belong to scientifics. . . 'Camels'=general services. 4264.

2781. See BEAST at this ref.

— 'Camel'=what is scientific in general. III.

3048. 'The servant took ten camels of the camels of his lord, and went' (Gen.xxiv.10)=general scientifics in the natural man . . . 'Camels'=general scientifics.

—². The process of the conjunction of truth with good in the Lord's Divine Rational is here treated of; first the process of initiation, here, that the Lord separated those things which were from Himself in the natural man . . . from those which were from the maternal. Those things which were from Himself, or which were Divine, are those through which initiation took place, and are here 'the ten camels from the camels of his lord: hence it is that so much is here said about camels (III.) Their being so frequently mentioned is on account of the inward sense, in which they signify the general scientifics which are in the natural man, from which comes the affection of truth which is to be initiated to the affection of good in the Rational, and this according to the general way . . .

—³. 'Their treasures upon the back of camels' (Is. xxx.6)=the Knowledges which are in their Natural; 'the back of camels'=what is natural; 'the camels' themselves=the general scientifics which are there.

3054. 'He made the camels fall forward on their knees' (ver. 11)=the holy arrangement of general scientifics. 3057³.

3071. 'I will give thy camels drink also' (ver. 14)=the enlightenment thence of all scientifics in the natural man. 'Camels'=general scientifics; thus in general, or all. 3094. 3097. 3102.

3114. 'Camels'=the natural man as to the general scientifics there . . .

3143. 'A place for the camels' (ver. 31)=a state for all things which would be of service thereto. . . 'Camels'=general scientifics, and services; for all things of the natural man are of no other use than to be of service to the spiritual man; wherefore also 'servants,' maid-servants,' 'camels,' and 'asses,' in the inward sense, signify especially those things which are of the natural man.

3145. 'And he loosed the camels' (ver. 32)=freedom for those things which were to be of service. . . 'Camels'=general scientifics, thus those things which will be of service.

3146. 'And he gave straw and provender to the camels' (Id.)=instruction in truths and goods.

3154². 'Camels,' 'asses,' etc.=truths in special.

3190. 'They rode upon the camels' (ver. 61)=the Intellectual elevated above scientific natural things. . . 'Camels'=general scientifics in the natural man, thus scientific natural things.

3199. 'Behold, the camels coming' (ver. 63)=to the general scientifics in the natural man.

3203. '(Rebekah) fell down from upon the camel' (ver. 64)=the separation of (the affection of truth) from the scientifics in the natural man. . . 'Camels'=the scientific things in the natural man.

3762⁴. 'Camels' (Jer.xlix.29)=scientifics in general. 7503.

4038. 'Camels and asses' (Gen. xxx.43)=truths of good exterior and external. 'Camels'=general scientifics of the natural man. General scientifics are the lower or more exterior truths of good . . .

4104. '(Jacob) lifted his sons and his women upon camels' (Gen. xxxi. 17)=the elevation of these truths and affections, and their orderly arrangement in generals. . . 'Camels'=general scientifics in the Natural.

4156. '(Rachel) had put them in the straw of the camel' (ver. 34)=in scientifics . . .

4250. '(Jacob) halved the . . . camels, etc. into two camps' (Gen. xxxii. 7)=preparation and arrangement of the truths and goods in the Natural to receive the good represented by Esau. . . 'Camels'=exterior or general truths; thus also non-truths.

4264. 'Milch camels,' etc. (Gen. xxxii. 15)=general services. . . 'She-camels,' etc.=those things which are of the natural man.

4748. 'Their camels bearing spices,' etc. (Gen. xxxvii. 25)=interior natural truths. 'Camels,' in general=those things which are of the natural man and are of service to the spiritual; and specifically, general scientifics in the natural man.

5620¹². 'Raiment of camel's hair'=the Word such as is its literal sense as to truth . . . for what is natural is signified by 'hair,' and also by 'camels.' 7643⁹.

7503. 'Camels' (Ex. ix. 3)=scientifics in general.

9372⁸. 'Camel's hairs'=scientific truths such as are there before man in the world.

9594⁴. 'Camels' (Jer. xlix. 29)=general scientifics.

10161. Among the smaller animals (in the second Earth) they mentioned one which has its back raised like the camel.

10227⁵. 'The ass'=knowledge, and also 'the camel' (Is. xxx. 6).

H. 365³. As it is contrary to order (for man to introduce himself, from his Own intelligence, into the things which are of Heaven and the Church), it is said, that 'it is easier for a camel to pass through the opening of a needle;' for 'a camel'=the Cognitive and Scientific in general, and 'the opening of a needle,' spiritual truth.

W. 346². (The camel one of the perfect animals.)

M. 329. As many things in a beetle as in a camel.

D. 4705. It was Societies of Spirits which thus appeared (as animals), and to which such animals correspond; as elephants and camels to those who are in general knowledge.

E. 242¹⁷. 'A troop of camels' (Is. lx. 6)=all who are in Knowledges of truth and good.

417⁷. 'Camels' (Jer. xlix. 32)=scientifics which confirm.

543¹⁴. Camel's hair' = the ultimate of the natural man, which is the Sensual.

619¹⁶. 'Camel's hair' = the ultimates of the natural man, such as are the exterior things of the Word.

654⁴¹. 'To carry their wealth upon the shoulder of asses, and their treasures upon the back of camels' = the scientifics of the sensuous and natural man, from which they form conclusions about all things. . . 'Asses' = those things which are of the sensuous man; 'camels,' those things which are of the natural.

799¹². Knowledges of truth are signified by 'camels' (Jer. xlix. 29).

1200³. (The camel included among animals which appear in the World of Spirits.)

Camp. *Castra.*

Encamp. *Castrametari.*

Encampment. *Castrametatio.* . . .

A. 2418⁹. 'The camp of the saints' (Rev. xx. 9) = the goods of love and of charity.

3417. 'To encamp' (Gen. xxvi. 17) = to dispose into order.

3708¹⁵. The encampment and order of march of the Sons of Israel . . . Ill. 3858⁶.

4236. 'Jacob said, This is the camp of God' (Gen. xxxii. 2) = Heaven. The reason 'the camp of God' = Heaven, is that 'an army' = truths and goods, and truths and goods are arranged by the Lord according to the heavenly order; hence their arrangement according to armies is 'encampment;' and the heavenly order itself, which is Heaven, is 'a camp.' This 'camp,' or this order, is of such a nature, that it cannot be at all broken by Hell, although it is the constant endeavour of Hell to break it; hence also this order, or Heaven, is called 'a camp;' and the truths and goods, that is, the Angels, are called 'an army.' . . . It was this very order which was represented by the encampments of the Sons of Israel in the wilderness; thus Heaven itself; and their very dwelling together according to tribes was called 'camps' . . .

—4. In the opposite sense, 'camps' = evils and falsities, thus Hell. Ill.

4237. In the Original Language, 'Mahanaim' (Id.) means 'the two camps;' and 'the two camps' = the two Heavens, or the two Kingdoms of the Lord, the celestial and the spiritual; and in the supreme sense, the Divine Celestial and the Divine Spiritual of the Lord . . .

4250. '(Jacob) halved the people who were with him, and the flock, and the herd, and the camels, into two camps' (ver. 7) = the preparation and arrangement of the truths and goods in the Natural to receive the good represented by Esau. . . 'Camps' = order; in a good sense, genuine order; and in the opposite, order not genuine. 4251. 4255.

4364. 'What to thee is all this camp which I have met?' (Gen. xxxiii. 8) = the special things which are therefrom. 'Camp' = special things. Ex.

4396. '(Jacob) encamped on the face of the city' (ver. 18) = application, namely, to the goods of that truth. 'To encamp,' properly = arrangement according to order;

but here, application; for 'to encamp' here means to settle down with his flocks and herds, which also are called 'a camp' above.

6335³. Their arrangement into order in the wilderness when they encamped was such that they thereby represented truths and goods in their genuine order; hence this prophecy of Balaam . . . 6367⁶.

8103. The journeyings and encampings of the Sons of Israel after they went forth out of Egypt = the spiritual states of those who have been delivered by the Lord. 8130.

8130. 'To encamp' = the orderly arrangement of truth and good; here (Ex. xiv. 2) to undergo temptations. 8131. 8155.

8193. 'Marching before the camp of Israel' (ver. 19) = which is around the truths and goods of the Church. 'Camp' = truths and goods; for by 'the camp' is meant the whole congregation of Israel . . .

8196. 'And came between the camp of the Egyptians and the camp of Israel' (ver. 20) = between the falsities of evil on the one hand and the goods of truth on the other. 'Camp' = goods and truths in the complex; thus in the opposite sense, evils and falsities also in the complex . . . 8212. 8214.

8370. 'They encamped there by the waters' (Ex. xv. 27) = that after temptation the truths of faith were arranged into order through the good of love. 'To encamp' = the orderly arrangement of truth and good. Ex. E. 458⁹.

8453. '(The quails) covered the camp' (Ex. xvi. 13) = that it filled the Natural of man. 'Camp' = goods and truths; here the Natural, which is the containant . . .

8561. 'They encamped in Rephidim' (Ex. xvii. 1) = the orderly arrangement of the interiors to undergo temptation as to truth . . . 'To encamp' = the orderly arrangement of truth and good to undergo temptations. Refs.

8568. 'Where he encamped at the mount of God' (Ex. xviii. 5) = near the truth of good. 'To encamp' = the orderly arrangement of the truth and good which are of the Church with man. 8753².

8757. 'They encamped in the wilderness' (Ex. xix. 2) = a regular disposition into that (state). 'To encamp' = the orderly arrangement of the truth and good which are of the life; thus also regular disposition.

8758. 'And Israel encamped near the mount' (Id.) = regular disposition with those who are of the spiritual Church by Divine celestial good. 'To encamp' = regular disposition.

9642⁸. 'The encampments (of the tribes)' represented the orderly arrangement of all things which are in the Heavens according to the truths and goods of faith and of love. Refs.

9937⁸. The reason 'the wilderness' (Lev. xvi. 21) = Hell, is that the camp where the Sons of Israel were = Heaven. 10037⁵.

9987¹. 'The camp of Jehovah' (Joel ii. 11) = Heaven.

10038. 'Thou shalt burn (them) with fire without the camp' (Ex. xxix. 14) = that they are to be consigned to

Hell and consumed by the evils of self-love. . . 'The camp'=Heaven and the Church, and in the opposite sense, where Heaven and the Church are not; thus Hell. —³, Ex. and Ill.

[A.] 1022⁸. The encampment of the Sons of Israel according to their tribes=arrangement in order and regular disposition. Refs.

10455. 'There is a voice of war in the camp' (Ex.xxxii. 17)=an assault upon the truth and good which are of Heaven and the Church by the falsities and evils which are from Hell. . . 'Camp'=Heaven and the Church. . . 'The camp,' here, where the golden calf was being worshipped=Hell. 10458, Ill. 10483. 10489.

10546. '(Moses) stretched (the tent) outside the camp, far away from the camp' (Ex.xxxiii. 7)=remote from the external things in which that nation was. . . 'The camp'=the heavenly order from and according to which are Heaven and the Church; and as all the truths and goods of Heaven and the Church belong to this order, it also signifies their containant. The reason these things are signified by 'the camp,' is that by the Sons of Israel, who formed the camp, are signified all truths and goods in the complex: but when the Sons of Israel worshipped a calf as Jehovah, their camp signified the contrary, thus infernal order, and also the containant of falsity and of evil, which make Hell. . .

10556. 'He returned to the camp' (ver. 11)=to the external in which was that nation. 'Camp'=the external of the Word, of the Church, and of worship in which was the Israelitish nation.

R. 861. 'They compassed the camp of the saints about' (Rev.xx. 9)=that being stirred up by the dragonists, they endeavoured to destroy all things of the New Church. 862.

862. That 'a camp'=all things of the Church which relate to its truths and goods, Ill.

M. 75³. (The camp of the armies of the Lord Jehovah in the most ancient Heaven.)

426^e. He thus destroys the camp of marriage love with himself.

T. 569^e. The camp of Israel represented Heaven, and the wilderness outside the camp, Hell. 614². E. 922.

E. 324⁵. Their being 'carried outside the camp' (Lev. x. 4)=that their worship was not from Heaven; for the camp of the Sons of Israel represented Heaven and the Church.

434¹⁰. The encampments of the tribes of Israel represented the orderly arrangements of the angelic Societies in Heaven. . . 447^c.

Cana. Kana.

E. 376²⁹. 'The marriage at Cana of Galilee'=the Church with the Gentiles.

Canaan (Ham's son). Canaan.

A. 975. 'Canaan'=external worship separated from internal. 1083^e.

1063. 'Ham, he is the father of Canaan' (Gen.ix. 18)=that from the corrupted Church originated worship in externals without internals. 1078.

1091^e. Worship in externals without faith and charity is the fourth in order, or 'Canaan.'

1093. 'Cursed be Canaan' (ver. 25)=that external worship separated from internal turned itself away from the Lord.

—². Why Ham was not cursed, but his son Canaan, who was his fourth son, Ex.

1097. 'Canaan shall be his servant' (ver. 26)=that such as make worship consist solely in externals are among those who are able to perform services for the men of the Church. 1103.

1135. External worship without internal, which is 'Canaan'; the derivations of its worship; and the extension thereof, treated of. 1140. 1211. 1227.

1141. They who are called 'sons of Canaan' were they who separated external worship from internal.

1150^e. If they deny the Lord, and love themselves only. . . their worship is external separated from internal, and they are 'sons of Canaan,' or Canaanites.

1163. 'Cush, Mizraim, Put, and Canaan' (Gen.x. 6) were so many nations, by which in the inward sense are signified the Knowledges, knowledges, and rituals, which are of faith separated from charity. . . By 'Canaan,' or 'the Canaanites,' are signified rituals or externals of worship separated from what is internal. 1167.

1200. The external worship which is called 'Canaan' is such as that of the Jews. . .

1238. There was no such person as Canaan. . . 1140.

1241^e. The descendants of Ham and Canaan, who were idolaters. . .

3325¹¹. Occurs.

9960¹⁶. 'Canaan'=those who have not received the truths of faith in good, or in charity.

Canaan (Land of). Canaan.

See under LAND.

A. 1^e. Hence it is called the heavenly Canaan.

567. The rivers going forth from Eden describe. . . the boundaries of the Land of Canaan. . .

1025⁴. By the 'Land of Canaan' (the Angels) perceive nothing else but the Lord's Kingdom in the Heavens and on earth. . .

1093³. Moreover the inhabitants of the Land of Canaan were for the most part of such a character as to make all worship consist in externals. . .

1140^e. See ANCIENT CHURCH at these refs. 1238². 2913. 3686². Coro. 41.

1203². Here external worship without internal is 'Canaan' (Ezek.xvi. 3).

1413. By 'the Land of Canaan' is represented the Lord's Kingdom. . . Hence the Land of Canaan is called the Holy Land, also the heavenly Canaan; and as it represented the Lord's Kingdom, it also represented and signified the celestial and spiritual things which belong to His Kingdom; here, those which belong to the Lord Himself. 1585.

1437. '(Abram, etc.) went forth to go into the Land of Canaan' (Gen.xii. 5)=that thus He proceeded to the celestial things of love. 'The Land of Canaan' repre-

sents the Lord's Kingdom in the Heavens and on earth ; the reason of which is that the representative Church was instituted there . . . Hence it was called the Holy Land, although it was nothing less than holy, being inhabited by idolaters and profane people. This therefore is the reason why by 'the Land of **Canaan**' here and in the following verses is signified the celestial things of love ; for the celestial things of love alone exist in the Lord's Kingdom, and are what constitute His Kingdom. 1438. 1441.

1443^e. The entrance of the Sons of Israel (into the Land of **Canaan**) represented the entrance of the faithful into the Lord's Kingdom. 2039⁸. 4255⁴. 5897⁴. 6639³.

1447. The Land of **Canaan** was given them for a possession in order that they might represent the celestial and spiritual things of the Kingdom and Church of the Lord, and in order that a representative Church might be instituted among them, and because the Lord was to be born there. 3686².

1580. 'Is not the whole Land before thee ?' (Gen. xiii. 9)=all good. 'Land' in a good sense, and here 'the Land of **Canaan**'=what is celestial, thus good.

1585². Hence all things which were in the Land of **Canaan** were representative ; those in the middle of the Land represented the Lord's internal man, as Mount Zion and Jerusalem ; the former celestial things, the latter spiritual ones ; those somewhat remote therefrom represented those things which are somewhat remote from internal things ; and those which were ultimate or at the boundaries represented the external man. 2973².

— . See BOUNDARY at these refs. 1866. 4116. 4270. 5196. 8539. E. 518¹⁷.

1596. 'Abram dwelt in the Land of **Canaan**' (Gen. xiii. 12)=the internal man, that he was in the celestial things of love.

1607. 'All the Land which thou seest, to thee will I give it' (ver. 15)=the Celestial Kingdom, that it is the Lord's . . . for by 'the Land of **Canaan**' was represented the Lord's Kingdom in the Heavens, or Heaven, and the Lord's Kingdom on earth, or the Church.

1612. 'Arise, walk through the Land' (ver. 17)=that He should survey the Celestial Kingdom . . . By 'the Land,' or 'Land of **Canaan**,' is signified the Kingdom of God in the Heavens, or Heaven, and the Kingdom of God on earth, or the Church.

1664⁸. The wars which were waged against the idolatrous inhabitants of the Land of **Canaan** all represented the combats of the Lord with Hell ; and thence those of His Church and of the man of the Church. III.

1679. All the nations which were in the Land of **Canaan** represented kinds of falsities and evils. III. 1857. 1868².

1710^e. 'The Land of **Canaan**,' in a holy sense, =the Lord's Kingdom, thus the Celestial of love, or good ; principally the good with the Lord.

1715. The last boundary of the Land of **Canaan**, or beyond Dan, is described by 'Damascus.' III.

1850². In order that representatives might cease, the (Jews) were cast out of the Land of **Canaan**.

1857. See AMORITE at these refs. 6306⁴.

1865. 'The Land of **Canaan**'=the Lord's Kingdom ; wherefore 'to thy seed will I give this Land' (Gen. xv. 18)=that the heavenly Kingdom should be given for an inheritance to those who, from charity, have faith in Him. 2842⁷. 3038. 6233.

1906⁴. These are the remains which are signified by the ten years in which Abram dwelt 'in the Land of **Canaan**' (Gen. xvi. 3).

2028. 'All the Land of **Canaan**' (Gen. xvii. 8)=the heavenly Kingdom. 3481².

2658^e. 'The Land of **Canaan**'=the heavenly **Canaan**, or Heaven. Refs.

2714⁵. That from the wilderness of Paran they explored the Land of **Canaan** (Num. xiii. 2, 3)=that through the Lord's Divine Human there is the heavenly kingdom for the spiritual.

2723³. The extension of the celestial and spiritual things which are of doctrine is signified in the inward sense where the extension of the Land of **Canaan** is described by 'from Dan to Beersheba ;' for by 'the Land of **Canaan**' is signified the Lord's Kingdom, also the Church, consequently the celestial and spiritual things which are of doctrine. 3693⁵.

2851⁴. When a man becomes spiritual, or is being regenerated, the evils and falsities, or what is the same thing, the Genii and evil Spirits are expelled from this gate, or from this mind, and then goods and truths, or charity and faith, succeed in their place ; which is signified by 'thy seed inheriting the gate of thine enemies' (Gen. xxii. 17) . . . This was represented by the Sons of Israel expelling the nations from the Land of **Canaan**.

2909. 'This is Hebron in the Land of **Canaan**' (Gen. xxiii. 2)=the Church as to good. 2982.

2928². See LAND at these refs. 3705. 4069. 4429.

3038. As 'the Land of **Canaan**'=Heaven, or the Lord's Kingdom, it is the Lord's Divine Human itself which is meant by 'the Land of **Canaan**' in the supreme sense ; for the Divine itself cannot inflow into Heaven except through the Lord's Divine Human. Sig. 3705. 4069.

3481². (Restoration to **Canaan**, Ex.)

3662. 'Thou shalt not take a woman from the daughters of **Canaan**' (Gen. xxviii. 1)=that it should not be conjoined with affections of falsity and of evil. . . 'Canaan'=what is false and evil. Refs. 3683.

3665². Those Knowledges of external and corporeal truth which do not admit spiritual and celestial truth and good, are signified by 'the daughters of **Canaan**.'

3686. 'The daughters of **Canaan**,' here (ver. 8)=affections of truth from what is not genuine ; (because the daughters of Heth are understood).

3708¹⁶. From the most ancient people who dwelt in the Land of **Canaan** all the places there, according to their situation, distance, and boundaries, as to the quarters, became representative and significative. III. 4447².

3923⁵. By 'the Land of **Canaan**' was represented and signified the Lord's Kingdom, thus the Church ; thus

all things of love and faith, for these belong to the Lord's Kingdom and the Church; and hence all things which were in the Land of Canaan were representative as to situation, distance, boundaries . . .

[A. 3923]^o. The inmost of the Land of Canaan was Hebron, and afterwards Beer-sheba . . .

4057. The consummation of the second Church is described by the extirpation of the nations in the Land of Canaan . . .

4108. 'To come to Isaac his father in the Land of Canaan' (Gen.xxxi.18)=to conjoin with the Divine good of the Rational, in order that His Human may become Divine. 'The Land of Canaan'=the Lord's heavenly kingdom, and in the supreme sense, that is, when predicated of the Lord, His Divine Human.

4112. Aram or Syria was separated by a river, namely the Euphrates, from the Land of Canaan, thus was outside the Land of Canaan, by which in the inward sense is signified the Lord's Kingdom, and in the supreme sense, the Lord's Divine Human. 4234². 4240. 4667.

4117. The land of Gilead, where the mount was, was within the limits of the Land of Canaan understood in an extended sense . . .

4197². To speak in the idiom of Canaan, or 'with the lip of Canaan'=to apply one's self to what is Divine, Ill.; for by 'Canaan' is signified the Lord's Kingdom, and in the supreme sense, the Lord.

4240. Mount Seir was the boundary of the Land of Canaan on one side (Jos.xi.16,17).

4289^o. Hence it is evident that every genuine or internal representative of the Church had departed from (the Israelites) before they came into the Land of Canaan, where the outward representative of the Church was commenced among them in a full form; for the Land of Canaan was the very Land itself where the representatives of the Church could be presented; for all the places there and all the boundaries were representative from ancient times.

4394. 'In the Land of Canaan' (Gen.xxxiii.18)=in the Lord's Kingdom.

4430². The sons of Jacob did not constitute any Church, but their descendants; and these not before they went forth from Egypt, and not actually until they came into the Land of Canaan.

4431. See NATION at this ref.

4447². The remains of the Most Ancient Church . . . were still in the Land of Canaan, especially among those who were called Hittites and Hivites . . . for there was the Garden of Eden.

— Hence it is that 'the Land of Canaan,' in the supreme sense=the Lord; in the relative sense, Heaven and also the Church; and in the particular sense, the man of the Church. Refs.

4453^o. As there is such 'merchandise,' or goods and truths, in the Church and Kingdom of the Lord, the Land of Canaan, by which is signified the Church and Kingdom of the Lord, was so named from the most ancient time from merchandise or tradings; for in the Original Language, 'Canaan' means this.

4454^o. The Land of Canaan so called (in the time of the Most Ancient Church) was all the land from the river of Egypt to the river Euphrates (Gen.xv.18).

4535⁴. That 'land'=the Church, is from this, that the Land of Canaan was the Land where the Church had been from the most ancient times, and afterwards where, with the descendants of Jacob, there was the representative of the Church. 5136, Enum., and Ex. 5577, Refs. 6516². 7439^o. 8316. 8944².

4539². See ASCEND at this ref.

4576. 'The Land which I have given to Abraham and Isaac, to thee will I give it' (Gen.xxxv.12)=Divine good appropriated. . . For 'the Land of Canaan,' which is here meant by 'the Land,' in the inward sense=the Lord's Kingdom, and thence the Church, which is the Lord's Kingdom on earth; and therefore it=good, for this is the very essential of the Lord's Kingdom and Church. But in the supreme sense, 'the Land of Canaan'=the Lord's Divine good; for the good which is in the Lord's Kingdom in the Heavens and on earth is from the Lord.

4680³. See HEBREW CHURCH at this ref.

4715^o. As by 'the Land of Canaan' is signified the Lord's Kingdom and His Church, it is called 'a Land of mountains and valleys, at the rain of heaven drinking in the waters' (Deut.xi.11).

4815. What was beyond the boundaries of the Land of Canaan represented those things which are outside the Lord's Kingdom, which are falsity and evil.

4816^o. The reason so many things have an opposite sense, is that before the Land of Canaan became the inheritance of the Sons of Jacob, it was possessed by nations by whom are signified falsities and evils; and also afterwards, when the Sons of Jacob went into what is contrary; for lands put on the representation of the nations and peoples in them, according to their quality.

5406^o. In the representative sense, 'the Land of Canaan'=the heavenly kingdom, consequently celestial and spiritual goods and truths, which exist inwardly with a man who is the Lord's Kingdom.

5415. 'Because the famine was in the Land of Canaan' (Gen.xlii.5)=desolation as to those things which are of the Church in the Natural. . . 'The Land of Canaan'=the Church; and as it=the Church, it=the things of the Church. 5425. 5442. 5507. 6017. 6025^o. 6067. 6229. 6457. 6516. 6658.

5620^o. As the Land of Canaan=the Lord's Kingdom in the Heavens . . . it is called 'a Land flowing with milk and honey.' Ex. E.619⁷.

5757. 'We have brought back (the silver) to thee from the Land of Canaan' (Gen.xliv.8)=submission from what is religious. . . 'The Land of Canaan'=what is religious. 'The Land of Canaan'=various things, because it=that which includes so many things; for it=the Lord's Kingdom, and it=the Church, consequently also the man of the Church, for he is a Church; and as it=these things, it also=the Celestial which is of the Church, namely, the good of love, and also its Spiritual, which is the truth of faith, and so on; here, therefore what is religious belonging to the Church . . .

5940. 'Go, come ye unto the Land of Canaan' (Gen.

xl.17)=their habitation, namely, that of the truths of the Church in the Natural. . . 'The Land of Canaan' =the habitation of those who have been of the Church ; has the habitation of the truths of the Church with good, because these things constitute the Church. 5965.

6079. 'The famine was grievous in the Land of Canaan' (Gen.xlvii.4)=a want of such things in the Church. 6111. 6113. 6116.

6306. 'The Amorites'=evil, and also the Canaanites; and the other nations in that Land which are named in the Word=various kinds of evil and of falsity. Such things were represented by the nations when the Sons of Israel came into possession of the Land of Canaan; the reason was, that when the Sons of Israel represented the Church, these nations represented infernal things; and thus the Land of Canaan represented every state in the other life. . . .

6516. See BURY at this ref.

—². Hence also Abraham was commanded to go (to Canaan), and hence also the descendants of Jacob were introduced into it, and this not because that Land was more holy than others, but because from the most ancient times all the places there, the provinces, the cities, the mountains and rivers, were representative of such things as belong to the Lord's Kingdom, and the very names given to them involved such things; for every name which is given to any place or person from Heaven involves what is celestial and spiritual; and when it has been given from Heaven it is perceived there. . . . 9340². S.102².

6589. ('Land' here, meaning Canaan (Gen.1.24)=the Ancient Church, or the state of the Church in which the ancients were.)

6658². The Church is indeed instituted with a man when he acts from the affection of good; but still it is not fully instituted until after he has fought against evils and falsities, thus until after he has undergone temptations; after this he becomes truly a Church, and is then introduced into Heaven, which is represented by the introduction of the Sons of Israel into the Land of Canaan.

6856. 'To a Land good and broad' (Ex.iii.8)=Heaven, where are the good of charity and the truth of faith. 'Land,' here 'the Land of Canaan'=the Lord's Kingdom; thus Heaven.

7196. 'To give them the Land of Canaan' (Ex.vi.4)=by which they would be elevated into Heaven.

7844². Their elevation into Heaven is represented by the introduction (of the Israelites) into the Land of Canaan. 9305. E.433²⁷.

7932². 'Ye shall come to the Land which Jehovah will give you' (Ex.xii.25)=to Heaven which is with them from the Lord.

8054². This state of Heaven was represented by the Land of Canaan being occupied by the nations, and by the Sons of Israel casting them out. . . . 8294².

8099. This was represented by the Sons of Israel not being at once introduced into the Land of Canaan. . . .

8317. 'All the inhabitants of Canaan have melted away' (Ex.xv.15)=that it is the same with those who are of the Church, and that they have adulterated goods

and falsified truths. 'The inhabitants of Canaan'=those who are of the Church. . . . The reason they signify those who have adulterated goods and falsified truths, is that the nations there who were driven out by the Sons of Israel, represented the evils and also the falsities of faith. . . .

8539. 'They ate manna until they came to the boundary of the Land of Canaan' (Ex.xvi.35)=that they experienced the appropriation of good from truth until they came to the region of Heaven. . . . 'The Land of Canaan'=Heaven.

—². Before regeneration all good is acquired through truth, but after regeneration man is led by the Lord through good. . . . The latter state is represented by the introduction of the Sons of Israel into the Land of Canaan. . . .

8657². The latter state (of the regenerate) is described by the state of the Sons of Israel in the Land of Canaan under Joshua.

9192². Hence it was commanded that the nations in the Land of Canaan should be accursed. . . . 9320².

9294². Similar things to what were represented by these three feasts were represented by the leading forth of the Sons of Israel from the land of Egypt, by their introduction into the Land of Canaan, and by their dwelling there. Ex.

—³. 'The Land of Canaan'=the Church as to good, thus the good of the Church. Refs.

10038². After the Land of Canaan had been divided among the Sons of Israel, that Land and the other lands which surrounded it had a similar signification to the camp and what was outside the camp. . . .

10500². After the Lord had come into the world, that nation could not be kept in such ignorance as they had been in before; therefore they were expelled from the Land of Canaan, lest they should defile and profane internal things by denial in that Land where from the most ancient times all the places had become representative of such things as are of Heaven and the Church.

10507. 'To lead the people to the Land of Canaan' (Ex.xxxii.34)=to cause them to be the Church.

10559². The reason the Israelitish nation were introduced by Jehovah into the Land of Canaan, is that the Church had been in the Land of Canaan from the most ancient times, and because the Word could not be written anywhere but there, thus among the nation which possessed that Land. . . . because all the places in that universal Land, and around it, as the mountains, the valleys, the rivers, the woods, and all others, had become representative of celestial and spiritual things. . . . N.5. W.H.12.

S. 21. The science of correspondences was not only known, but also cultivated in many kingdoms of Asia, especially in the Land of Canaan, etc.

71². In the Word in Heaven. . . . instead of 'the Land of Canaan,' there is 'the Church itself.'

102. Those ancient people with whom that Word is still in use in Heaven, were partly from the Land of Canaan and its confines. . . . T.279.

W. 345². That the noxious things on the Earth derive their origin from man, and thus from Hell, may be con-

firmed by the state of the Land of **Canaan** . . . for when the Sons of Israel lived according to the commandments, the earth gave forth her increase . . . and when they lived contrary to the precepts of the law, the ground was barren . . . it yielded thorns and briars . . . and wild beasts broke in.

P. 260. The Messiah, Who as they suppose is to lead them back to the Land of **Canaan** . . . But by the Land of **Canaan**, into which it is said that they are to be introduced, is meant the Lord's Church. E.433²⁷.

328⁴. The consummation of the Ancient Church is described . . . especially by the casting out of the nations from the Land of **Canaan** by the Sons of Israel.

444. 'The Land of **Canaan**'=the Church . . . The Spiritual of the Church is signified by the Land of **Canaan** and by the rivers in it.

T. 279^e. (The significations of places in **Canaan** were from the ancient Word.)

845. (How the Jews explain the way in which they suppose that they will all come into the Land of **Canaan**.) D.2878.

D. 5503. Their habitations were given them, as the lands of the nations were given to the Sons of Israel in **Canaan**.

E. 141⁹. 'The Land of **Canaan**'=Heaven and the Church with its truths. 374⁷. 403¹¹. 475¹⁸. 638¹⁴. 644⁶. 654¹².

223¹⁴. 'The lip of **Canaan**'=the genuine truths of the Church. 391¹³. 654⁷.

434¹¹. 'The Land of **Canaan**' represents and thence signifies in the Word the Church; the region of it beyond the Jordan, the external Church; and the region of it on this side Jordan, the internal Church. 440⁷. 569⁴.

447⁴. 'Then fought the kings of **Canaan**' (Judg.v.19) =the falsities of evil against which there is combat.

503⁶. By the nations which were driven out of the Land of **Canaan**, were signified the evils to be cast out of the Lord's Kingdom. 650⁶⁰. —⁶².

514⁷. By the last boundaries of the Land of **Canaan**, are signified the ultimates of the Church, which are knowledges containing the Knowledges of truth and good. Sig.

518¹³. The ultimates of Heaven . . . were represented by the two seas and the two rivers which were the boundaries of the Land of **Canaan**; the two seas were the sea of Egypt and the sea of the Philistines where Tyre and Sidon were; and the two rivers were the Euphrates and the Jordan; but the Jordan was the boundary between the interior and the exterior Land of **Canaan**. 569⁴.

569⁵. All those things which were outside the Land of **Canaan** signified such things as are of the natural man, but those things which were within the Land of **Canaan** signified such things as are of the spiritual, thus which are of Heaven and the Church . . .

—¹⁰. The Scientific . . . is signified by the Nile, and the Rational . . . by the Euphrates; to these two the spiritual Church extends itself which is signified by the

Land of **Canaan**; in like manner the spiritual mind with the man of the Church.

633⁷. The beginning of a New Church after the end of forty years is described by their introduction into the Land of **Canaan**.

654¹². That the extension of the Land of **Canaan** . . . was from the Nile to the Euphrates, Ill.

—⁵⁷. See ASSYRIA at this ref.

—⁶³. The Land of **Canaan**, into which the Sons of Israel were at last introduced, represented the Church, which regarded in itself is spiritual. 700¹².

700¹⁵. When the Land of **Canaan** was possessed by idolatrous nations, the signification of the places and cities in that Land was changed into the contrary.

—²⁵. (The signification of the various quarters, regions, and cities of **Canaan** explained in general.)

730³⁶. That after temptations man becomes spiritual, and is introduced into the Church, and through the Church into Heaven, was represented by the introduction of the Sons of Israel into the Land of **Canaan**, for the Land of **Canaan** signified the Church, and also Heaven.

876³. The states of Heaven and of the earth being according to the states of the Church, was represented among the Sons of Israel by the face of the Land of **Canaan** . . . being changed according to the states of the Church with them. Des.

Coro. 41². The consummation of the Church of the nations within the Jordan, or in the Land of **Canaan**, is described by the expulsion and slaughter of some of them.

51. The second state of this Church was instruction and at last intromission into the Land of **Canaan** . . .

52². After these instructions the Sons of Israel were intromitted into the Land of **Canaan**; for the Land of **Canaan** represented and thence signified the Church; for that Land was in the central part of the whole of our world, having Europe in front, Africa on the left hand, and Asia behind it and on the right hand.

Canaanite. *Canaanaeus, Canaanita.*

See under AMORITE.

A. 1093³. See CANAAN (the Land) at these refs. 1664⁹. 1679. 4057. 4816^e. 6306. 8054^e. 8317. 9192³. P. 328⁴. E. 503⁶. Coro. 41³.

1150^e. See CANAAN (Ham's son) at these refs. 1163.

1206. 'The **Canaanites**' (Gen.x.18)=the rest of the idolatrous worshippers.

1211. 'The boundary of the **Canaanites** was from Zidon in coming to Gerar, even to Gaza' (ver.19)=the extension of Knowledges with those who have external worship without internal.

1444. 'The **Canaanite** was then in the Land' (Gen. xi.6)=the hereditary evil from the mother in His external man.

—³. The **Canaanites** were those who dwelt near the sea and near the banks of Jordan (Num.xiii.29), which also=evil in the external man, such as is what is hereditary from the mother.

—^e. All kinds of evils are signified by the idolatrous nations in the **Canaanitish** Land, among whom were the **Canaanites**. Ill.

1573. 'And the Canaanite and the Perizzite were then dwelling in the Land' (Gen.xiii.7)=evils and falsities in the external man. 'The Canaanites'=hereditary evil from the mother in the external man. 1574.III.

1868. 'The Canaanite'=evil ; 'the Perizzite,' falsity.

2913. They who had cultivated the doctrinal things of faith were called 'Canaanites,' and were separated from the rest of the inhabitants of Canaan (Num.xiii.29).

3024. 'Thou shalt not take a woman for my son (Isaac) from the daughters of the Canaanite' (Gen. xxiv.3)=that the Divine Rational should not be conjoined with any affection which is discordant with truth. . . 'The Canaanite'=evil ; hence 'the daughters of the Canaanite'=affections which are discordant with truth. 3154².

4517. 'The Canaanite and the Perizzite' (Gen.xxxiv.30)=those who are in good and truth. 'The Canaanite' here=those who are in the good of the Church ; and 'the Perizzite,' those who are in the truth of the Church. The reason they have this signification, is that the Ancient Church was still among them . . . So long therefore as anything of the Church remained among them, 'the Canaanite'=the good of the Church, and 'the Perizzite,' the truth of the Church ; but when everything of the Church had been consummated among them, 'the Canaanite'=evil, and 'the Perizzite,' falsity.

4818. 'Judah saw there the daughter of a Canaanite man' (Gen.xxxviii.2)=the affection of evil from the falsity of evil. . . 'A Canaanite'=evil.

6024². 'Shaul the son of a Canaanitess' (Gen.xlvi.10) =what is doctrinal not from a genuine origin.

6541. 'The inhabitant of the Land, the Canaanite' (Gen.l.11)=the good of the Church.

6858. 'To the place of the Canaanite and the Hittite' (Ex.iii.8)=the region occupied by evils and falsities. 'The Canaanites'=evils from the falsities of evil ; and 'the Hittites,' falsities from which are evils. The nations in the Land of Canaan here enumerated=all kinds of evil and falsity. III. 8054. 10638. E.650⁵⁹.

7230². 'Shaul the son of a Canaanitess' (Ex.vi.15) =the things which are of truth in act outside the Church.

9332. 'The Canaanite' (Ex.xxiii.28)=falsity from more grievous evil.

Cancer. See CRAB.

Candle. *Candela.*

See under LAMP=*lucerna.*

A. 1053². Like the light of the sun compared with that of a candle.

7801. Like the reflected light of a candle.

P. 167. The light in the highest Hell is like the light from candles.

M. 380⁴. On the table he had a candle . . . and the candle seemed to be carried about.

T. 396. Like a lantern without a lighted candle.

D. 385. See READ at this ref.

4047. On candles and lights.

2 H

E. 252⁴. 'Let your loins be girded and your candles lighted' . . . 'The candles they are to have lighted'=truths of faith from the good of love.

675¹⁰. 'A lighted candle' (Luke xv.8)=inquiry in herself from affection.

Candlestick. *Candelabrum.*

A. 552. (Angelic Spirits forming a lamp-stand with its lamps and flowers in honour of the Lord.) D.2646.

716⁴. 'The candlestick with its seven lamps'=the Lord ; 'the lamps'=the holy things of love . . . 886².

4197⁴. 'Candlesticks' (Rev.xi.4)=the truths of these goods.

6432⁷. 'Golden candlesticks'=truths of good.

6832⁶. In order to represent Divine truth proceeding from the Lord's Divine good, they were commanded to make a candlestick of pure gold with seven lamps, and to set it in the tent of the assembly at the table containing the show-bread . . . III. 10206⁶.

9277³. 'The candlestick' (Zech.iv.11)=the Lord as to Divine truth.

9455. 'The candlestick'=the celestial things, and Aaron's garments the spiritual things which are from the Lord in the Heavens.

9548. 'Thou shalt make a candlestick' (Ex.xxv.31)=the Spiritual Heaven. 'A candlestick'=the Divine Spiritual in Heaven and in the Church from the Lord. The reason 'the candlestick'=the Divine Spiritual, is that the table=the Divine celestial. . . The reason 'the candlestick'=the Divine Spiritual, is from the illumination, for the Divine truth which proceeds from the Lord's Divine good is what shines in Heaven. 9561. 9562.

—². That 'the candlestick'=the Spiritual Heaven from the Divine truth which is from the Lord, thus also the Church,III.

9549. Why the candlestick was of pure gold. 'The candlestick'=the Divine Spiritual, or the Divine truth which is from the Lord in Heaven and the Church ; and because this comes forth from Divine good, the candlestick was of gold.

9550. 'The candlestick shall be solid'=that the whole is from good.

9554. 'The candlestick'=the Divine Spiritual which is from the Divine Celestial.

9567. 'The candlestick'=the Divine Spiritual which is in Heaven and in the Church from the Lord.

9684. 'The candlestick opposite the table upon the side of the habitation towards the south' (Ex.xxvi.35) =the illumination of the Spiritual Kingdom by means of the Divine truth proceeding from the Lord's Divine Human to those who are in good. 'The candlestick'=the Lord as to Divine truth, thus the Divine truth proceeding from His Divine Human, and thence illumination for His Spiritual Kingdom . . .

—². 'The candlestick' in the Habitation represented the Moon from which there is light for those who are of the Spiritual Kingdom ; thus it represented the Lord as to Divine truth there . . . Hence it is evident why the candlestick was placed towards the south . . .

—³. That 'a candlestick'=Divine truth proceeding from the Lord's Divine Human,III.

[A.] 9780³. 'The two olive-trees,' and 'the two candlesticks' (Rev.xi.4)=these same goods (that is, the good of love to the Lord and the good of charity towards the neighbour).

9782. 'The luminary, or candlestick'=the Spiritual Heaven.

10177⁶. By the lamps of the candlestick were represented charity and faith.

10271. 'The candlestick and its vessels' (Ex.xxx.27)=in the spiritual truth which is of the second Heaven, and in ministering truths. 'The candlestick'=a representative of the Lord as to spiritual truth, which is of the second Heaven.

10342. 'The pure candlestick and all its vessels' (Ex.xxxi.8)=a representative of truth from that good, and the ministering things. 'The candlestick with its lamps and branches'=a representative of the Spiritual Heaven, and of faith and intelligence from the Lord there; thus of truth from good.

S. 52. To them the Word is like a candlestick without a light . . .

54. Like a candelabrum with its lamps lighted. T.227.

R. 43. 'Being turned, I saw seven golden candlesticks' (Rev.i.12)=the New Church which will be in enlightenment from the Lord out of the Word. Ex.

—². The candlesticks were not one near another, placed in contact with each other, but at a distance from one another in a kind of circle . . .

—³. The golden candlestick in the tabernacle represented the Church as to enlightenment from the Lord.

44. As the Church is the Church from the Lord through the Word, the Son of Man was seen in the midst of the candlesticks . . .

66. 'The seven candlesticks which thou sawest are the seven Churches' (ver.20)=the New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. . . By 'the seven candlesticks' are not meant seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception . . .

75. 'Walking in the midst of the seven golden candlesticks' (Rev.ii.1)=from Whom comes all enlightenment to those who are of His Church. 'The seven candlesticks' in the midst of which is the Son of Man'=the Church which is in enlightenment from the Lord.

85. 'I will move thy candlestick out of its place if thou dost not repent' (ver.5)=that otherwise it is certain they will no longer be enlightened to see truths. 'Candlestick'=the Church as to enlightenment.

237. 'The seven candlesticks'=a New Church on earth which will be in enlightenment from the Lord.

493. 'They are the two olive-trees and the two candlesticks, which stand before the God of the earth' (Rev.xi.4)=love and intelligence, or charity and faith, both from the Lord with them. . . 'A candlestick'=enlightenment in truths, and thence intelligence and faith.

M. 20. On the table was placed a magnificent candelabrum fitted with seven branches and cups of gold . . .

T. 227. Like a candelabrum with its lamps lighted.

E. 62. 'Being turned, I saw seven golden candlesticks'=a new Heaven and a new Church which are in the good of love. Ex and Ill. 89. 91. 96. 97.

106. 'To remove the candlestick out of its place'=to separate from the Church and Heaven. 62².

324³. 'The candlestick with its lamps'=the Spiritual itself of that Kingdom. Refs.

—²⁵. 'The candlestick with its lamps' represented and thence signified spiritual good and truth.

638. 'These are the two olive-trees and the two candlesticks'=the good of love to the Lord and of charity towards the neighbour, and the truth of doctrine and of faith, from which are Heaven and the Church. . . 'Candlestick,' in a wide sense=the Lord's Spiritual Kingdom, and thence the spiritual Church, and as the principal thing of that Church is the truth of doctrine and the truth of faith, these are also signified by 'candlesticks.'

—¹⁰. By that luminary, or candlestick, was signified the Lord's spiritual Church, and by the fire kindled in the lamps was signified spiritual love, which is love towards the neighbour.

Candlestick. *Lychnuchus.*

R. 484⁶. He took up the candlestick to throw it.

Cane. *Calamus.*

A. 25. 'A bruised reed He shall not break.'

1171^e. By 'Sheba' are signified Knowledges and adorations, which are 'incense,' and 'the sweet cane' (Jer.vi.20).

3923⁵. 'Cassia and calamus were in thy market' (Ezek.xxvii.19).

5212. 'Seven ears ascending in one stalk' (Gen.xli.5)=the scientifics which are of the Natural conjoined together. . . 'In one stalk'=conjoined together, for the things in one stalk are conjoined together in their origin.

7313. They are driven like a reed by the wind.

9551. 'The shaft, the branch, and the bowls (of the candlestick)'=spiritual things in the Natural. The shaft, branch, and bowls, which are prolongations from the candlestick itself, are like the arms, hands, and palms from the body, and which are spiritual things in the Natural; for the Natural is prolonged and derived from the Spiritual. . . Hence it is evident that as 'the candlestick'=the Divine Spiritual, its prolongations and derivations, which are called 'the shaft, the branch, and the bowls'=spiritual things in the Natural.

9555. 'Six branches going out from its sides' (ver.32)=all things of truth from good in the complex. . . 'The branches going out from the sides'=truths from good; for the branches from the candlestick have a similar signification to the arms and hands in man.

9556. 'The branches of the candlestick'=truths from good, and thence power.

9561. 'So in the six branches that go out of the candlestick' (ver.33)=the power of truth from good as to all things in the Spiritual Heaven. . . 'Branches'=truths from good, and thence power. 9565. 9567.

10256. 'Aromatic calamus' (Ex.xxx.23)=the per-

ception and affection of interior truth. . . 'Calamus' = that truth ; and 'aromatic,' the perception and affection of it.

—³. That 'calamus' = interior truth, is evident from the places in the Word where it is mentioned ; but there it is not called 'aromatic calamus,' but only 'calamus,' and 'good calamus.' Ill. 10264².

R. 485. 'There was given me a reed like a staff' (Rev. xi.1) = that there was given to him by the Lord the capacity and the power of Knowing and seeing the state of the Church in Heaven and in the world. 'A reed' = feeble power, such as a man has from himself ; and 'a staff,' strong power, such as a man has from the Lord ; wherefore by 'there was given a reed like a staff' is signified power from the Lord. That 'a reed,' or cane-*canna*, = feeble power such as a man has from himself, Ill.

904. 'A golden reed' (Rev. xxi. 15) = power or capacity from the good of love ; 'a reed' = power or capacity.

T. 676. Like a field of mere canes-*cannis*, and reeds.

E. 518⁷. That thus there will no longer be truths, not even natural and sensuous truths, which are the lowest, is signified by 'the reed and flag shall wither, the paper reeds by the stream . . .' (Is. xix. 6). 627⁹.

627. 'There was given me a reed like a staff' = the method of visitation, that is, of the investigation of the quality of the Church as to truth and as to good. 'A reed' = that by which the quality is investigated.

—². The reason 'a reed' also = visitation, is that visitation is the investigation of the quality of the men of the Church . . .

—³. The reason it was a reed by the measuring was done, is that 'a reed,' or cane-*canna*, = Divine truth in the ultimate of order. —⁴, Ex.

—⁵. Divine truth in the ultimate degree . . . is such as is the Divine truth in the sense of the letter of the Word . . . This Divine truth is what is signified by 'a reed' or cane-*canna* ; and as investigations take place with all by means of this ultimate Divine truth . . . the measurings and weighings in the representative Churches were effected by means of reeds or canes. Ill.

—⁷. 'A bruised reed shall He not break' = that He will not injure the sensuous Divine truth with little children and the simple.

—⁸. That then there will be knowledge through natural Divine truth with those with whom there had before been only sensuous truth, is signified by 'grass instead of the reed and the 'rush' (Is. xxxv. 7) . . . 'The reed' and the 'rush' = knowledge from a sensuous origin, or that through which the fallacies of the senses are confirmed . . .

—¹³. That we are to beware of a false Scientific, that is, of a Scientific falsely applied out of the natural man separated from the spiritual, is meant by 'Rebuke the wild beast of the reed, of the cane-*cannae*, or of the rush' (Ps. lxxviii. 30).

—¹⁴. The vastation of the Church among the Sons of Israel is compared to 'the nodding of a reed or rush in the waters' (1 Kings xiv. 15) ; because 'a reed' or 'rush' = the truth of the sensuous man, which is ultimate ;

and this truth, when separated from the light of the spiritual man, is falsity . . .

—¹⁶. Their putting a reed into the Lord's hand, and afterwards smiting His head with it, signified that they had falsified Divine truth or the Word, and that they utterly derided the understanding of truth and the Divine wisdom ; 'A reed' = falsity in the outermost things.

Cane. *Canna*.

See under CANE-*calamus*.

T. 342^o. Like those who construct a vessel of rushes and canes.

375². Driven . . . as marsh canes by the wind.

617. Like one who makes himself a tent out of marsh canes.

Cankerworm. *Melolontha*. A. 9331⁵.

Cannibal. *Anthropophagus*.

T. 380^o. Such are spiritual cannibals. D. 3994. See A. 819.

Cannon. *Bombarda*. T. 123³.

Canon. *Canon*.

A. 4190². The received canon . . .

5962². It is a general canon . . .

6056. It is a universal canon . . .

8149^o. It is a canon . . . M. 313.

M. 77⁴. (Our fathers) gave us canons of life . . .

I. 11. It is among the canons of wisdom . . .

T. 50. This may serve for a canon . . .

330². To this shall be added two canons for the New Church . . .

508⁵. It is a canon of the New Church . . .

Can. The Work entitled Canons, or the whole Theology of the New Church.

Coro. 29³. Those eat from the trees of life who procure canons for the Church from the Word, and afterwards confirm them by means of intelligence.

Canon. See CLERGYMAN-*Canonicus*.

Canopy. See CURTAIN-*Aulaea*.

Canticles. See SONG.

Cap. See HAT.

Capacity. See FACULTY.

Capacity. *Capacitas*.

A. 545². According to his capacity . . . H. 413.

Caphtor. *Kaphtor*.

Caphtorim. *Kaphtorim*.

A. 1194. 'Mizraim begat Caphtorim,' etc. (Gen. x. 13. 14) = so many nations, by which are signified so many rituals.

9340^o. 'Philistines from Caphtor' (Amos. ix. 7) = those who are initiated into interior truths by means of exterior ones, but who pervert them, and apply them to confirm falsities and evils. Refs.

[A. 9340]. The interior truths of faith are 'the Philistines;' and the exterior truths are 'the remains of the isle of **Caphor**' (Jer.xlvii.4). E.406¹³.

Captain. See under **GENERAL-dux**.

Captain. *Chiliarchus*.

R. 337. 'Chief captains' (Rev.vi.15)=those who are in Knowledges of good.

832. 'Captains' (Rev.xix.18)=those who are in Knowledges of good and truth; and abstractedly, those Knowledges.

E. 355³. 'Captains' (Rev.xix)=Divine truths in special.

408. 'Chief captains' (Rev.vi)=external goods.

Captain. *Nauclerus*.

A. 1201³. 'Tyre'=interior Knowledges, wherefore its wise men are called 'ship-masters' (Ezek.xxvii.8).

P. 198^e. Like a current to which the **captain** pays no attention, but only to the sails he spreads. 235.

R. 463⁶. A ship seen flying in the air . . . and in it officers and sailors . . . T.462.

767. The officers and sailors, by whom are meant . . . the laity. 786, Ex. and III.

T. 504⁴. Like a wreck at the bottom, with the **captain** standing on the mast-head crying I can do nothing . . .

619^e. See **CAPTAIN-Navarchus**, at this ref.

E. 514². Those who teach, lead, and rule are meant by 'the pilot,' 'ship-masters,' 'rowers,' and 'sailors' (Ezek.xxvii).

—⁴. 'Ship-masters' (ver.28,29)=those who are wise through Knowledges from the Word.

637¹². 'Ship-masters' (Ezek.xxvii)=all who bring and communicate the Knowledges of good and truth.

C. 170. Charity with **ship-captains**. Captains, to whom ships and merchandize are entrusted, or to whom they belong, also become charities, if they look to the Lord, and shun evils as sins, and do their work sincerely, justly, and faithfully. Their work is a greater good of use than many others, since it is the means of a communication, and as it were of a conjunction, of the whole world with its parts, and of the parts with the whole. And this excellent work becomes in them a good of use, which is a good of charity, whilst in watchfulness and sobriety they act prudently from the knowledge they have obtained, use all their efforts to make the voyage successful, and do not rashly expose themselves to danger; when in unforeseen danger they are not dejected; when saved from it give thanks to the Lord; act justly and sincerely with the crew, faithfully with the owners of the vessel, justly with foreigners among whom they come; hold no dealings with pirates; and are content with their pay and their other lawful gains.

Captain. *Navarchus*.

T. 422^e. With **captains** and sailors . . .

533³. Occurs.

619^e. As invisible as ships in an eastern sea to the

captains and officers—*naucleris*—who navigate a western one.

803^e. Some **captains** strike their sails in passing . . .

Captive. *Captare*.

A. 5388. He could **captive** or catch minds (by his talk).

6907². In order to **captive** minds, and dupe them . . .

H. 579. These had been men who had deceitfully **captive** the minds of others . . .

Captive. *Captivus*.

Captivity. *Captivitas*.

Take captive. *Captivare*.

See **PIT**.

A. 395². The times of vastation until nothing heavenly remains were represented by the many **captivities** of the Jews, and by the last Babylonish one, which lasted seven ages, or seventy years. 728⁴.

755³. The number 'seventeen' (Jer.xxxii.9) also = their Babylonish **captivity**, by which is represented the temptation of the faithful, and the devastation of the unfaithful; and in fact the beginning of temptation, and at the same time the end of temptation, or deliverance . . .

1228². Their being gathered together again from their dispersion by enemies, and their being brought back from **captivity**, means the creation of a new Church.

1327⁵. The Babylonish **captivity**, into which the Israelites were carried away, and afterwards the Jews, had a similar signification, (namely, that the worship of the Church had become external in which there was no internal worship). —^e.

2417⁸. (**Captives**, or those in prison = a class of those who are in good.)

2906⁵. See **SEVENTY** at these refs. 6508³.

3147¹⁰. All their **captivities** were for this end . . . 4208^e. 4281^e. 4289^e.

4135. 'As **captives** with the sword' (Gen.xxxi.26)=that they were taken away from him.

4511. 'They took **captive** and spoiled' (Gen.xxxiv.29) = that they deprived them, and perverted.

5117⁷. 'To bring back the **captivity** of the people' (Amos ix.14) = to deliver from falsities.

5376⁸. The vastation and desolation of the man of the Church, or of the Church with man, was represented by the **captivity** of the Jewish people in Babylon; and the resuscitation of the Church, by the return from that **captivity** . . . For desolation is **captivity**, man being then held as it were bound . . . P.246^e.

5886⁷. 'A wife from the **captive** women' (Deut.xxi.14) = foreign truth not from a genuine stock, which can however be somehow conjoined with the good of the Church with him . . .

5897⁵. The reason the goods and truths stored up by the Lord in the interiors of man, were represented by the residue and the remnant among the nations whither they were scattered and where they were made **captives**, was that man is continually among evils and falsities, and is

held in **captivity** by them; the evils and falsities are what are signified by the nations.

7950. 'The **captives** who are in the house of the pit' (Ex.xii.29)=those who are in the last place, for they are opposed to 'the first-born of Pharaoh that sat on his throne,' by which is signified the truth of faith falsified which is in the first place. In the proximate spiritual sense, by 'the **captive** in the house of the pit' is meant him who is in what is sensual corporeal, thus in mere thick darkness concerning truths and goods, because he has not even the capacity of perceiving them, as they have who are in the interior Sensual; hence it is that those are signified who are in the last place.

7990. 'To bring them out of the land of Egypt' (Ex.xii.42)=deliverance from spiritual **captivity** . . . 'The land of Egypt'=where they were being infested by evils, thus where they were in spiritual **captivity**. (Refs.) They are said to be in spiritual **captivity**, who, as to the interiors, are kept by the Lord in good and truth, but as to the exteriors, are kept by Hell in evil and falsity; whence there is a combat of the external man with the internal: in this state are those kept who are being infested; and then the Lord is combating for them by means of influx through the interiors against the afflux of evil and falsity from the Hells: then are they kept as it were **captives**, for through the influx from the Lord they will be in good and truth, but through the afflux from the Hells they seem to themselves not to be able. This combat exists to the end that the external man may be reduced to obedience to the internal, and thus natural things be subordinated to spiritual. So49.

8866. 'The house of servants' (Ex.xx.2)=spiritual **captivity** . . . and also Hell, because servitude consists in being held **captive** and in being led by those who are in Hell; and freedom in being led by the Lord. Refs.

9164. 'To be led away **captive**' (Ex.xxii.10), when predicated of the good and truth with man,=removal . . . The reason such removal is signified by being 'led away **captive**,' is that when falsities take truths **captive**, they withdraw them in this manner. Ex. and Ill.

9594⁶. 'To bring back the **captivity** of the tents of Jacob' (Jer.xxx.18)=to restore the goods and truths of the external Church, which have been destroyed.

10458². '**Captivity**' (Amos.iv.10)=the deprivation of truth.

J. 74. That slavery and **captivity** in which the man of the Church has been heretofore is now taken away . . .

P. 328⁴. The consummation of the Israelitish and Jewish Church is meant by the destruction of the Jerusalem temple and the carrying away of the Israelitish people into perpetual **captivity**, and of the Jewish nation into Babylonia . . .

R. 591. 'If anyone shall lead into **captivity** he shall go away into **captivity**' (Rev.xiii.10)=that he who, by means of this heresy, leads others away from believing well and from living well shall be led off into Hell by his own evils and falsities. 'To lead into **captivity**'=to persuade and draw over to their own side, so that they may consent and adhere to that heresy which is meant by 'the dragon' and 'the beast,' and thus to lead away from believing well and from living well . . . By

'**captivity**' is here meant spiritual **captivity**, which consists in being seduced, and thus led away from truths and goods, and led into falsities and evils. Ill.

D. 214. The gentiles, although in Heaven, are in a certain kind of **captivity**, but not grievous . . . But those who are instructed . . . are not in **captivity** . . . But I was told that a change takes place, namely, that the gentiles are to be loosed from their **captivity**, and the instructed who have not received the faith will be cast into bonds.

218. That in the other life very many of the good are kept in **captivity**, while the evil enjoy freedom . . . I was permitted to feel their state of **captivity** . . . Sometimes they have a respite from **captivity**, being sometimes, for whole days, elevated from **captivity**, and again relapsing into **captivity** . . . But at the time of the Last Judgment, the upright who have lived in ignorance, and are called 'the gentiles' by the Prophets, are to be loosed from their **captivity**, and the evil Spirits will be thrust down into severe **captivity** and into Hell . . . I have spoken about these things with those who are in **captivity**, and also with those who are in freedom. They who are in **captivity** have consolation, thus hope.

219. That it has been granted me to communicate as it were heavenly delight to the upright Souls in **captivity**, Des. . . Thus they received consolation. They are also called sheep, which likewise is a great comfort to them. How they ascend from **captivity** into a species of freedom, both of speaking, of understanding, of perceiving, and of seeing, cannot be described.

220. This night . . . I perceived that many who were in the ultimate Heaven were thrust down, and many who were in **captivity** ascended. . . The unhappy who had been long in severe **captivity** . . . were contending with those who were in freedom in the ultimate Heaven, in fact they wanted to take all mercy from them, thus all hope of salvation . . . When I awoke, they greatly complained, with much anxiety, and repeatedly, that they wanted to take away all mercy from them, Des. . . At last the hope beamed upon them that they would not lose the mercy which had been promised them . . . They were wonderfully delivered by means of a kind of ascent . . . I afterwards spoke with them, and they are very modest, thus are now among the happy. . . Mercy was almost taken away from them . . . so that they were brought to the last degree of straitness and of eternal death before they were delivered; but I was told that these had led an evil life.

E. 175¹². 'To be taken **captive** among all nations' (Luke.xxi.24)=to be taken possession of by evils of every kind.

270⁴. 'The virgins who have gone into **captivity**' (Lam.i.18)=the affection of spiritual truth; 'the young men'=intelligence; '**captivity**'=removal from them.

355²⁵. Spiritual **captivity** exists when the mind is closed up, so that it does not perceive good or understand truth.

376⁶. By 'the **captivity** of the people Israel which shall be brought back' (Amos.ix.14) is signified the restoration of the Church among the gentiles; for by '**captivity**' is meant spiritual **captivity**, which exists

with those who have been removed from goods and truths, and still are in longing for them.

[E.] 403¹⁸. The **captivity** of the Jews in the land of the Chaldeans has a similar signification to the spiritual **captivity** or the removal of the good by the evil in the Spiritual World ; namely, that those who were interiorly evil, but could still live in externals a moral life like a spiritual life, remained upon the earth in the Spiritual World, and made for themselves habitations upon the more lofty places there, the interiorly good being removed by them, and stored away by the Lord in the Lower Earth : this was represented by the transportation of the Jews into the land of the Chaldeans, and by the remaining of the rest of them in the Land ; wherefore it is said of those who suffered transportation into the land of the Chaldeans, 'I acknowledge the transmigration of Judah into the land of the Chaldeans for good, and I will set Mine eyes upon them for good, and I will bring them again upon this Land, and I will build them, and I will plant them ;' and concerning those who remained, it is said, 'I will give those who are left in this Land into trouble, and into evil with all nations, and I will send the sword, the famine, and the pestilence upon them, that they be consumed' (Jer.xxiv).

405¹⁷. The subject here treated of is the establishment of a new Church, which was represented and signified by the return of the Jews from the land of Babylon into the Land of Canaan.

419¹⁷. '**Captivity**' (Jer.xxii.22) = detention in the Hells.

433²⁷. Where the introduction of the Jews into the Land of Canaan is treated of in the Prophets, there is meant the introduction of the faithful into Heaven and into the Church ; which also took place when the Lord came into the world ; for then all those who had lived in the good of charity, and had worshipped God under a human form, were introduced into Heaven ; these had been preserved under Heaven until the Lord's Advent, and were introduced after the Lord had glorified His Human. These are they who are meant in many places in the prophetic Word, where the **captivity** of the Sons of Israel and of Judah is treated of, and the bringing back of them into their Land. Those also are meant who were to be introduced into the Church and thence into Heaven from various countries after His Advent, not only where the Christian religion has been received, but also from every other place. Ill.

555⁴. The Church is said to be in spiritual **captivity** when there is no truth and still it is longed for ; in such **captivity** were the gentiles with whom the Church was established.

—¹⁶. 'A **captive** woman beautiful in form' (Deut. xxi. 11) = what is religious among the gentiles with whom there is a longing or affection for truth ; that she 'shall be brought into the midst of the house, and there shave her head, make her nails, and afterwards remove the garment of **captivity**' = that it shall be led into the interior or spiritual things of the Church, and by their means reject the evils and falsities of the natural and sensual man . . . 'The garment of **captivity**' = the falsity of religion in which he who from affection longs for truth is held as it were **captive**.

632³. 'They shall be taken **captive** among all nations' (Luke xxi) = that evils shall make a prey of the goods and truths of the Church.

654²³. Their **captivity** in Assyria and Egypt = the spiritual **captivity** which exists with man from the falsities of religion.

706¹⁸. 'He shall build my city, and let go my **captivity**' (Is.xlv. 13) = that He will restore the doctrine of truth, and deliver those who are in falsities from ignorance ; for 'city' = the doctrine of truth, and '**captivity**,' the falsities of ignorance in which were the gentiles, and by means of which they were in spiritual **captivity**.

724¹⁷. 'Their **captivity**' (Jer.xxx. 18) = spiritual **captivity**, which exists when they are not able to perceive the goods and truths of the Church on account of the falsities which reign. To disperse the falsities and teach truths is signified by 'bringing back the **captivity**.'

810. 'If anyone shall lead into **captivity** he shall go away into **captivity**' = that those who have shut off others from truths are shut off from the Divine truths in the Word. '**Captivity**' = to shut off from truths, here, by reasonings from the natural man, for this is the spiritual **captivity** which is meant by '**captivity**' in the inward sense . . .

811. That '**captivity**' in the Word = spiritual **captivity**, which is a being shut off from Divine truths, namely, from the understanding of them in the Word ; and also destruction through falsities of evil and evils of falsity, fully Ill.

— 'To be taken **captive** among all nations' = persuasions and consequent obsessions by evils of every kind ; for when truths are destroyed, not only falsities succeed in their place, but evils also. 'All nations' = evils of every kind.

—³. That every affection of truth is destroyed, is signified by, 'My virgins are gone into **captivity**' (Lam.i. 18).

—⁴. 'If they have gone into **captivity** before the enemies' (Amos ix.4) = if they suffer evils to take possession of them ; 'enemies' = evils ; and 'to go into **captivity**' = to be taken possession of by them. —⁶.

—⁵. 'The strength which He gave into **captivity**' (Ps.lxxxviii.61) = spiritual truth from celestial good ; and 'to give into **captivity**' = the shutting off from the understanding of it, and thus destruction through falsities.

—⁷. That they will destroy all truths by means of falsities, is signified by 'he shall gather the **captivity** as the sand' (Hab.i.9).

—⁸. 'They who are for **captivity** to **captivity**' (Jer.xliii. 11) = destruction by the shutting off and destruction of truth. . . 'To take them **captive**' (ver. 12) = to destroy them by the falsities thence derived.

—⁹. 'They who are for **captivity** to **captivity**' (Jer.xv.2) = that those who love evils and falsities are taken possession of by them.

—¹⁰. 'The king of Assyria leading the **captivity** of Egypt' (Is.xx.4) = that reasoning from falsities will destroy all truths in the natural man, which are such as are the truths of the sense of the letter of the Word.

—¹¹. 'Their gods and their princes, the vessels of

desire, and the gold and silver, which shall be led **captive** into Egypt' (Dan.xi.8)=that truth protecting will take away all the truths and goods of the Church from those who are in falsities . . . The taking away and protection of them is signified by 'to lead into **captivity** into Egypt' . . . 'To fall by **captivity** and spoil' (ver.33) = the deprivation of all things of truth and good.

—¹². The **captivity** of the tribe of Judah in Babylon seventy years, represented the full destruction of truth, and the devastation of the Church.

—¹³. 'Thy lovers shall go into **captivity**' (Jer. xxii.22)=the shutting off from all truths and from the understanding of them.

—¹⁴. 'With the blood of the slain and of the **captivity**' (Deut.xxxii.42)=the extinction and shutting off of all truth. . . '**Captivity**'=the shutting off of truth by falsities.

—¹⁵. 'Their soul shall go into **captivity**' (Is.xlvi.2) = into Hell, where they will be shut off from all truth.

—¹⁶. 'The strangers who have led **captive** his strength' (Obad.i.11)=the falsities of the Church destroying its truths.

—¹⁷. Thy sons carried off into **captivity**, and thy daughters into **captivity**' (Is.lxviii.46)=that the truths and goods of their Church are shut off by falsities and evils . . . 'I will bring back the **captivity** of Moab in the extremity of days' (ver.47)=that truths shall be opened for those who are meant by 'Moab,' and that they will be instructed in them . . . It is often said in the Word that 'the **captives** shall be brought back,' and by 'the **captives**' are meant the gentiles, who are called '**captives**' because they are shut off from truths; but these will be opened for them by the Lord.

—¹⁸. 'The **captives** to whom He will preach liberty' (Is.lxi.1)=those who are shut off from truths, and consequently from goods, for whom truths will be opened, and goods thereby imbued. (Further Ill.)

—²¹. 'To lead **captivity captive**' (Ps.lxviii.18)=to deliver from the falsities which have held them **captive**. (Still further Ill.)

1029¹⁷. As the Lord was to be born in that nation, and was to manifest Himself where the Church then existed, and where His Word was, that nation was brought back after a **captivity** of seventy years in Babylon, and the temple was rebuilt; but still no Church, except such a one as is called Babylonia, remained among them . . .

Carbuncle. *Carbunculus.*

A. 9865. 'A ruby, a topaz, a **carbuncle**' (Ex.xxviii.17) = the celestial love of good . . . The reason these stones = this love, is their red and flaming colour.

—^e. '**Carbuncle**,' in the Original Language, is derived from a word which means flashing, as from fire.

E. 401²⁵. '**Carbuncles**' (Is.liv.12)=their resplendence from good.

Carcase. See CORPSE.

Cardiac. See HEART.

Cardinal. *Cardinalis.*

A. 3913. The twelve general or **cardinal** things . . .

J. 56¹. No one dare enter who has been a pope or **cardinal**, because there is implanted in their minds an image of Divine authority . . . D.5229. 5234.

R. 752². He called the popes and **cardinals** stupid . . .

Cards. See under PAPER.

Care. *Cura, Curare.*

See TO-MORROW.

A. 2. **Cares** little for the Old Testament.

1110^e. The Lord takes much **care** of them, because they have lived a pious life . . .

1389. A Spirit receives much more excellent capacities when separated from the body, (and thus from) **cares** for food, clothing, habitation, children, and many other things, about which they think nothing in the other life . . . 1941. 3660³. 4214³.

2493. The Lord gives the Angels what to think every moment . . . thus are they devoid of **cares** and solitudes . . .

2540³. These things appear of slight consequence to man, in whose **care** and heart are worldly and corporeal things . . . but the same are precious to the Angels, in whose **care** and heart are celestial and spiritual things. 3688². 4096². 5224². 6648.

2892. He trusts in the Lord, and **cares** nothing about all other things . . .

3122². He who acts from charity . . . **cares** nothing for the things of faith, or truth . . .

3696. See ANXIETY at these refs. 3938⁷. 6202. 8247.

4269^e. If they do not apprehend them in the life of the body, on account of worldly **cares**, and the gross ideas consequent thereupon, still they do so in the other life, where worldly and bodily things are removed . . .

4364¹. Unless this truth is insinuated, man does not **care** for Heaven . . .

4459⁶. He who is in merely external pleasure **takes care** of his skin (that is, takes too much **care** of himself).

4946. Some who in the life of the body have imbued the idea that man ought not to **care** for the things of the internal man . . .

5028². He does not **care** whether (the poor whom he assists) are good or evil . . . —^e.

5948. Instrumental things are not a subject of **care**. Sig. and Ex.

5949. If essential and not instrumental things are a subject of **care** to them, they will have instrumental things in abundance. Sig. and Ex.

5992^e. The Lord has such **care** for man, and that constantly . . .

6210. It has sometimes happened that I thought much about worldly things, and about such things as are a subject of **care** to many . . . I then observed that I had relapsed into the Sensual . . .

6315. When a man is in worldly **cares** . . . he is in sensuous life . . .

6396⁴. They who are in truth and not yet in good

adore external things, and do not care for internal things . . .

[A.] 6408. See BLESS—*beare*, at this ref. H. 401.

7097. They do not care for the Lord. Sig.

8375. They said that this is a sign that bodily and earthly things are more a subject of care (to the Spirits of our Earth) than heavenly things.

8380. (The inhabitants of Jupiter) care little for worldly things . . . Their greatest care is the education of little children.

8381^e. The scientifics which belong to human learning they do not care for.

8395. Spiritual good given without any care of ours. Sig.

8717^e. The Lord has not only a universal care . . .

9031. 'Curing he shall cure' (Ex. xxi. 19) = restoration, namely, by interpretation. Ex.

9094. The cares of the world and of the body (extinguish the light of Heaven).

H. 391. Societies whose function it is to have the care of little children.

N. 9³. When he is such, he cares little for the things of Heaven . . .

F. 30. There are many who have no internal acknowledgment of truth, and yet have the faith of charity, being those who in life have looked to the Lord, and from religion have avoided evils; but have been withheld by cares in the world and by business from thinking about truths.

W. 334^e. According to their care . . .

M. 256^e. According to the presence of their minds not distracted by cares . . .

284. For the sake of the care of infants . . .

D. 1573. On those who indulge too much in domestic cares. I saw a habitation rather deep down . . . there was a large room with utensils . . . through the court there went out a woman, small in stature, who was ugly. . . They who in the life of the body have been excessively devoted to domestic cares have such habitations, and are in their cares. Most of them are from the lower orders, like old women, who although such cares are no business of theirs, still assume them, like Martha, caring not for those things which are better, as the things of faith.

1908. (On a state of freedom from bodily and worldly cares.)

E. 375⁴². (The Samaritan's saying) that they were to take care of him = that those who are instructed can heal him better than he could, being as yet in ignorance. 444^e.

Care. See PROTECT—*tulare*.

Care for. See under STUDY.

Carlscrona. D. 6026.

Carmel. *Carmel*.

A. 1971⁴. The spiritual Church, which is 'Carmel' (or, 'fruitful field') (Is. xvi. 10).

5201⁵. 'To pasture in Carmel and Bashan' (Jer. l. 19) = to be instructed in the goods of faith and charity.

5922¹². 'Lebanon' = the spiritual Church; 'Carmel and Sharon' (Is. xxxv. 2) = the celestial Church; of the latter is predicated the 'glory of Jehovah,' when there is meant the celestial truth which is charity; of the former is predicated 'the honour of the God of Israel,' when there is meant the spiritual good which also is charity.

9011⁶. 'Carmel' (Is. x. 18) = the Church as to the Knowledges of good; in like manner 'Lebanon,' and 'Hermon.'

R. 316. 'Carmel' (Is. xvi. 10) = the spiritual Church, because there were vineyards there. E. 223⁷.

E. 288¹¹. 'The honour of Carmel and of Sharon' (Is. xxxv. 2) = the Divine good which they receive.

376¹³. The good of the Church is meant by 'Carmel' (Is. xvi. 10); and the truths thence by 'vineyards,' etc.

601¹⁵. 'The top of Carmel' (Amos i. 2) = all the truths of the Church . . . because in Carmel there were vineyards . . .

730⁷. 'Carmel' (Jer. iv. 26) = the spiritual Church which is in truths from good; its being 'a wilderness' = that there were no truths from good there. 1100¹³.

—¹⁵. 'Lebanon' = the Church as to the rational understanding of good and truth; 'Sharon, Bashan, and Carmel' (Is. xxxiii. 9) = the Church as to the Knowledges of good and truth from the natural sense of the Word.

750⁸. 'The glory of the forest, and Carmel, which the fire and the flame shall devour and consume' (Is. x. 18) = the truth and the good of truth of the Church, which, being turned into falsities and evils of falsity, will be destroyed.

919⁴. That the delight of spiritual and celestial love, which is the very joy of the heart, will perish, is signified by 'the gladness and joy from Carmel being gathered together.'

Carnal. See FLESH.

Carpenter. *Lignarius*.

Ath. 98. The reason the Lord was the son of a carpenter was that 'a carpenter' = the good of life from the doctrine of truth.

Carpnet. See HANGING.

Carriage. *Rheda*.

A. 9293³. 'Horses, chariots, coaches—*rheda* *came-ratae*'—etc. (Is. lxvi. 20) = intellectual, doctrinal things, etc.

R. 781. 'Horses, and carriages,' etc. (Rev. xviii. 13) = all these things according to the understanding of the Word, and doctrine thence derived, etc. . . 'Chariots' = doctrine from the Word; hence 'carriages' have a similar signification.

T. 342^e. May be likened to those who are borne in a chariot or carriage upon thin ice.

E. 355¹⁵. 'Coaches' (Is. lxvi) = Knowledges of truth.

1155. 'Carriages' (Rev. xviii) = goods from a rational

origin, because they are drawn by horses, by which are signified truths from that origin; for **carriages** are a kind of chariot, and by 'chariots' are signified doctrinal things.

—'. 'Coaches' (Is.lxvi)=doctrinal things of good.

Carriage. *Vehiculum.*

A. 5945. 'Take your **carriages** out of the land of Egypt' (Gen.xlv.19)=the doctrinal things of scientifics. . . 'Carriages'=doctrinal things. Ex. and III. 5952. 5971. 6015.

Carry. See under BEAR—*ferre.*

Cart. *Plaustrum.*

P. 176^e. Like a beast before a cart . . .

327^d. 'The new cart' on which they sent back the ark=new doctrine, or natural doctrine; for 'a chariot'=doctrine from spiritual truths. . . The cows together with the cart being offered for a burnt-offering=that thus the Lord is propitiated. T.203².

E. 700³. 'A cart'=the doctrine of natural truth, and 'a new cart,' that doctrine unimpaired and not defiled by their falsities of evil.

Cartesian. See DES CARTES.

Cartilage. *Cartilago.*

Cartilaginous. *Cartilagineus.*

See under BONE.

A. 4656^e. They who attend little to the sense of a thing are they who belong to the **cartilaginous** and bony part of the external ear.

5552. The things in man which have less life correspond to such Societies as are in less life; such things are the cuticles . . . also the **cartilages** and bones, which support all things in the body . . .

5564. These Spirits relate to the scutiform **cartilage** . . . (These are the Spirits of the moon, 9236.) D.3245.

Cartouche. *Cartush.* D.5560.

Carve. See under ENGRAVE.

Case. See under SO.

Cask. See under JAR.

Casket. See CABINET.

Casluhim. *Kasluchim.* A.1196.

Cassia. *Casia.*

Kesia. *Kesia.*

A. 3923⁵. 'Cassia and calamus' (Ezek.xxvii.19)=natural truth, but that from which good comes.

10258. 'Cassia' (Ex.xxx.24)=interior truth from good. 'Cassia'=the interior truth of the internal man . . . It is the inmost truth which is signified by 'cassia,' for it is the fourth in order. The reason 'cassia'=truth from good, is that inmost truth proceeds immediately from good, and acts conjointly with good in lower things; which takes place when the Intellectual acts entirely as one with the will . . . III.

—³. 'Cassia' is not mentioned elsewhere in the Word, but 'kesia' is in Ps.xlv.8, which is a species of **cassia** . . . The 'kesia' here, which is a species of **cassia** =the Divine truth which proceeds immediately from Divine good, which truth is the inmost truth.

10264². Inmost truth with its perception and affection is signified by 'cassia.'

E. 684¹⁷. 'Kesia' (Ps.xlv.)=good of the third degree.

Cast. *Conjicere.*

Casting. *Conjectio.*

A. 2447⁴. Thus have they **cast** themselves into the laws of order from truth alone . . .

4214⁹. They **cast** themselves towards Hell . . .

5650. 'To **cast** one's self upon anyone' (Gen.xliii.18) =to reduce under Power; here, absolute power . . .

6203. At last, from the delight of affection he **casts** himself into evil . . .

6574². Infernal Spirits . . . will to drag the good forcibly down from Heaven, and **cast** them into Hell . . .

6692². They are **cast** towards the Hell of the magicians . . .

7351. See HELL at these refs. 8210². 8232. 8321. 8334. 8626. 9937⁸. 10810. 10812.

7711^e. Still less does He **cast** them into Hell, but they themselves do so.

7926⁹. In the Lord's presence the infernals **cast** themselves into the evils of vastation, and at last into damnation . . . Hence it is evident that the Lord does not present Himself before them in order to inflict on them the evils of punishment, but that they **cast** themselves into them.

8227. In the same proportion, from a law of order, they **cast** themselves into punishments, vastations, condemnation, and at last into Hell . . .

8228. 'Jehovah shook off the Egyptians into the midst of the sea' (Ex.xiv.27)=that thus they themselves **cast** themselves into Hell, where are falsities from evil. 'To shake off into the sea'=to **cast** into falsities from evil. 8275.

8265. See CAST DOWN—*projicere*, at this ref. 8343.

8282. When they devastate themselves, and **cast** themselves into condemnation and Hell, it appears to come from the Divine . . .

H. 491. Some . . . immediately after death . . . are **cast** into Hell. Ex. and from experience. —².

510. Then the evil Spirit **casts** himself into Hell . . .

545. God does not **cast** anyone into Hell . . .

548². The Lord draws every Spirit to Himself . . . but evil Spirits from freedom **cast** themselves into Hell . . . It appears otherwise only to those who **cast** themselves thither . . . They who enter from an ardent love of evil appear to be **cast** in headlong, head downwards . . .

574. (How it is that evil Spirits **cast** themselves into Hell of their own accord, although there are such torments there).

R. 766. When they feel the angelic sphere flowing

down from the Lord out of Heaven, they flee away and cast themselves into Hell.

[R.] 843. 'He cast him into the bottomless pit' (Rev. xx.3)=that the Lord entirely removed those who were in faith alone.

872. 'Death and Hell were cast into the lake of fire' (Rev.xx.14)=that the wicked at heart who were really devils and satans, and yet were as men of the Church in externals, were cast down into Hell among those who were in the love of evil, and thence in the love of the falsity which is in agreement with that evil.

E. 411. Therefore they cast themselves from the mountains and rocks deep down into the Hells, according to the quality of their evil and falsity; some into clefts and caverns, some into openings and rocks, which stand open before them; and after they have cast themselves in thither, the openings are closed. . .

413. These . . . are cast into Hell before the Last Judgment.

540^e. That then the evil . . . are to be cast into Hell, is signified by 'the Angels shall gather together all things that offend . . . and cast them into a furnace of fire' (Matt.xiii.41,42).

Cast down. See under PRECIPITATE.

Cast down. *Dejicere.*

Casting down. *Dejectio.*

A. 2057³. Are cast down of themselves . . .

2121. All are not cast down into Hell in a moment . . . The Lord casts no one down into Hell, but everyone does so himself. 7877⁴.

3219². The Angels cast no one down . . .

3894^e. Wherefore they cannot but cast themselves down headlong thence.

4226^e. They cast themselves down thence . . .

4459³. On account of their aversion, they cast themselves down headlong into Hell.

4627³. Other Spirits were then seen, who were cast down thence . . . This casting down was observed whenever angelic choirs came . . . They said of those who were cast down that they relate to the mucus of the nostrils . . .

4674^e. They appear to themselves as devils . . . wherefore they cast themselves down headlong . . . 5057^e.

6321^e. These Spirits were cast down into their own Hell.

6657². They fear . . . that thus they will be cast down into Hell . . .

6677. When the infernals try to attack goods, they are cast down deep into Hell . . .

6914⁴. Then the evil Genii and Spirits who had taken possession of the lower region of Heaven were cast down. . . The evil who were cast down were then deprived of external bonds . . .

7502³. The reason they are devastated before they are cast down into Hell . . .

7541². It is according to order for one plague to follow

another, and for the evil thus to be successively cast down into Hell . . .

7545². So long as they have communication with Heaven by truths, they cannot be cast down into Hell . . .

7879. Casting down into Hell does not come immediately from the Spirit who is in evil, but it comes from the Hells . . .

7964^e. Hence it is that those who are in evil cast themselves deep down into Hell according to the quantity and quality of their evil . . .

8146. In this chapter (Ex.xiv) the casting of them down into Hell is treated of, for casting down into Hell follows condemnation. With this state of casting down into Hell the case is this . . .

8258. In this chapter (Ex.xv) the Lord is celebrated, after . . . He had cast down into Hell the evil who were infesting the good in the other life . . .

8273^e. Whenever the Hells make this attempt, many therein are cast down more deeply.

8797². They then suffer hard things . . . wherefore they cast themselves down thence as if they were about to die, nor do they receive life until they are cast down out of Heaven.

9642⁶. 'To cast down into the earth of the army and of the stars' (Dan.viii.10)=to destroy the goods and truths of Heaven, and the Knowledges of good and truth themselves. E.316¹⁶.

10187. They lie as it were in the death agony, wherefore they at once cast themselves down into Hell . . .

10412^e. When they are in that profane worship the mountain opens into a cleft, and they are swallowed up, and are thus cast down into Hell.

H. 545. The Lord casts down no one into Hell, but a Spirit does so himself. Gen.art.

P. 310⁵. Therefore they are immediately cast down into that Hell as soon as they come into the World of Spirits.

324⁸. As evil cannot but infest good . . . they are cast down into their places in Hell . . .

R. 528. The casting down into Hell of those who have destroyed the Church, Sig.

611². Over a precipice, which then appears to them, they cast themselves down . . .

791. 'A strong Angel took up a stone like a great millstone, and cast—*projeicit*—it into the sea, saying, Thus with violence shall Babylon be cast down' (Rev.xviii.21) =that by the strong influx of the Lord out of Heaven, that religiosity, with all its adulterated truths of the Word, will be cast—*conjecitur*—headlong into Hell.

872. See CAST—*conjicere*, at this ref.

M. 10⁵. I crawled to a precipice and cast myself down . . .

T. 40². In the same proportion he casts down his mind from Heaven to earth . . .

224³. God, through the Human . . . cast down the Hells, which had grown up even to the Heavens . . .

D. 417. One of these great stars was yesterday, unless

I am mistaken, **cast down** from the highest place, and with him a crowd then remaining of from five to six hundred, who adored him as an idol.

E. 316¹³. 'To **cast down** the horns of the gentiles which lifted up with the horn against the land of Judah' (Zech.i.21). 'The horns of the gentiles'=the falsities of evil which have laid waste the Church, and which are to be dissipated in order that it may be restored.

357¹³. 'To **cast down** the wretched and the needy' (Ps.xxxvii.14)=to pervert those who are in ignorance of truth and good.

388². 'Strangers and the violent of the nations shall cut him off, and shall **cast him down**' (Ezek.xxxi.12)=that falsities and the evils thence derived will destroy the Rational.

405⁵³. See **CAST FORTH** at these refs. 739.

411³¹. 'They are **cast down** through places of the rocks' (Ps.cxli.6)=that they are let into their own falsities, and dwell in Hells according thereto.

419. When the Divine from the Lord flows in intensely, the goods with the evil are dissipated . . . thus the externals with them are closed, and the interiors opened, in which there are nothing but evils and falsities; whence come pain, anguish, and torment to them, on account of which they **cast themselves down** into Hells where there are the like evils and falsities. 419¹⁰.

504²⁶. 'Ye shall be as an oak **casting down** the leaves' (Is.i.30)=that there is no longer any scientific truth.

514¹³. 'To **cast down** their bars' (Is.xliii.14)=their principles of falsity, and falsities devastating truths.

535². 'To fall, and be **cast down** from Heaven into the earth'=no longer to have a place in Heaven, but in Hell, thus to perish.

537¹⁰. 'Thou O God shalt **cast them down** into the well of the pit' (Ps.lv.23)=into Hell where there are destructive falsities of this kind.

654²⁴. ('To **cast down**'=to scatter.)

1183. 'Thus with violence shall Babylon be **cast down**' (Rev.xviii)=the total destruction of the doctrine.

Cast forth. *Projicere.*

Projection. *Projectio.*

A. 505⁸⁰. He began to be inwardly tortured, and . . . **cast himself** thence into Hell.

694⁸. 'Cast (thy rod) on the earth' (Ex.iv.3)=the influx of the power of the Lord's Divine Natural into the Sensual . . . 'To **cast**,' or let go=what proceeds, thus influx.

695². 'To **cast them** to the earth' (Rev.xii.4)=to destroy. 10071⁰. R. 541.

729². 'Take thy rod, and **cast it before Pharaoh**' (Ex.vii.9)=the power which is shown . . . 'To **cast before Pharaoh**'=to show. 7295. 7298.

8265. 'The horse and his rider hath He **cast into** the sea' (Ex.xv.1)=that at His mere presence falsities of evil are damned and **cast-conjecta**-into Hell. 8275. 8343.

8355. 'He **cast** (the wood) into the waters' (Ex.xv.25)=with which he affected truths.

10461. 'To **cast** the tables out of his hand, and break them' (Ex.xxxii.19)=to destroy the genuine external sense . . .

N. 260⁴. Rude projections . . . 11⁴.

R. 395. 'The Angel took a censor and filled it with the fire of the altar, and **cast it into** the earth' (Rev.viii.5)=spiritual love, in which there is celestial love, and its influx into lower things, where there were those who were in faith separated from charity.

550. 'That great dragon was **cast forth**' (Rev.xii.9)=those who are meant by the dragon, turned away from the Lord to themselves, and from Heaven to the world.

552. 'He was **cast forth** into the earth, and his angels were **cast forth** with him' (Id.)=into the World of Spirits . . .

560. 'When the dragon saw that he was **cast forth** into the earth' (ver.13)=that the dragonists, after their casting down-*dejectio*-into the World of Spirits . . .

791. See **CAST DOWN** at this ref.

M. 10². **Cast him out** and **throw his clothes** after him. —⁴. I **threw myself flat** on the ground.

E. 316¹⁴. ('To **cast into** the earth'=total vastation.)

316¹⁶. ('To **cast it to** the earth'=completed destruction.) 403⁶. 727².

405⁴⁶. 'To be **cast forth**' (Is.xxxiv.3)=to be damned. —⁵³. 'Be thou **cast into** the sea' (Mark.xi.23)=to be cast down-*dejecti*-into Hell, whence they come.

659²⁰. 'Thou art **cast forth** out of thy grave' (Is.xiv.19)=that it is damned to Hell.

720. 'He **cast them** to the earth' (Rev.xii)=the extinction and destruction of them.

739. 'That great dragon was **cast forth**, that old serpent'=that there are separated from Heaven and cast down-*dejecti*-into Hell those who are in evils of life, and thus have become sensuous . . . 'To be **cast forth**,' when said of the dragon, =to be separated from Heaven, and cast down into Hell.

742. 'He was **cast forth** into the earth, and his angels were **cast forth** with him'=that these evils and falsities were condemned to Hell. 'To be **cast forth** into the earth'=to be separated from Heaven and condemned to Hell. Ex. 746.

757. 'When the dragon saw that he was **cast forth** into the earth'=when the religion of faith alone separated from the life of charity was not acknowledged, but was held cheap. Ex.

Cast out. *Ejicere.*

Casting out, Ejection. *Ejectio.*

A. 306. 'To **cast out** the man' (Gen.iii.24)=to utterly deprive of all will of good and understanding of truth, to such an extent that he is separated from them, and is not man.

386. 'To be **cast out** from upon the faces of the ground' (Gen.iv.14)=to be separated from all the truth of the Church.

2657. 'Cast out this handmaid and her son' (Gen.xxi.10)=that the things of the Rational which were merely human were to be extirpated. 'To **cast out**'=to extirpate.

[A.] 4225². The interiors are full of anguish . . . wherefore they **cast** themselves out headlong . . .

4689². That faith separated from charity now prevails is evident, for . . . he who believes differently from what dogma teaches is **cast out** from their communion . . .

4796. They who put on another face are **cast out** from the Society.

5387². They who correspond to the **ejection** of the urine . . .

8174. The falsities with man are not **cast out**, but removed . . .

8273^e. Like **uphevings** of a man's back . . .

9193. 'He shall be accursed' (Ex.xxii.20)=a **casting out**. 'To be accursed'=to be **cast out** of the Church. III. and Ex.

9960^e. This is signified by the **ejection** from paradise.

10058^e. With the Lord, there was not removal, but **ejection** of those things which he derived from the mother . . .

10529. The **ejection** of all evils and falsities, Sig.

Life 27^e. After death, the man himself also **casts out** (the Knowledges which do not agree with the love of his will). 44.

P. 79². Still, these evils cannot be so **cast out** that they may be said to be extirpated . . .

145². The Internal wills to **cast out** these delights . . .

147. How the Lord **casts out** the concupiscences of evil . . .

279. It is an error . . . that evils are separated from man ; nay, **cast out**, when they are remitted . . .

313³. The **ejection** from the garden=the deprivation of wisdom.

R. 487. 'The court which is outside the temple **cast out** without' (Rev.xi.2). 'To **cast out** without'=to remove, here, from Heaven.

M. 10². **Cast him out** . . . thus was I **cast out**.

75^e. When this was perceived, they were **cast out** of our land.

E. 417⁶. 'To **cast out** into the furthest corners' (Deut. xxxii.26)=to be deprived of all good and truth.

Castigate. See CHASTISE.

Castle. *Castellum*.

A. 3271. 'In their castles' (Gen.xxv.16) = internal things. 'Castles'=the internal things of faith, here, of the Church, because they are especially predicated of the gentiles, who have not the truth of faith, but rational and natural truth ; these truths are called 'castles' when the truths of faith are called 'cities.' In the Original Language, these words, which mean 'towns' and 'castles,' also means courts and palaces . . .

Cat. *Felis*.

A. 2745. Women who do not love their husbands, but despise them . . . are represented by a cock, a wild cat, and a tiger of a dull colour. They begin by talking much, then they advance to scolding, and at last put on the nature of the tiger. D.3198.

R. 566³. Their light . . . is not unlike the light of cats, whose eyes appear like candles in the night-time from their keen appetite for mice. On hearing this, they were angry, and said that they are not cats, nor like cats, because they can see (truths) if they want to do so. T.162³. 334⁴. 380³.

M. 512. They appear at a distance like cats . . .

T. 455^e. They are like cats which lie in ambush for birds on their nests . . .

D. 3191. See ADULTERY at this ref.

5899. On cats. Some, when looked into by the Angels appear like cats, being those who are able to be in the Divine sphere without being tortured . . . Such can ascend into some of the Heavens ; nor can they be driven away, like others, by the angelic sphere. But there are some there who order them by word of mouth to go away, and so they do go away . . . The reason there are such cats, is that those are cats who have been in external worship, and have lived morally, and have gone to church and listened to preaching, but have paid no attention whatever to what was preached, and thus have drawn in no Knowledges of truth and good : to these they did not listen, but merely to words without thought. Such also was B. Stjernerona, who only sang out Amen, and paid no attention to any Knowledges.

6110⁵. I asked why cats have such a nature. They said that with the female cat there is first excited the pleasure of fighting, and that this is observed by the male cat . . .

D. Min. 4705. There ascended a troop behind . . . which was perceived as if in one body ; it was said that they were those who relate to cats, by whom those who relate to mice are struck with terror . . . They are silent, soft, very deceitful, when acting into such, and the smell of mice was perceived with them ; but the troop was divided, and so the terror ceased.

De Conj. 12. There are some Spirits of both sexes who in the appearance of their passions appear like cats ; those mice fear them as mice on earth fear cats. Those appear like cats who care nothing for religious things ; they merely hear them, but retain nothing.

Cataract. *Cataracta*.

A. 576³. 'The cataracts of heaven' (Mal.iii.10).

757. 'The cataracts of heaven being opened' (Gen. vii.11)=the last degree of temptation as to intellectual things. . . 'The cataracts of heaven' are spoken of from the inundation of falsities, or of reasonings ; which are also spoken of in Isaiah . . . 'The cataracts from on high are open' (xxiv.18). 760^e. 845. 1066.

E. 400⁵. 'The cataracts which are open from on high' (Is.xxiv)=an inundation of evil and falsity.

Cataract. *Cataracta*.

T. 346². A wandering faith, which is a faith in a number of gods, may be compared to the disease of the eye which is called cataract, and which is loss of sight arising from an obstruction between the sclerotic coat and the uvea.

Catch. *Aucupari, Aucupatio.*

A. 1484. That they **captivate** the mind, Sig.

H. 309^e. Who have got a reputation for learning . . . 481. 496.

T. 425². The hunt for renown . . .

441². If they do not get honours and wealth as rewards . . .

459⁸. Who does not get glory thence . . .

Catch. *Prehendere, Deprehendere.*

See APPREHEND—*apprehendere.*

A. 1085³. 'To lay hold of the palm' (Ezek.xxix.7)=to confide therein.

3304. 'His hand **catching** in the heel of Esau' (Gen.xxv.26)=the lowest of natural good, to which there adhered some power. . . 'To catch'=to adhere.

5006. 'She caught him in his garment' (Gen.xxxix.12)=that truth not spiritual applied itself to the ultimate of spiritual truth. . . 'To catch,' here=to apply itself.

6952. 'Put forth thy hand and lay hold of the tail' (Ex.iv.4)=the power of elevating from the ultimate of the Sensual. . . Elevation is signified by 'putting forth and laying hold.' 6953.

9151. 'And the thief be caught' (Ex.xxii.7)=remembrance. 'To catch,' when said of truths and scientifics laid aside in the memory,=remembrance. 9153.

Catechism. *Catechesis, Catechismus.*

P. 329². When the Decalogue or **catechism** was mentioned, they rejected it with contempt . . . —.

R. 531^e. Is not the **catechism** the doctrine of the universal Christian Church which teaches repentance . . .

T. 282. On the **catechism**, or Decalogue. Gen.art.

325. In the **catechism** now in people's hands, these two commandments are combined into one . . .

530². From the Decalogue, or **catechism**, which is in the hands of all Christians . . .

777. In the chapter on the Decalogue, or **catechism** . . .

Caterpillar. See BRUCHUS, and under WORM.**Catholic.** *Catholicus.*

See ROMAN CATHOLIC.

T. 636^e. This (Apostles') creed, like the two others, has been acknowledged as truly **catholic** by the universal Christian Church . . .

Cattle. *Pecus, pecoris.*

A. 413. 'The father of the dweller in tents and of **cattle**' (Gen.iv.20)=celestial things, because they=the holy things of love, and the goods thence derived. 415, Ex. and Ill.

1550. See ABRAHAM at this ref.

1572. See SHEPHERD at this ref.

4105. The reason 'acquisition'=truth . . . is that in the Original Language 'acquisition' is a word which also

means **cattle** in general, by which specifically are signified truths, when goods are signified by 'flocks' . . .

5201². '**Cattle**' (Is.xxx.23)=those who are in good and truth.

6016. 'They took their **cattle**' (Gen.xlvi.6)=the goods of truth. '**Cattle**'=the good of truth; for by '**cattle**' are meant both flocks and herds, and also horses, camels, mules, asses; and as, in the inward sense, 'flocks'=interior goods, and 'herds,' exterior goods, but 'horses,' 'camels,' 'mules,' and 'asses,' those things which belong to the Intellectual, which all relate to truths, '**cattle**'=the good of truth. 6049.

6045. 'For they are men of **cattle**' (ver.32)=that they have good from truths. '**Cattle**'=the good of truth, or good from truths.

6049. 'Ye shall say, Thy servants have been men of **cattle** from our childhood and even now' (ver.34)=that they have had truths from which comes good from the beginning, and still have them. 'Men of **cattle**'=truths from which comes good. Ex. and Ill.

— See ACQUISITION at this ref.

—². See CATTLE—*pecudes*, at this ref.

6087. 'Thou shalt set them princes of the **cattle** upon which is to me' (Gen.xlvii.6)=that they are the primary things of scientifics. . . '**Cattle**'=the truths from which comes good; here, the scientifics in which these truths are, because it is said 'over that **cattle** which is to me,' namely, to Pharaoh, by whom is not represented the truths in which there is good, but the scientifics in which are those truths.

6121. 'Give your **cattle**, and I will give you for your **cattle**' (ver.16)=that they should offer goods of truth, and they would be supported. '**Cattle**'=the goods of truth. 6123. 6128.

6126. 'For the **cattle** of the flock, and for the **cattle** of the herd' (ver.17)=the interior and exterior goods of truth. . . '**Cattle**'=the good of truth. 6134.

7502. 'Behold, the hand of Jehovah shall be upon thy **cattle** which is in the field' (Ex.ix.3)=the vastation of the truth and good of faith which they had from the Church in which they had been. . . '**Cattle**'=the truths and goods of faith.

7506. 'Jehovah shall distinguish between the **cattle** of Israel, and between the **cattle** of the Egyptians' (ver.4)=the difference between the truths and goods of faith of those who are of the spiritual Church, and the truths and goods of faith of those who are infesting. . . '**Cattle**'=the truths and goods of faith.

7556. 'And now send and gather thy **cattle**' (ver.19)=that the truth of good is to be gathered. . . '**Cattle**'=the good of truth, and also the truth of good. Refs.

7728. 'Our **cattle** also shall go with us' (Gen.x.26)=that from the good of truth there shall be worship. '**Cattle**'=the good of truth.

8571. 'To cause me to die, and my sons, and **cattle**, of thirst' (Ex.xvii.3)=that from deficiency of truth everything of spiritual life will expire. . . 'Sons'=interior truths of faith; '**cattle**,' exterior truths from which comes good.

10042¹⁰. '**Cattle**' (Ezek.xxvii.21)=goods of love;

'rams,' goods of charity; 'he-goats,' goods of faith. In the Word, there are mentioned 'flocks,' 'cattle,' and 'cattle-pecudes,' which in the Original Language are distinguished by their own names; and by 'flocks' are signified internal things in general; by 'cattle-pecudes,' the same in special; and by 'cattle,' inmost things in special; but by 'herds,' external things. Ill.

[A.] 10660. **Cattle** = the goods and truths with man, for **cattle** of every kind correspond to affections such as belong to man.

E. 282⁵. 'The flocks of Arabia' (Is.lx.7)=the Knowledges of truth and of good. (=external goods. 391⁹).

417⁷. '**Cattle**' (Jer.xlix.32)=the Knowledges of good and truth.

503⁴. 'Beasts and **cattle**' (Ps.lxxviii.48)=evil affections, or cupidities originating from evil love.

644¹². '**Cattle**' (Is.xxx.23)=goods and truths with man.

Cattle. *Pecus, pecudis.*

A. 2805. 'Where is the **cattle** for a burnt-offering?' (Gen.xxii.7)=where are those of the human race who are to be sanctified?

2807. 'Abraham said, God shall see for Himself a **cattle** for a burnt-offering, my son' (ver.8)=an answer that the Divine Human will provide those who are to be sanctified.

— **Cattle** for the burnt-offering and sacrifice signified various things. (The **cattle** enum.)

3786. 'It is not time for the **cattle** to be gathered together' (Gen.xxix.7)=that the goods and truths of Churches and of doctrinal things are not yet made into one. . . '**Cattle**' = the goods and truths of Churches and of doctrinal things in general, because the animals in the rituals of the representative Church, and in the Word=affections of good or of truth.

3993. 'Removing thence all the speckled and spotted **cattle**' (Gen.xxx.32)=that everything good and true shall be separated with which evil . . . and falsity are mixed. 3994.

3995². By '**cattle**' are here signified lambs, sheep, she-goats, rams, he-goats.

4487. 'Acquisition,' when it is also **cattle**=the good of truth, for this is signified by '**cattle**'; the good of truth being truth in will and act.

6049². '**Cattle**'=interior goods, for these are of the flock; as lambs, sheep, kids, goats, rams.

7831. The paschal **cattle**=the good of innocence which is inmost.

7832. 'They shall take to them everyone a **cattle**' (Ex.xii.3)=as to innocence, as is evident from the signification of a lamb or she-goat, which here are '**cattle**' . . .

7833. 'To the house of the fathers, a **cattle** for a house' (Id.)=according to the special good of each.

7834. 'If the house be too little for a **cattle**' (ver.4)=if the particular good be not sufficient for innocence. . . 'A **cattle**'=innocence.

7837. 'A whole **cattle**' (ver.5)=innocence unspotted. '**Cattle**'=innocence.

7838. The reason the paschal **cattle** was to be a male, was that that **cattle** signified the innocence of those who are of the spiritual Church . . .

8078². '**Cattle**' (Ex.xiii.13)=the truth of innocence; because by '**cattle**' is meant a lamb or kid; and by these is signified innocence, because it is called '**cattle**.'

9099. 'When a man shall steal an ox or a **cattle**' (Ex.xxii.1)=him who takes away from anyone his exterior or interior good. . . '**Cattle**'=interior good; for the animals of the flock = those things which are of interior good.

9103. 'Four **cattle** for a **cattle**' (Id.)=a corresponding penalty to the full. . . '**Cattle**'=interior good.

9135. 'Even to **cattle**' (ver.4)=if from interior truth and good. '**Cattle**'=spiritual truth and good, thus interior truth and good. In the Word, 'flocks' are sometimes mentioned, and sometimes '**cattle**'; and in the inward sense by 'flocks' are signified interior goods and thence truths, but by '**cattle**' are signified interior truths and thence goods. Ex. . . The goods and truths with a man in the latter state of regeneration are signified by 'flocks,' but the truths and goods with him in the former state are signified by '**cattle**.' 9157.

10042¹⁰. See **CATTLE-pecora**, at this ref.

P. 168⁸. They are called rational **cattle** . . .

D. 1453^e. They had been shepherds of **cattle**.

E. 617²⁶. 'To kill an ox and slaughter a **cattle**' (Is.xxii.13)=to extinguish natural good and spiritual good.

650³⁸. 'The flocks of **cattle** are desolated' (Joel.i.18)=a want of the spiritual truth and good which are of faith and charity.

Caul. *Reticulum.*

A. 10031. 'The **caul** upon the liver' (Ex.xxix.13)=the interior good of the external or natural man. . . The reason 'the **caul**' = that good, is that it is all fat, and by fat is signified good. The reason it=interior good, is that that fat is in a higher or more interior position in the body than the fat which covers the intestines.

10073. 'The **caul** of the liver' (ver.22)=the interior good of the natural man purified . . .

Cause. *Causa.*

Caused. *Causatus.*

See under **END**.

A. 1568. An effect is not of the effect, but of the efficient **cause**. Exampl.

1769^e. In my thoughts and affections he could perceive . . . the **causes**, etc.

1807³. All effects are representative of the uses which are the **causes** . . .

1895^e. In themselves, scientifics and Knowledges are nothing but dead things, or instrumental **causes** . . .

2329. For the **sake** of honours, etc. 2354². 2400^e, etc.

2992^e. The Angels know all things in the body and in creation from spiritual things, without fallacy, because thence are **causes**, and the beginnings of **causes**.

2993. The **causes** of all natural things are from

spiritual things, and the beginnings of **causes** from celestial things ; or what is the same thing, all things in the natural world derive their **cause** from truth which is spiritual, and their beginning from good which is celestial.

3483. How gross . . . is the human intelligence which attributes each thing to nature separated or devoid of influx from what is prior, or from an efficient **cause**.

3533°. The Natural sees from the effect, but the Rational from the **cause**.

3562. Unless what is lower exists from interior things, as an effect from its own efficient **cause**, it does not exist.

3908. This was indeed on account of **causes** in the world ; but as every **cause** exists from a **cause** prior to itself, thus every **cause** in the natural world from a **cause** in the spiritual world ; so also these . . .

4073°. Hence the Angels are in **causes** themselves, for the Societies see and perceive them ; but man is in effects, and does not see those **causes**, being able to perceive them merely through some changes of state . . .

4318. See *BEGINNING-principium*, at this ref.

4321. If all things were denied of which the **causes** are not known, innumerable things which exist in nature would be denied, the **causes** of such things being known scarcely as to the ten thousandth part . . .

5116°. They do not consider that the effect is the continuation of the **cause**, and that when the **cause** ceases the effect ceases, and thus that every effect perishes without a continuous influx of the **cause**.

5326°. With a man who is being regenerated, the Spiritual . . . constitutes the Natural just as the **cause** constitutes the effect, for in every effect there is nothing which acts but the **cause** . . . In the effect there are more things than in the **cause**, but they are such as merely make it possible for the **cause** to act out the effect itself in the effect, and actually to produce itself in that degree.

5373°. All prior things tend to ultimates . . . and exist together therein, as **causes** in their effects, or as higher things in lower ones, as in their vessels.

5573°. They would have attributed it to natural **causes** . . .

5651°. It is called the Spiritual Natural from this, that the Spiritual is what acts through it, and manifests itself through it, as the **cause** does through the effect. It is known that the **cause** is the all of the effect . . .

5711. Whatever in universal nature has not correspondence with the Spiritual World does not exist ; it has no **cause** from which it may exist, consequently from which it may subsist. The things in nature are nothing but effects ; their **causes** are in the Spiritual world ; and the **causes** of these **causes**, which are ends, are in the interior Heaven. Nor can an effect subsist unless there be a **cause** constantly in it, for when the **cause** ceases the effect does so. Regarded in itself, the effect is nothing but the **cause** so outwardly clothed as may serve in a lower sphere to enable the **cause** to act as a **cause** there. (Continued under *END* at this ref.)

6048°. The **reason** is that the natural world is from the Spiritual World as an effect from its **cause**, to the end that the Spiritual may inflow into the natural world and there act out **causes** . . .

6077. All things in the Spiritual World, and thence all things in the natural, seek something ulterior in which to be, and act out the **cause** in the effect . . .

6125. The Intellectual with man . . . consists also in the view of **causes** from effects, and of consequences in connexion with **causes**.

6262°. The agent is the **cause**, and the reagent is the thing **caused** ; therefore the reacting is also of the agent, as the thing **caused** is of the **cause**, for all the force in the thing **caused** is from the **cause**.

6325°. It is known . . . that the principal **cause** and the instrumental one act together as one **cause** ; man, being a form recipient of the Lord's life, is an instrumental **cause**, but the life from the Lord is the principal **cause** . . . W.4². I.11. T.473. Ad.645.

6389. For the **sake** of reward . . . 6393³. etc.

8211². Whatever exists in the natural world derives its origin and **cause** from the things which exist in the Spiritual World . . .

8620°. All acts proceed from final **causes** which lie deeply concealed within ; according to these **causes** man is judged ; no one knows them but the Lord . . .

8717. Exterior things are all formed to serve interior ones, as instrumental **causes** their own principal **causes**, and the former without the latter are dead **causes**.

8812°. Natural things exist from spiritual ones as effects from their own **causes** ; hence there is a correspondence of all things in the world with those in Heaven . . .

9473². Each and everything that exist are as **cause** and effect ; no effect can exist without an efficient **cause** ; the efficient **cause** is the internal of the effect, and the effect is the external of it . . .

H. 38³. Discrete degrees are discriminated as prior and posterior, as **cause** and effect . . . W.184².

547. It is thus that man is the **cause** of his own evil . . .

W. 107°. Effects may indeed be seen, but unless the **causes** of the effects are seen at the same time, the effects can only appear as it were in night.

119. To treat of these subjects otherwise than from their very origin, would be to treat them from effects, and not from **causes** ; and yet effects teach nothing but effects, and when they alone are examined, they do not bring forth any **cause** ; but **causes** bring effects to light ; and to know effects from **causes** is to be wise, but to seek out **causes** from effects is not to be wise, because then fallacies present themselves which the inquirer calls **causes**, and so wisdom is turned into foolishness. For **causes** are prior things and effects posterior ones, and prior things cannot be seen from posterior ones, but posterior ones can from prior. This is the order. This is the **reason** why the Spiritual World is here treated of first, for all **causes** are there ; and afterwards the natural world, where all things which appear are effects.

[W.] 134^e. All things which exist in the natural world are effects, and all things which exist in the Spiritual World are the **causes** of those effects; there does not exist a natural thing which does not derive its **cause** from a spiritual one.

184. The knowledge of degrees is like a key to open the **causes** of things, and to enter into them; without this knowledge scarcely anything of a **cause** can be known . . .

185³. From this it is evident that those who are ignorant of (discrete) degrees, cannot from any judgment see **causes**; they see only effects and judge of **causes** from them, which for the most part is done from an induction continuous with effects; when yet **causes** do not produce effects by continuity, but by discreteness; for the **cause** is one thing and the effect is another, the difference between them being like that between what is prior, and what is posterior, or as between the thing forming and the thing formed. 187^e. 188. 189.

256^e. These things can be better comprehended from effects; for, provided the **causes** be first to some extent known, effects place **causes** in themselves in the light . . .

375. The **causes** of things can indeed be seen rationally, but not clearly, except by means of effects; for the **causes** are in the effects, and make themselves visible through them; nor before this is done does the mind confirm itself concerning **causes**.

P. 12. There is a marriage of good and truth in the **cause**, and there is a marriage of good and truth from the **cause** in the effect. Ex.

212. Nothing can exist without a **cause** . . .

217³. The latter regard the honours and gains of the thing as the principal **causes**, and the honours and gains of their own person as the instrumental **causes**; but the evil regard the honours and gains of the person as the principal **causes**, and the honours and gains of the thing as the instrumental **causes** . . .

246^e. This was the **cause**, and whatever takes place from any **cause** takes place from the Divine Providence according to some law thereof.

292. That the Lord is not the **cause** of man's thinking evil and falsity . . . T.366^e.

R. 510². The reason man is not regenerated before, is that before this his internal is not in an effect, but only in a **cause**, and a **cause** is dissipated unless it is in an effect . . .

M. 75^e. The speech (of the Heaven of the Golden Age) is the speech of wisdom, because they speak from **causes**.

234. On the **causes** of colds, separations, and divorces in marriages. Gen.art.

237. On the **causes** of colds. 238. 240. 241. 242. 243. 244. 246. 247. 248. 249. 250. 256. 257. 258. 259.

251. On the **causes** of separation. 252. 253. 254.

255. Adultery is the **cause** of divorce. Gen.art.

271. On the **causes** of apparent love, friendship, and favour in marriages. Gen.art.

461³. They who investigate **causes** are called Spirits of intelligence, abstractedly, Intelligences . . .

468. On the **causes** of concubinage. 470. 471. 472. 474. 475.

T. 37^e. They make the things **caused** the **causes** . . .

374. The internal and external man are related together as **cause** and effect, for the **causes** of all things are formed in the internal man, and all effects take place thence in the external . . .

442. If a man's faith be that all the good which he does as of himself is from the Lord, the man is then the instrumental **cause** of it, and the Lord the principal **cause**, which two **causes** appear before the man to be one, when yet the principal **cause** is the all in all things of the instrumental **cause**.

489. Without free-will in spiritual things, God would be the **cause** of evil . . . Gen.art.

679. He who investigates effects even to **causes** . . .

685. The three uses of baptism cohere together as a one, in the same way as the first **cause**, the mediate **cause** which is the efficient one, and the ultimate **cause** which is the effect, and is the end itself for the sake of which the others exist.

Causticity. See BURNING.

Caution. *Cautela.*

Cautioned. *Cautus.*

A. 8836. **Cautioned** by the Divine, Sig.

B. 58. The dogmas of the present Church cannot be preached without great **caution** . . .

Cavalry. Under RIDE.

Cave. *Antrum.*

H. 429. The **caves** which lead down to the Hells . . .

481⁴. They hide themselves in **caves** and caverns . . .

R. 484. The entrance was through a **cave**; I went down and entered . . .

T. 487^e. They could not bear to have this passage explained; but some of them rushed away into a **cave** . . .

Cave. *Spelunca.*

See HOLLOW-cavus.

A. 2313. The fifth state; that impure good or the good of falsity succeeds, which is Lot in the **cave** of the mountain.

2463. 'And he dwelt in a **cave**' (Gen. xix. 30) = the good of falsity. . . A **cave** is a kind of dwelling in a mountain, but dark, and since every kind of dwelling, like a house, signifies goods, but such goods as they are themselves; here therefore a **cave**, being a dark dwelling, signifies such good.

—. Elijah when fleeing from Jezebel, 'came to a **cave** in Mount Horeb in which he spent the night' . . . Here by a '**cave**' in the inward sense is signified obscure good, but such as there is in temptations.

2935. 'Let him give me the **cave** of Machpelah' (Gen. xxiii. 9) = what is obscure of faith. A '**cave**' = what is obscure. . . The reason why a **cave** signifies what is obscure is because it is a dark place. When it is said the '**cave** of a mountain' it is then what is obscure of

good, but when it is said the 'cave of the field of Machpelah,' it is then what is obscure of truth. 2946. 2980. 6548.

2970. By 'Machpelah,' when 'cave' is joined to it, or when it is said 'the cave of Machpelah,' is signified faith that is in obscurity; but by 'Machpelah,' when it is mentioned without 'cave,' and it follows that there was a 'field and a cave,' is understood regeneration; for by a 'field and a cave' is signified the good and truth of faith, through which regeneration is effected. 2971.

6453. 'The cave' (Gen.xlix.30) = what is obscure. 6455. 6461.

6551^e. 'The cave of the field of Machpelah' = the beginning of regeneration.

10582^s. Such are all merely sensual men. . . In the other life they do not dwell upon rocks, but in either caves or fissures.

—7. 'To dwell in the holes of the rocks' = in falsities of faith. This treats of those who exalt themselves above others, believing that they are more learned than anyone else, when yet they are in falsities, and are not even able to see truths. In the other life these dwell in holes of the rocks, and do sometimes project themselves forth upon the rocks, but still are cast down thence into their holes and into caves that are under the rocks.

H. 586. Some of the Hells appeared to the view like dens and caves, such as wild beasts inhabit in forests.

E. 581^s. 'The hole of the viper and the den of the basilisk' (Is.xi.8) = the Hells in which are deceitful and cunning Spirits.

655^s. 'The cave of Makkedah' (Jos.x.16) = direful falsity from evil.

Cavern. *Caverna.*

A. 814^e. Where there are many very dark caverns tending downwards. . .

1270^e. They were afterwards cast down through dark-some caverns beneath the misty rock into their Hell.

4936. These magicians are in front a long way to the right, in caverns deep down.

5394. A horrible stink exhales from the caverns there, and you could hardly move a foot without falling into some cavern. A cadaverous stench also exhaled from the caverns. . .

8593. The evil Genii have their Hell behind man. . . and are there in various caverns.

8816^e. They who are in evil are in terror at the presence of the Divine, and therefore flee away; and then are enveloped in their falsities, as with a dusky cloud, and are hidden. These things are signified by the caverns of the rocks into which they then betake themselves.

H. 491^s. There are some who are thrown into caverns immediately after death, and thus are separated from those who are in the World of Spirits, and are by turns taken out and sent back again. These are they who have acted maliciously with the neighbour under pretence of civility.

585. Some of the gates of Hell are like cavities and caverns.

586. Some of the Hells appeared to the view like caverns and cavities in crags tending inwards, and then into the deep, either sloping or perpendicularly.

W. 254^e. There is no other light in their caverns than light as from live or burning coals.

R. 153¹⁰. Their eyes are then opened, and they see a way tending to a certain cavern. As soon as they come to it the door is opened, and they enter, and ask if there is food there, and when it is answered that there is food there, they ask to be allowed to remain there, and it is said that they may, and they are led in and the door is shut behind them. And then the overseer of that cavern comes and says to them, You cannot go out any more; you see your companions; they all labour, and as they labour so is food given them from Heaven. . . If any one does evil to another he is cast into a corner of the cavern, in which there is a bed of damned dust, where he is miserably tortured, until the overseer sees signs of penitence in him, and then he is taken out and ordered to his work, and he is told that after work everyone is allowed to walk about, converse, and afterwards to sleep; and he is led further into the cavern, where there are harlots, one of whom each is allowed to take for his woman, but is forbidden promiscuous whoredom under a penalty. Of such caverns, which are nothing but eternal workhouses, consists the universal Hell. I have been permitted to enter some of them, and to see them, in order that I might make them known. All there were seen as vile, and not one of them knew whom and what he had been in the world. . . Such is the lot of those who have put far away the life of charity. . . T.281¹⁰.

—12. As concerns the Hells in general, they consist merely of such caverns and workhouses. . . 281¹².

531⁴. Depart hence, everyone into his place; you will see openings into caverns; enter in there, and there will be given to each of you work to do, and then food according to the measure of the work. If you will not, hunger will drive you to enter. B.114⁴. T.567⁴.

M. 212. At the first scent of marriage love, they flee away into caverns and shut the doors. . .

231⁵. The ground suddenly yawned, and the tables fell upon one another, and they were swallowed up together with the whole amphitheatre, and were cast into caverns, and incarcerated.

425². When they who have been adulterers from confirmation perceive the sphere of marriage love flowing down from Heaven, they at once either flee away into caverns and hide themselves, or if they set themselves against it. . . become like furies.

512². They are then transferred into a cavern where they are forced to work; but as they stink, on account of having dissipated the marriage principle. . . they are sent away to the ends of the western quarter. . .

522. The satyrs dragged them into a cavern that was in the middle of the wood deep underground, and above upon the earth round about the cavern there lay a great serpent wound into a coil, breathing poison

into the **cavern** . . . Afterwards they came out of the **cavern** . . .

T. 69^o. Like one who stays in a **cavern** beneath that tower . . .

224³. As soon as devils and satans scent Divine Truth, they at once precipitate themselves into the deep, and cast themselves into **caverns**, and stop them completely up so that not a chink is open . . .

380³. No satan can bear to hear any truth from the Word, nor to hear Jesus named; if they do hear it they become like furies . . . and then if any light flows in from Heaven, they cast themselves headlong into **caverns**, and into their thick darkness, in which they have a light like owls in the dark.

470^e. On account of this horrid faith, that thus they are gods, they lie deep down hidden in a **cavern** which no one can go near . . .

569^o. A certain devil . . . on the approach of Angels was seized with convulsions . . . but on being carried into a **cavern** was revived by the stinking odour of his delight.

D. 4453. Sirens seen in the **caverns** of Hell . . .

4596. The **caverns** leading to Hell . . . 5864.

5984. A **cavern** where are those who are being vassated . . .

E. 388¹⁹. 'Caverns' (Ezek.xxxiii.27) = confirmations from scientific things.

410³. The correspondence of **caverns**, etc. Ex. and Ill.

De Conj. 14. The **caverns** where harlots dwell. Des.

Cease. *Cessare.*

Cessation. *Cessatio.*

A. 857^e. The cessations of cupidities and falsities . . .

930^e. 'Shall not **cease**' (Gen.viii.22)=in all time.

931. There first **ceases** to be an inhabitant on the Earth when there is no longer any Church . . .

5116³. See CAUSE at these refs. 5711.

5173³. Action . . . would **cease** in a moment, for . . . when endeavour **ceases**, motion **ceases**.

6587. A prediction that the internal of the Church would **cease**, Sig. . . 'To die'=to **cease-desinere**-to be such, thus to **cease**.

—^e. When the good of charity **ceases**, the Church **ceases**.

7048. 'She **ceased** from him' (Ex.iv.26)=permission to represent.

7909. 'Ye make them **cease** from their burdens' (Ex.v.5)=that they have not infested enough.

7597. 'To **cease**' (Ex.ix.29)=the end of that state.

8168. '**Cease** from us that we may serve the Egyptians' (Ex.xiv.12)=that they would not be withheld from giving themselves up.

8968. Temptations **cease** . . .

9030. '**Cessation**' (Ex.xxi.19)=indemnification.

9258. 'To **cease** from removing' (Ex.xxiii.5)=not to instruct and amend.

9279. 'On the seventh day thou shalt **cease**' (ver.12) =the state of good when in internals, and the quiet of peace then. . . 'To **cease**,' or rest from works=the quiet of peace then.

9812^e. When will **ceases**, action **ceases**.

H. 447. The total **cessation** of the heart . . .

P. 3^o. If you take away will from act, work **ceases**; or if you take away thought from speech, speech **ceases**; or if you take away endeavour from motion, motion **ceases**.

E. 304⁶⁰. 'The evil wild beasts shall **cease**' (Lev.xxvi.6)=that there would be no evil affections and concupiscences . . . 388⁷. 650⁹¹. 701¹⁸.

323⁸. Vastation as to Knowledges of good is described by, 'I will make the noise of thy songs to **cease**' (Ezek.xxvi.13). 326⁷.

412²². 'Make the Holy One of Israel to **cease** from our faces' (Is.xxx.11)=the Lord, from thought and affection . . .

475¹³. 'To wash'=to remove falsities and evils, therefore it is said . . . '**Cease** to do evil' (Is.i.16).

540⁴. Occurs. 684³⁴. 706²³. 768¹⁷. 866⁴.

625². Desolation is described by 'the ways **ceased** . . . the broad places in Israel **ceased**' (Judg.v.6,7).

Cease. *Desinere.*

A. 726^e. Being cannot be predicated of those things which **cease** to be, but of those which never **cease** to be.

840. When temptation **ceases** . . .

1356. At last they **cease** in mere externals . . .

1648. They **cease** in unities . . .

1692^e. The sea would never **cease** . . .

4283. That temptation **ceased**, Sig.

4284. That temptation would not **cease**, Sig.

6587. See CEASE-*cessare*, at this ref.

W. 26. Angelic speech thus . . . **closes** in one . . .

259^e. See BOUNDARY at this ref.

260. Not only would the action **cease** . . .

303. See ATMOSPHERE at this ref.

304. Proceed to ultimates . . . in order that they may **cease** and subsist.

318. The propagation (of seeds) never **ceases**.

344. The bird . . . would vanish or **cease**, together with its affection.

P. 178. Love with reason **ceases** in effect.

T. 351². The human mind . . . is a spiritual organism **ceasing** in a natural one.

760. This last time of the Christian Church is the very night in which former Churches have **ceased**.

762. Every year . . . **ceases** in winter . . . The sun . . . **ceases** in the north.

Cedar. *Cedrus.*

See LEBANON.

A. 119. The Rational is called 'a cedar in Lebanon' (Ezek.xxxi).

776^c. 'Tree of fruit' (Ps. cxlviii. 9) = the celestial man ; 'cedar' = the spiritual man.

886^c. 'Lebanon' (Hos. xiv. 6) stands for cedars, which = spiritual things, or the truths of faith.

1188^e. 'The cedar shall be made bare' (Zeph. ii. 14) = intellectual truth.

1306. Self-love is described by 'cedars,' etc. (Is. ii. 13), which are lofty.

1443. The rational things (of the celestial man) are compared to a forest of cedars and similar trees, such as were on Lebanon.

2162¹¹. The Church, whose celestial spiritual things are 'the glory of Lebanon,' or cedars (Is. lx. 13).

2588¹⁵. 'The Assyrian' and 'a cedar' (Ezek. xxxi) = the Rational. 2831⁶.

3391³. 'To cut him out windows and planked with cedar and painted with vermilion' (Jer. xxxii. 14) = to falsify intellectual and spiritual truths.

4014^e. 'Cedars' (Ezek. xxxi) = rational things.

6306⁴. The evil of self-love is described by 'the height of the cedars, and the strength of the oaks' (Amos ii. 9).

7918^c. 'Wood of cedar' (Num. xix. 6) = internal spiritual truth ; 'hyssop,' external ; thus by 'cedar' is signified an interior means of purification ; by 'hyssop,' an exterior one.

8369². 'Palm' (Ps. xcii. 12) = good ; 'cedar,' truth.

9277⁴. 'The cedars of Lebanon which (the bramble) would consume' (Judg. ix. 15) = the truths of good.

9406^c. 'The glory of Lebanon,' or the cedar (Is. lx) = spiritual good and truth.

9472. 'Shittim wood' was the wood of the most excellent cedar ; and by 'a cedar' is signified the Spiritual of the Church. (See SHITTIM WOOD at this ref.)

9489². 'The Assyrian' (Ezek. xxxi. 5) = an enlightened Rational ; 'a cedar in Lebanon' = the spiritual Church ; 'the height of it' = the degree of good.

10199⁵. 'Lebanon' (Ezek. xvii. 3) = the spiritual Church ; 'a cedar' here = the truth of the spiritual Church.

10261⁵. 'The cedar' and 'the wood of oil' are mentioned (Is. xli. 19), because 'the cedar' = spiritual good, and 'the wood of oil,' celestial good ; spiritual good is charity towards the neighbour . . .

S. 18³. By the olive, vine, cedar, poplar, and oak are meant the good and truth of the Church, celestial, spiritual, rational, natural, and sensual.

—⁵. By 'the cedars and Lebanon, which He will break' (Ps. xxix. 5) are meant the falsities of the rational man.

23². With the ancients . . . the cedar = rational good and truth.

R. 242. 'The cedars of Lebanon' (Ps. xxix) = the Knowledges of truth ; hence it is said that 'the voice of Jehovah will make them skip like a calf.'

875⁵. (A temple seen with a floor of cedar.)

—¹⁵. I saw a cedar-*cedrinam*-table on which was (the Divine Love and Wisdom).

M. 75³. Occurs. 103³. 155a².

E. 175¹⁴. The Assyrian is here called 'a cedar in Lebanon' (Ezek. xxxi), because 'a cedar' has the same signification as 'the Assyrian ;' specifically, the truth from good therein ; and 'Lebanon' = the mind where it is, because on Lebanon there were cedars.

283¹². 'A magnificent cedar' (Ezek. xvii. 22) = the spiritual Church.

294². 'The cedar of Shittah' (Is. xli. 19) = genuine truth.

372⁴. 'A cedar' (Ezek. xxxi. 15) = the truth of the spiritual Church.

375³³. Those things of the Church which are in the spiritual or internal man are signified by 'the cedar of Shittah,' etc. (Is. xli).

—²⁸. The growth of the Rational through scientific truths and Knowledges, is described by 'a cedar in Lebanon' (Ezek. xxxi. 3-9), by which also the Rational is signified.

388¹². 'The Assyrian' (Ezek. xxxi) = the Rational ; and 'a cedar,' the Intellectual.

405¹⁵. 'The cedars of God' (Ps. lxxx. 10) = spiritual truths.

—²⁹. 'Lebanon' (Is. xxxvii. 24) = the spiritual Church ; and 'the cedars' = its internal truths which are from good . . .

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

458⁶. 'Palm' (Ps. xcii) = spiritual good ; 'cedar,' the truth of that good ; and 'Lebanon' the spiritual Church.

514³. 'Cedars,' in the Word, are predicated of the rational man ; and 'oaks,' of the natural.

518¹³. 'Lign aloes' (Num. xxiv. 6) = those things which are of the natural man ; 'cedars,' those things which are of the rational man.

638²³. 'The cedars of Lebanon' (Judg. ix) = the rational things which are from truths.

650³⁷. 'The cedar which He has made bare' = the Rational destroyed.

654¹³. 'A cedar' (Ezek. xxxi) = the Rational of the man of the Church which is from a spiritual origin.

730²⁴. 'The cedar' (of Shittah) = higher rational truth ; 'the myrtle,' lower rational truth.

1029¹³. 'Oaks, and cedars of Lebanon' (Is. xiv. 8) = Knowledges of good and truth in the external sense, and in the internal.

1100⁵. 'A cedar' here (Ezek. xvii), as elsewhere in the Word = the spiritual rational Church, such as the Church with the ancients after the flood.

1144². Wood from . . . the cedar = rational good.

Cedercreutz. D. 4825.

Cederholm. D. 4705. D. Min. 4676.

Cederstedt. D. 4701. 4826. 5967. 6032².

Ceiling. *Laquear.* T. 353².

Celebrate. *Celebrare.*

Celebration. *Celebratio.*

Celebrated. *Celeber.*

A. 3893. Angelic choirs which were celebrating the Lord . . . The celebration was sometimes heard as sweet singing . . .

4948^e. There do many pass their time who had been among the more celebrated in the world.

6354. 'Thy brethren shall celebrate thee' (Gen. xlix. 8) = that the (celestial) Church is pre-eminent above the rest. 'To be celebrated' = to be pre-eminent.

8115. The celebration of the Lord in the Heavens takes place for the most part by choirs.

8261². The glorification of the Lord, that is, the celebration of Him from joy of heart. Sig.

8339. Celebration from joy and gladness, Sig.

10412. This is the very essential of the Church which is to be celebrated, Sig. . . 'A feast' = the worship of the Church as to celebration, for the celebration took place on the days of the feast.

H. 108². They celebrate marriages, and lay eggs . . .

354. It has been granted to speak . . . with some who have been celebrated in the literary world . . .

383^e. (At marriages in Heaven) they also celebrate a feast . . .

404. They had believed that heavenly joy consists in merely praising and celebrating God.

R. 811. 'A voice' = the joy of the worship, confession, and celebration of the Lord.

M. 81. The glorifications and celebrations of the Lord (in Heaven) take place from the Word . . .

Celebrated. *Famigeratus.* A. 1114. H. 354.

Celestial. *Coelestis.*

See BETHEL, LOVE, MOST ANCIENT CHURCH, and NAZARITE.

A. 12. Until love reigns, and the man becomes celestial.

24^e. It is a heavenly arcanum . . .

27. Whatever is insinuated into the memory of the external man, whether it be natural, spiritual, or celestial, remains there as a scientific . . .

29. When man is thus prepared to receive heavenly seeds . . .

41. Whatever is from the Lord has life, there is in it what is spiritual and celestial . . .

47. Man brings forth as if from himself, until he becomes celestial . . .

51. The celestial man is 'a likeness,' or effigy . . . The celestial man is treated of in Gen. ii. . . The celestial man, who is a likeness,' is called 'a son of God' (John i. 12).

52. When a man becomes celestial, and acts from good of love, the dominion proceeds from the internal man to the external; as the Lord describes Himself, and so at the same time the celestial man, in Ps. viii. 6-8. Here 'beasts' are mentioned first . . . because the celestial man proceeds from love, which is of the will . . .

53. Love, which is of the will . . . in the spiritual man follows, but in the celestial man precedes.

56. The celestial man is delighted solely with celestial things, which, as they agree with his life, are called celestial meats . . .

57. 'Fruit' (Gen. i. 29) is what the Lord gives to the celestial man . . . That celestial food is called 'fruit from a tree,' is evident from the following chapter, where the celestial man is treated of. Ill.

60. It is now said 'very good' (ver. 31) . . . because now those things which are of faith make one with those which are of love; thus is a marriage made between spiritual and celestial things.

61. All things are called spiritual which belong to the Knowledges of faith, and all things which belong to love to the Lord and towards the neighbour are called celestial things; the former appertain to the understanding, the latter to the will.

73. As from being dead, man has become spiritual, so from being spiritual he becomes celestial, which is now treated of.

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

79. The celestial man is such a 'garden' . . .

80. He is allowed to know what is good and true by every perception from the Lord, but not from himself and the world, or to inquire into the mysteries of faith by means of sensuous and scientific things, by doing which his Celestial dies.

81. A spiritual man acknowledges spiritual and celestial truth and good, but he does so from faith, from which he also acts, but not so much from love. A celestial man believes and perceives spiritual and celestial truth and good, and does not acknowledge any other faith, than that which is from love, from which he also acts . . . The ends of a spiritual man have regard to eternal life and thus to the Lord; the ends of a celestial man have regard to the Lord, and thus to His Kingdom, and eternal life. . . A spiritual man is in combat, but always overcomes; the bonds by which he is actuated are internal, and are called the bonds of conscience. A celestial man is not in combat, and if evils and falsities attack him he despises them, wherefore he is called a conqueror; he has no bonds which appear by which he is actuated, but is free; his bonds which do not appear are perceptions of good and truth. 337.

83. When the man has been made the sixth day, faith and love make one; and when they make one, not faith, but love, begins to be the principal, that is, not what is spiritual, but what is celestial; which is to be a celestial man.

84. The celestial man is 'the seventh day' (Gen. ii. 2). 85, Ex. 1988.

85². So is every regenerate man 'the sabbath' when he becomes celestial, because he is 'a likeness' of the Lord: the six days of combat, or of labour, precede.

—³. The rest of the celestial man is described by 'the sabbath' in Is. lviii. 13, 14 . . . The celestial man is of such a character that he does not act from his own

desire, but from the good pleasure of the Lord, which is his desire . . .

86. When a spiritual man who has been made the sixth day begins to become **celestial**, it is the eve of the sabbath, which was represented in the Jewish Church by the sanctification of the sabbath from the evening. The **celestial** man is the morning.

87. The reason the **celestial** man is the sabbath, or rest, is also because combat ceases when he becomes **celestial**. Evil Spirits depart, and good ones approach, also **celestial** Angels . . .

88. When a spiritual man becomes **celestial**, he is called 'the work of God' . . .

89. 'The nativities of the heavens and of the earth' (ver.4)=the formations of the **celestial** man . . .

—e. In the spiritual man, reformation begins from the earth or external man; but here, where the **celestial** man is treated of, it begins from the internal man, or from Heaven.

91. While the man is spiritual, the external man does not will to obey and serve the internal, wherefore there is combat; but when he becomes **celestial**, the external man begins to obey and serve the internal, wherefore combat ceases, and quiet ensues. Sig. 95.

93. The state of the **celestial** man endowed with the calm of peace, refreshed by the rain, and delivered from servitude to evil and falsity, is described in Ezek.xxxiv. 25, 26, 27, 31.

98. 'The garden in Eden on the east' (ver. 8)=the intelligence of the **celestial** man which flows in through love from the Lord.

99. The life, or order of life, of the **celestial** man, is that the Lord flows in through love and the faith of love into his intellectual, rational, and scientific things, and as there is no combat, he perceives that it is so; thus order, which is still inverted with the spiritual man, is restored with the **celestial**: this order, or man, is called 'the garden in Eden on the east.' 'The garden planted by Jehovah God in Eden on the east' . . . =the Lord's Kingdom, and Heaven, in which the man is placed when he is made **celestial**; his state then is that he is in Heaven with the Angels, and is as it were one among them . . .

100. With (the prophet Isaiah) there constantly occur two expressions for the same thing, of which one =**celestial** things, the other spiritual.

110. Such is the **celestial** man. Sig.

117². In David, where the Lord is treated of, thus the **celestial** man (lxxii.7,10).

121. The nature of **celestial** order . . . may be evident from these 'rivers;' namely, from the Lord, Who is 'the east,' (proceeds) wisdom, through wisdom intelligence, through intelligence reason, thus through reason the scientifics are vivified which belong to the memory; this is the order of life; such are **celestial** men; wherefore, as the elders of Israel represented **celestial** men, they are called 'wise, intelligent, and knowing' (Deut. i.13,15).

123. The **celestial** man acknowledges, because he perceives, that each and everything are from the Lord . . .

139. In ancient times, those were said to dwell 'alone' who were led by the Lord as **celestial** men; because evils, or evil Spirits, no longer infested them. This was represented in the Jewish Church by their dwelling alone after the nations had been driven out. III.

— This posterity of the Most Ancient Church did not want to dwell alone, that is, to be a **celestial** man, or to be led by the Lord as a **celestial** man . . .

141. The **celestial** man acknowledges that the Lord is the life of all, that He gives to think and to act; for he perceives that it is so; nor does he ever desire a proprium, yet although he does not desire a proprium still a proprium is given him by the Lord which is conjoined with all perception of what is good and true, and with all happiness . . . This proprium is the veriest **Celestial** itself . . .

159. The state of the **celestial** man is such that the internal man is distinct from the external, and in fact so that he perceives what things are of the internal and what of the external, and how the external is ruled through the internal by the Lord.

162. All the laws of truth and right flow from **celestial** beginnings, or from the order of life of the **celestial** man, for the whole Heaven is a **celestial** man, from the fact that the Lord alone is a **celestial** man, and is the all in each and all things of Heaven and of the **celestial** man; hence they are called **celestial** . . . 197.

184. Then there appears a kind of shadiness of a **celestial** colour with stars . . .

186. This signifies that the first life (of a resuscitated person) is **celestial** with what is spiritual.

243. In the most ancient **celestial** man, the sensual things of the body were of such a character, that they were compliant to and served their internal man, and beyond this they did not care for them . . .

276. The **Celestial** and **Spiritual** in Heaven corresponds to bread on earth . . .

310. Their first parents, who constituted the Most Ancient Church, were **celestial**, thus **celestial** seeds were inseminated into them; hence their descendants had in them seed from a **celestial** origin; seed from a **celestial** origin is of such a nature that love rules the whole mind, and makes it a one. Ex.

318^e. While he was in this anxiety, he was translated among **celestial** Spirits, who were from the province of the heart . . .

337². The **celestial** man, who is called 'the king's son' (Ps.lxxii.1).

353. 'Fat'=the **Celestial** itself, which also is of the Lord. The **Celestial** is everything which is of love; faith also is **celestial** when it is from love; charity is **celestial**; all the good of charity is **celestial**; all of which were represented by the 'fats' in the sacrifices . . .

—³. As there are **celestial** things of innumerable genera, and of still more innumerable species, they are described generally in Deut.xxxii.14.

418. In the former verse (Gen.iv.20), **celestial** things are treated of, which are of love; in this (ver.21), spiritual things, which are of faith.

— The affection of the heart is **celestial**, the singleness is spiritual.

—². The angelic choirs are of two kinds, **celestial** and **spiritual** . . . The most ancient people referred what is **celestial** to the province of the heart, and what is **spiritual** to that of the lungs.

[A.] 449. On heavenly joy. Gen. art.

459. Spirits, angelic Spirits, and Angels, are all distinguished into the **celestial** and the **spiritual**; the **celestial** are they who, through love, have received faith from the Lord . . . The **spiritual** are they who, through Knowledges of faith, have received charity from the Lord, from which, when received, they act. 1525. 1997. 2069.

511. To know truth from good is **celestial** . . .

530². Remains are like some **celestial** star . . .

549. The heavenly form . . . 1394^o.

— . Hence it is that **heavenly** happiness is ineffable.

590^e. The **Spiritual** of the Lord's mercy is wisdom, the **Celestial** is love.

597. The **celestial** have perception, the **spiritual** conscience; the Most Ancient Church was **celestial**, the Ancient **spiritual**.

598². 'Mercy' is applied to those who are **celestial**, but 'grace' to those who are **spiritual**; for the **celestial** do not acknowledge anything but mercy, and the **spiritual** scarcely anything but grace; the **celestial** do not know what grace is, the **spiritual** scarcely know what mercy is . . .

633. When men become **celestial**, it appears as if the will of good and understanding of truth were in them; but they are of the Lord alone, which they also know, acknowledge, and perceive . . . With every man, and with every Angel, even the most **celestial**, the proprium is nothing but what is false and evil . . .

680. It is plain that what precedes and what follows involves **celestial** and **spiritual** things . . . The Word of the Lord is **celestial** and **spiritual**.

775². The origin of all things is thus circumstanced; each and all things are from the Lord; what is **celestial** is from Him; through what is **celestial** from Him there comes forth what is **spiritual**; through what is **spiritual**, what is **natural**; through what is **natural**, what is **corporeal** and **sensual** . . . 1055. 1096².

776². 'A tree of fruit' (Ps. cxlviii. 9) = the **celestial** man; 'a cedar,' the **spiritual** man . . .

793. There are expressions peculiar to **spiritual** things, and others peculiar to **celestial** things; or what is the same thing, to **intellectual** things and to **voluntary** things. Examp.

805². After these times inward breathing ceased, and with it communication with Heaven, thus **celestial** perception; and outward breathing succeeded; and as communication with Heaven had ceased, the men of the Ancient Church could no longer be **celestial** men, as the most ancients could, but **spiritual**.

847². There are many kinds of temptations; in general there are **celestial**, **spiritual**, and **natural** ones; **celestial** temptations can only exist with those who are in love to the Lord, **spiritual** ones with those who are in charity towards the neighbour . . . Ex.

865². It is entirely different with the **celestial** man,

who has perception from the Lord; into him particulars, and the singulars of particulars, can be insinuated. Examp.

880². The **Natural** is the receptacle which receives . . . the **Spiritual**; and the **Spiritual** is the receptacle which receives . . . the **Celestial**; thus through **celestial** things life from the Lord. Such is the influx. The **Celestial** is all the good of faith; with the **spiritual** man it is the good of charity . . . The **Spiritual** does not live, except from the **Celestial**, which is from the Lord.

933³. **Celestial** and corporeal things can never be together with man, for man's will is utterly destroyed . . . Such is the condition of man, that **celestial** and **spiritual** things in him cannot be together with his corporeal and worldly ones, but they take their turns. Sig. and Ex.

978². With every man there is a **Celestial** and a **Spiritual**, which correspond to the angelic Heaven; a **rational**, which corresponds to the Heaven of angelic Spirits; and an interior **Sensual**, which corresponds to the Heaven of Spirits . . . the **celestial** and **spiritual** things form the internal man . . .

981². The **celestial** do not speak of grace, but mercy; but **spiritual** men do not speak of mercy, but grace; the reason is that the **celestial** acknowledge that the human race is nothing but filth, and in itself, excrementitious and infernal . . .

1001². The **celestial** things which the regenerate **spiritual** man receives from the Lord are **celestial** **spiritual** things.

—⁴. With the **spiritual** man there does not exist what is **celestial**, because charity is implanted in his **intellectual** part, but what is **celestial** **spiritual**.

1005. In the genuine sense, 'blood' = what is **celestial**, and, relatively to the regenerate **spiritual** man, charity, which is his **celestial**.

1043⁴. With the **celestial** man the clouds are not so great, because he has love to the Lord, which is implanted in his **voluntary** part, and therefore he does not receive conscience, as the **spiritual** man does, but the perception of good and thence of truth from the Lord. When man's **Voluntary** is of such a nature that it is able to receive the rays of **celestial** flame, his **Intellectual** is enlightened, and, from love, he knows and perceives all things which are truths of faith . . .

—^e. This is the reason why the **intellectual** part can never be enlightened with the **spiritual** man, as it can with the **celestial** man . . .

1053². In Heaven there is **celestial** light, and there is **spiritual** light; **celestial** light, to speak comparatively, is like the light of the sun; but **spiritual** light is like the light of the moon . . . It is the same with the colours.

1071. What is **celestial** is of the will, what is **spiritual** is of the understanding . . . 1203.

1073. **Spiritual** things, relatively to **celestial** ones, are like the body which clothes the soul, or like the garments which clothe the body . . .

1096². The **Celestial** is love to the Lord and towards the neighbour; where there is no love, the coupling is broken and the Lord is not present, Who only flows in

through what is **celestial**, that is, through love. When the **Celestial** does not exist, neither can the **Spiritual**, because all the **Spiritual** is through the **Celestial**, from the Lord . . .

1097. **Celestial** men are here called 'the priests of Jehovah' (Is. lxi.6); **spiritual** ones, 'the ministers of God.'

1118°. As they were **celestial** men, whatever they thought shone out from their faces and eyes. . . .

1155. 'The sons of Gomer' (Gen. x.3) relate to the class of **spiritual** things, and 'the sons of Javan,' to the class of **celestial** things. . . The class of **spiritual** things is distinguished from the class of **celestial** things by this, that the former have regard to truths of faith, and the latter to goods of faith, which are of charity.

1203. 'Heth' (ver. 15) = exterior **Knowledges of celestial** things. Ex.

— With the Prophets, it is customary for **spiritual** and **celestial** things to be conjoined together, that is, when **spiritual** things are treated of, so also are **celestial** ones; the reason being that the one is from the other; and there is no perfection unless they are conjoined. 1826°, Refs.

1361°. Sheep and lambs represent **celestial** things; pigeons and turtle doves, **spiritual** ones. . . .

1404. 'Abram' . . . specifically, represents the **celestial** man; 'Isaac,' the **spiritual** man; 'Jacob,' the natural man. 1409°.

1414°. With Him alone was there a most perfect correspondence of all things of the body with the Divine . . . hence the union of corporeal things with Divine **celestial** ones, and of sensuous things with Divine **spiritual** ones . . . 1428.

1416. In the supreme sense, the Lord Himself is 'the great nation,' because He is the **Celestial** itself. . . .

1434°. This sensuous truth is not insinuated, except with the **celestial** man; and as the Lord alone was a **celestial** man, these and the like sensuous truths were insinuated into Him in His earliest childhood; thus was He prepared to receive **celestial** things.

1435. Wherefore scientifics are the vessels of **spiritual** things, and affections from the good pleasures of the body are vessels of **celestial** things.

1438. 'They came into the Land of Canaan' (Gen. xii. 5) = that the Lord arrived at the **celestial** things of love. . . . The **celestial** things of love are the essential things themselves; all the rest come therefrom; He was first of all imbued with these, for all things were afterwards thence made fruitful as from their seed; the very seed was the **Celestial** itself, because He was born from Jehovah; hence He alone had this seed in Him. . . .

1440. The Lord's second state, when the **celestial** things of love appeared to Him, Sig. . . In **celestial** things there is the very light of the soul, because in them there is the Divine itself, that is, Jehovah Himself; and as the Lord conjoined the Human essence with the Divine when He arrived at **celestial** things, it could not be otherwise than that Jehovah Himself should appear to Him.

1441. 'Shechem' (Gen. xii.6) = the first appearance of **celestial** things. Ex.

1442. All perception is from **celestial** things. . . Everyone receives perception from the Lord when he comes to **celestial** things. . . They who become **spiritual** men, that is, who receive charity from the Lord, have something analogous to perception, or a dictate of conscience, more or less clear, as they are in the **celestial** things of charity. . . .

1443. The intellectual things of the **celestial** man are compared to a garden of all kinds of trees; the rational things, to a forest of cedars and similar trees; the scientific things to oakgroves. . . .

1447. That those who would have faith in Him should be endowed with **celestial** things, Sig.

1450. The **celestial** things of love are love towards Jehovah, and love towards the neighbour, and, in these, innocence itself. . . These **celestial** things are insinuated into man especially in his state of infancy even to childhood, and in fact, without **Knowledges**, for they flow in from the Lord. . . .

1451. The advancement of the **celestial** things of love, Sig. 'A mountain' = what is **celestial**. . . **Celestial** things are insinuated into man both without **Knowledges**, and with **Knowledges**; **celestial** things without **Knowledges** from infancy to childhood, but **celestial** things with **Knowledges** from childhood afterwards to adult age. . . .

1453. It is one thing to be in **celestial** things, and another to be in the **Knowledges of celestial** things. Ex.

— 2. While a man is being regenerated, he is introduced by means of the **Knowledges of spiritual** and **celestial** things; but when he is regenerated, he has then been introduced, and is in the **celestial** and **spiritual** things of **Knowledges**.

1458°. Into **Knowledges**, as into their vessels, **celestial** things inflow. 1461.

1460. The Lord was born as another man, and instructed as another, but the interiors with Him were **celestial**, which adapted the vessels to receive **Knowledges**. . . .

1464. As the Lord was to be instructed in **celestial** things, before He was instructed in **spiritual** ones, differently from other men. . . .

1469. The reason it is called truth adjoined to **celestial** things, is that all truth was with the Lord before, for the **Celestial** has truth with it. . . These vessels (that is, scientifics) were to be formed by the Lord, or rather opened, by means of instruction in **Knowledges** from the Word, not only that **celestial** things might be insinuated into them, but that they also might become **celestial**, and thus Divine. . . .

1470. **Celestial** happiness and delight are of good, **spiritual** happiness and delight are of truth.

1472. When they see **celestial** **Knowledges**. . . .

1474. That they would not care for **celestial** things, but for mere **Knowledges**, Sig.

1475. Knowledge is of such a character, that it desires nothing more than to introduce itself into **celestial** things and investigate them, but this is contrary to order, for thus it does violence to **celestial** things. The real order is for the **Celestial** through the **Spiritual**, to

introduce itself into the Rational, and thus into the Scientific, and adapt it to itself.

[A.] 1476. That thus the **Celestial** might not have violence done to it, Sig. . . The order is for the **Celestial** to inflow into the Spiritual, the Spiritual into the Rational, and this into the Scientific. When this order exists, the Spiritual is adapted by the **Celestial**, the Rational by the Spiritual, and the Scientific by this . . . When this order exists, the **Celestial** cannot have violence done to it; otherwise it has.

1477. That thus the **Celestial** may be saved, Sig. 'Soul' = the **Celestial**, for this is the very soul, because it is the very life . . . **Celestial** or Divine things were not so adjoined to the Lord as to act as one essence, before He had undergone temptations.

1480². **Celestial** food is all the good of love and of charity from the Lord . . .

1489. For the sake of truth to be adjoined to the **Celestial**, Sig.

1493. That He ought to have no other truth than that which might be conjoined with the **Celestial**, Sig.

1495. When the Lord imbibed scientifics as a child, He at first knew no otherwise than that the scientifics were solely on account of the intellectual man, or that He might know truths by their means, but it was afterwards discovered that they were for the sake of arriving at **celestial** things. This took place lest **celestial** things should have violence done to them . . . When a man is being instructed, the order of progression is from scientifics to rational truths, then to intellectual truths, and at last to **celestial** truths, which are here signified by 'a wife.' If we proceed from scientifics and rational truths to **celestial** truths without intellectual truths as media, the **Celestial** has violence done to it, because there is no connexion of rational truths, which are from scientifics, with **celestial** truths, except by means of intellectual truths, which are the media. . . The order is for the **Celestial** to inflow into the Spiritual and adapt it to itself, for the Spiritual thus to inflow into the Rational and adapt it to itself, for the Rational thus to inflow into the Scientific and adapt it to itself. And there is really such an order when a man is being instructed in his earliest childhood, but it appears otherwise, namely, that he advances from scientifics to rational things, from these to spiritual, and thus at last to **celestial** things. The reason it so appears, is that the way may be opened for **celestial** things, which are inmost. All instruction is merely the opening of a way, and as the way is opened . . . so do they inflow, in order; from **celestial** spiritual things, rational things; into these, **celestial** spiritual things; and into these, **celestial** things. 1496^e.

1496. Regarded in itself, the truth which is learned from childhood is nothing but a fit vessel into which the **Celestial** can insinuate itself. Truth has no life from itself, but it has life from the **Celestial** which flows in. The **Celestial** is love and charity, and all truth is thence derived.

1499. When **celestial** things are conjoined with intellectual truths, and these become **celestial**, all unprofitable things are dissipated of themselves. The **Celestial** has this [power] in it.

1500. Unprofitable things leave **celestial** ones, as vain things leave wisdom.

1502^e. Besides the deep arcana concerning the Lord, these things involve arcana concerning the instruction and regeneration of man, in order to his becoming **celestial** . . .

1525^e. The **celestial** are they who are in the love of good, the spiritual are they who are in the love of truth.

1529. In proportion to the **Celestial** and Spiritual with the Angels they have light, and according to the quality of the **Celestial** and Spiritual is that of the light; thus the very **Celestial** and Spiritual of the Lord manifests itself through light before their outward sight.

1530^e. As the **Celestial** and Spiritual of the Lord appears before the sight of the Angels as a Sun and Moon, 'the sun,' in the Word, = what is **celestial**; and 'the moon,' what is spiritual.

1542. There are two things with man which prevent his becoming **celestial**; one pertaining to the intellectual, the other to the voluntary part; the former is the unprofitable scientifics which he draws in during childhood and youth, the latter is the pleasures and cupidities which he favours. These are what hinder his arriving at **celestial** things. These are first to be dispersed, and then first can he be admitted into the light of **celestial** things, and at last into **celestial** light.

1545. Man has his being from the things he has in him, but the Lord (had His) from **celestial** things, for He alone was **celestial** so as to be the **Celestial** itself; wherefore by 'Abram,' and still more by 'Abraham,' are signified **celestial** things.

1547. In proportion as a man indulges in the pleasures which originate in cupidities, he is withdrawn from the **celestial** things which are of love and charity, for there is in them love from self and from the world, with which **celestial** love cannot agree. But there are other pleasures which entirely agree with **celestial** things, and which in outward appearance are similar to the former. But the pleasures which originate in cupidities are to be curbed and wiped off, because they close up the approach for **celestial** things. Sig.

1548. 'Towards the south' (Gen. xiii. 1) = into **celestial** light. . . There are two states from which there is **celestial** light; the first is that into which man is introduced from infancy; for it is known that little children are in innocence and the goods of love, which are **celestial** things . . . The other state is that he is introduced into spiritual and **celestial** things by means of Knowledges, which ought to be implanted in the **celestial** things conferred from infancy. With the Lord, these were implanted in His first **celestial** things; and hence He had the light which is here called 'the south.'

1554. From His earliest infancy, according to all Divine order, the Lord advanced towards **celestial** things, and into **celestial** things. Sig.

1555². The will in man is formed by the Lord from infancy to childhood, which is effected by the insinuation of innocence, and of charity towards parents, nurses, little children of a similar age, and by many things of which man is ignorant, all of which are **celestial** things. Unless these **celestial** things were first insinuated into

man while he is an infant and a child, he could never become man. Thus is formed the first plane.

—³. While he is being regenerated, truths and goods are implanted by the Lord by means of Knowledges in his celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make one with the celestial things.

1556. [The Lord's advance] to the celestial things which He had before He was imbued with knowledges and Knowledges, Sig.

1557. 'Between Bethel and Ai' (Gen. xiii. 3) = the celestial things of Knowledges and the worldly ones.

—³. The holiness of ignorance . . . especially consists in his making little of scientific and intellectual things relatively to celestial things, or those which are of the understanding relatively to those which are of life . . . The Lord now first arrived at that celestial state, such as He had when a child, in which state worldly things also are present; thence He advanced into a state still more celestial, and at last into the celestial state of infancy, in which He fully conjoined the Human essence with the Divine.

1561. When what is true and good is conjoined by means of Knowledges with the former Celestial, its activity is thus described; worship itself is nothing but a certain activity coming forth from the Celestial which is within; the Celestial itself can never exist without an active, and worship is the first active . . .

1568². With all things that stream out from the love of self and from the love of the world . . . celestial things, which are of love to the Lord and of love towards the neighbour, cannot agree, for these regard the Lord as an end . . .

1572. By celestial things, which are 'the shepherds of Abraham's cattle,' are meant celestial things in worship, which are of the internal man; and by 'the shepherds of Lot's cattle' are meant the sensuous things which are in worship, which are of the external man; and which do not agree with the celestial things of the worship of the internal man.

1577. There are two things in the internal man, namely, the Celestial and the Spiritual, which two constitute one when the Spiritual is from the Celestial . . .

—³. The internal man is said to be united to the external, when the Celestial Spiritual of the internal man inflows into the Natural of the external, and causes them to act as one; hence the Natural also becomes celestial and spiritual, but a lower Celestial and Spiritual; or what is the same thing, the external man also becomes celestial and spiritual, but an exterior Celestial and Spiritual . . .

—⁵. As in the internal man there are two things, namely, the Celestial and the Spiritual, which constitute a one, so also it is in the external man; his Celestial is called natural good, and his Spiritual, natural truth . . .

1613. 'According to its length and according to its breadth' = what is celestial and spiritual, or, what is the same, good and truth.

1616². Conjunction with celestial things gives perception, for in the celestial things which are of love to Jehovah there is the very life of the internal man; or,

what is the same thing, in the celestial things which are of love, that is, in celestial love, Jehovah is present . . .

—³. Into the Lord's Knowledges, as into receptacles, celestial things were continually being insinuated, so that the Knowledges were constantly made vessels recipient of celestial things; and they themselves were also made celestial. Thus did He continually advance towards the celestial things of infancy. For celestial things, which are of love, are insinuated from earliest infancy even to childhood, and even to adolescence, as the man, then and afterwards, is being imbued with knowledges and Knowledges. If the man is of such a character that he can be regenerated, these knowledges and Knowledges are infilled with celestial things, which are of love and charity, and so are implanted in the celestial things with which he had been endowed from infancy to childhood, and thus is the external conjoined with the internal man. They are first implanted in the celestial things with which he was endowed during adolescence, then in those with which he was endowed during childhood, and at last in those with which he was endowed during infancy . . . This implantation is effected by the Lord alone, wherefore nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, of His own power, conjoined His external man with the internal, and infilled the Knowledges with celestial things, and implanted them in celestial things, and this according to Divine order; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, and at last in the celestial things of His infancy.

—⁵. As the Lord implanted Knowledges in celestial things, so He had perception. Sig.

1624. All the visible colours in the other life represent what is celestial and spiritual. Ex.

1639^e. The Word . . . is heavenly, not earthly.

1702². The Celestial is distinct from the Natural, and still more from the Corporeal, and unless there is a medium through which there is communication, the Celestial can never operate into the Natural, and still less into the Corporeal . . .

1707². The influx from the internal into the interior or middle man, and so into the exterior man, is twofold; being either through celestial things, or through spiritual things; or, what is the same thing, being either through goods, or through truths; through celestial things, or goods, it flows in only with regenerate men, who are endowed either with perception, or with conscience; thus it flows in through either perception or conscience; wherefore influx through celestial things has no existence except with those who are in love to the Lord and in charity towards the neighbour; but through spiritual things, or truths, the Lord flows in with every man . . . When a man is of such a character as to pervert goods and truths, and when he cares nothing for celestial and spiritual things, there is no influx of celestial things, or of goods, but the way for celestial things and goods is closed; but still there is an influx of spiritual things, or of truths . . . 1725.

1725. 'Melchizedek' = the celestial things of the interior man with the Lord.

[A.] 1727. 'Brought forth bread'=celestial things, and the refreshment thence . . . In the Ancient Church, bread was representative of all celestial things . . .

1732^e. When there is a communication of celestial things, the interior man is called 'Melchizedek;' but when there is a communication of spiritual things, it is called 'Abram the Hebrew.' 1741^e.

1759. The speech of celestial Spirits cannot easily inflow into articulate sounds or words with man, for it cannot be applied to any word in which there is any harshness of sound, or in which there is a doubling of the harder consonants, or in which there is any idea from what is scientific; wherefore they rarely inflow into speech otherwise than through affections . . .

1772^e. From an earthly paradise to see a heavenly paradise.

1774^e. Heavenly ornaments . . .

1775. (Necessity of there being) heavenly truths for the instruction of man, because he is born for heavenly things, and after death ought to come among the celestials.

1783^e. He who is in heavenly wisdom . . .

1807². The heavenly things thus represented . . .

1823². Celestial things are signified by animals, and spiritual things by birds.

1824. 'A cow-calf' (Gen.xv.9)=those things which are representative of exterior celestial things; 'a she-goat,' those which are representative of interior celestial things; and 'a ram,' those things which are representative of celestial spiritual things . . . Exterior celestial things are those of the external man, interior celestial things are those of the internal man, celestial spiritual things are those which are thence derived. The Celestial itself is love to the Lord and love towards the neighbour; this Celestial flows in from the Lord, and in fact through the internal man into the external; in the interior man it is called the interior Celestial; in the exterior, the exterior Celestial. The exterior Celestial is every affection of good, nay, it is also every pleasure which is from an affection of good; in proportion as the good of love and of charity is in the affection of good and the pleasure thence derived, it is celestial, and it is happy. But the Celestial Spiritual is every affection of truth in which is affection of good . . .

1831. Parallelism and correspondence as to celestial things, (but not so as to spiritual things). Sig. 1832. (See below, 3514.)

1866. 'To the river of Egypt'=the extension of spiritual things; 'to the river Euphrates'=the extension of celestial things.

1879². I was then introduced into a certain celestial state. Des.

1880. The light of Heaven, or heavenly light . . .

1894. The very being from which man is, is Divine, consequently is celestial and spiritual; without the Divine Celestial and Spiritual there is nothing human with man . . . The Celestial which makes man is that he loves the Lord, and that he loves the neighbour . . .

1898. There is somewhat similar with the celestial

man, who receives perception; there is a certain truth adjoined to good which dictates; and afterwards there is good from which or by means of which truth is perceived.

1909^e. If he has for an end the good of the neighbour, the common good, the Lord's Kingdom, especially the Lord Himself, he may know that he is heavenly.

1911⁵. A celestial man has perception from the Lord of what is good and true.

1928. (Truths) first receive life when the form is alike on both sides, or when the little heaven of man is a corresponding image of the grand Heaven; before this, no one can be called a heavenly man.

1937⁶. The Lord wills to communicate to everyone what is His, thus what is celestial, so that it should appear as his . . .

1997². The affection of good can only be predicated of the celestial man, but the affection of truth of the spiritual man . . .

2023^e. They who have love to the Lord are celestial men, but they who have love towards the neighbour, or charity, are spiritual. 2048². 2088².

2027. By self-love . . . they destroy that which is celestial, namely, mutual love . . .

2034⁶. After all the Celestial with man had perished, that is, all love to God . . .

2054^e. The celestial are like the heart, the spiritual are like the lungs.

2069⁵. Divine good can flow in only with the celestial man, because it inflows into his voluntary part . . . But Divine truth inflows with the spiritual man, because solely into his intellectual part, which in him is separated from his voluntary part. Or, what is the same thing, celestial good inflows with the celestial man, and spiritual good with the spiritual man . . .

2078. There are two kinds of men within the Church, namely, the spiritual and the celestial; the spiritual become rational from truth, the celestial from good.

2085. By 'seed' are here signified those who have the faith of love, that is, love to the Lord, thus the celestial, or those who are of the Celestial Church, for the seed of Isaac are treated of.

2088^e. The celestial are they who are in the affection of good from good, but the spiritual are they who are in the affection of good from truth. In the beginning all were celestial, because in love to the Lord; hence they received perception, by which they perceived what is good, not from truth, but from the affection of good . . .

2094². The celestial (in Heaven) regard (the things in the internal sense of the Word) from good, that the case is so; but the spiritual (regard them) from truth . . .

2114. 'Those born in the house' (Gen.xvii,27)=the celestial; 'those bought with silver,' the spiritual. . . All who constitute the Church are either celestial or spiritual.

2135⁴. 'Judah'=the celestial; 'Israel,' the spiritual, in Heaven and earth.

2137. That His Human would approach nearer to the Divine by putting on the celestial, treated of.

2144². When man was no longer in celestial ideas,

but only in worldly and corporeal ones, perception with him began to perish . . .

2157. They who perceive the Word in the internal sense as to affection . . . form for themselves **celestial** ideas, which can scarcely be called ideas, but so many lights of affections and perceptions . . .

2162. **Celestial** and spiritual things are represented by the head . . . By the breast, rational things . . . By the feet, natural things . . . Sig.

—¹⁴. 'Oil' = what is **celestial**.

2165. See **BREAD** at this ref.

—³. See **BURNT-OFFERING** at these refs. 8680.

2173. There is a Divine marriage between **celestial** things and spiritual things; or, what is the same, between those things which are of love and those which are of faith; or, what is still the same, between the things of the will and of the understanding . . .

2176. The **celestial** of His love in that state, Sig.

—^e. When man reads the Word, the Angels have therefrom **celestial** ideas . . .

2180^c. Animals of the herd = **celestial** natural things; those of the flock, **celestial** rational things.

2183³. Then the Angels approach nearer, and insinuate into him charity, which is the **celestial** that comes through the Angels from the Lord.

2184. See **BUTTER** at these refs. 5620^c.

2187². The Nazarite represented the **celestial** man, and the **celestial** man is of such a character that he is unwilling even to mention spiritual things . . .

—³. 'The tree of life' (Rev. ii. 7) = the **Celestial** itself; and, in the supreme sense, the Lord Himself, because from Him is everything **celestial**, that is, all love and charity.

—⁴. 'To recline with Abraham, Isaac, and Jacob' (Matt. viii. 11) = that they shall enjoy the **celestial** goods which are signified by 'Abraham, Isaac, and Jacob;' namely, the inmost **celestial** things of love, which are 'Abraham;' the lower ones, which are intermediate, as are those of the Rational, which are 'Isaac;' and the still lower ones, which are **celestial** natural, such as there are in the first Heaven, and which are meant by 'Jacob.'

2189². The life of charity, which is the **celestial** life itself . . .

2228². **Heavenly** consociations are according to lives . . . In general, life is twofold, one infernal, the other **heavenly**. Ex.

2231⁴. Love and charity are a **celestial** flame, and faith is the spiritual light thence derived . . . In the other life, the **Celestial** of the Lord manifests itself before the Angels by a flaming beam as of the sun, and the Spiritual of the Lord by the light thence derived . . .

2243³. The Most Ancient Church, which was called 'man,' was the most **celestial** of all . . . The Ancient Church . . . was less **celestial** . . .

2253. The Lord, when He was in the world, had no other life than the life of love towards the universal human race . . . This life is the veriest **Celestial** itself, by which He united Himself to the Divine, and the Divine to Himself . . .

2273². The temptations in which man conquers are attended with this, that he believes rather that he is infernal, than that he is **celestial** . . .

2275. There are two things in the internal sense of the Word, namely, the Spiritual and the **Celestial**; the Spiritual consists in comprehending things abstractedly from the letter . . . the **Celestial** consists in perceiving solely the affection of the things contained in the internal sense; in the former are the Spiritual Angels; in the latter are the **Celestial** Angels. They who are in the latter, or in affection, perceive at once what the letter involves, when it is read by man, from the affection alone, and thence form for themselves **celestial** ideas, and this with innumerable variety . . .

2301. In general, little children (in the other life) are of either a **celestial** or a spiritual genius; they who are of a **celestial** genius are well distinguished from those who are of a spiritual genius; the former think, speak, and act with softness, so that hardly anything else appears except a somewhat flowing from love to the Lord and other little children; but the latter do not think, speak, and act so softly . . . H. 339.

2333². (The ascent of the Word to the Angels) from the correspondence of spiritual with worldly things, and of **celestial** with corporeal things, which correspondence is most constant . . .

2454³. The reason it is said in Luke, 'Let him not return to behind him' (xvii. 31), is that the **celestial** do not want even to mention anything which is of a doctrinal nature; which is the reason it is not mentioned, but it is merely said, 'to behind him.'

2479^e. In proportion as the mind can be withdrawn from sensuous and bodily things, it is elevated to spiritual and **celestial** things.

2503. As with the Lord all truth was from a **celestial** origin . . .

2504^e. The spiritual things of faith are all truths which are from good, that is, from a **celestial** origin; whatever is derived from the **celestial** is the Spiritual of faith.

2507. That is called **celestial** which is of good, that is, which is of love to the Lord and of charity towards the neighbour; and that is called spiritual which is of truth, that is, which is of faith thence derived.

2515. There are thoughts from perception, from conscience, and from no conscience; thoughts from perception exist only with the **celestial**, that is, with those who are in love to the Lord.

2528. When **celestial** things are being treated of, that is, love and charity, 'Jehovah' is mentioned . . . 2921.

2541. In a man who is a Kingdom of the Lord, there are **celestial** things, spiritual things, rational things, scientific things, and sensuous things; these are in subordination among each other; **celestial** and spiritual things hold the first place, and are of the Lord . . .

2552. A **celestial** man can only think from perception, and a spiritual man only from conscience . . .

2576². (The three veils) represented the exterior **celestial** and spiritual things in the three Heavens.

[A.] 265⁸. In the Original Language, the former expression involves possession, but the latter, derivation thence, just as is the case with the **Celestial** in relation to the **Spiritual**, or with good in relation to truth.

266¹. The Lord did not come into the world in order to save the **celestial**, but the **spiritual** . . .

—³. As the Lord's Divine Rational is represented by Isaac, the **celestial** are signified, who are called 'heirs;' and as the Lord's merely human Rational is represented by Ishmael, the **spiritual** are also signified, who are called 'sons.'

266⁶. 'Seed,' when predicated of Isaac = the **Celestial** Rational, or, what is the same, those who are **celestial** . . .

266⁹. The **celestial** are they of whom the Lord thus speaks, 'He calls his own sheep by name, and leadeth them out, and when he hath led forth his own sheep, he goeth before them, and the sheep follow him, because they know his voice.' But the **spiritual** are they of whom He says, 'And other sheep I have, who are not of this fold, them also I must bring, and they will hear My voice, and there shall be one fold, and one shepherd' (John x. 3, 4, 16).

267¹. The state of (the **spiritual**) after reformation, relatively to the **celestial**, is obscure. Sig.

270². 'Water' = the **Spiritual** of faith; and 'the spirit' = the **Celestial** of it.

270⁸. By relatively obscure, is meant the state of the **Spiritual Church** relatively to the state of the **Celestial Church**, or the state of the **spiritual** relatively to the state of the **celestial**; the **celestial** are in the affection of good, the **spiritual** in the affection of truth; the **celestial** have perception, but the **spiritual** a dictate of conscience; to the **celestial** the Lord appears as a Sun, but to the **spiritual** as a Moon; with the former a light as it were visual and also perceptive of good and truth from the Lord is as the light of day from the sun, but with the latter the light from the Lord is as the light of night from the moon; thus with these it is relatively obscure. The reason is that the **celestial** are in love to the Lord, thus in the Lord's very life, but the **spiritual** are in charity towards the neighbour and in faith, thus are indeed in the Lord's life, but more obscurely. Hence it is that the **celestial** never reason about faith and its truths, but being in the perception of truth, from good, they say that it is so; but the **spiritual** speak and reason about the truths of faith, because they are in the conscience of good, from truth. A further reason is that with the **celestial** the good of love is implanted in their voluntary part, where is man's principal life; but with the **spiritual** in their intellectual part, where is man's secondary life. This is the reason why (the state) is relatively obscure with the **spiritual**. This relative obscurity is here called 'the wilderness' (Gen. xxi. 20). 284⁹.

271⁵. With the **celestial**, good itself is implanted in their voluntary part, and the light comes thence into their intellectual part; but with the **spiritual**, the whole Voluntary is destroyed, so that they have nothing of good thence, and therefore good is implanted by the Lord in their intellectual part . . . Hence it is that with the **spiritual** there is not love to the Lord, as with the

celestial, thus neither the humiliation which is essential in all worship . . . Neither with the **spiritual** is there love towards the neighbour, as with the **celestial**, for the love of self and of the world continually flows in from their voluntary part, and obscures the good of that love . . . The **celestial** love the neighbour more than themselves, and never think of a recompense, nor in any way set themselves before others.

—⁴. Hence the **spiritual** man can acknowledge hardly any pure truth, such as the **celestial** acknowledge.

—⁶. The **spiritual** man . . . discusses whether it be so, unless confirmed by much experience; which the **celestial** never do, for they know and perceive that it is so; whence it is said by the Lord, in Matthew, 'Let your conversation be, Yea, yea, Nay, nay, that which is beyond this is from evil' (v. 37); for the **celestial** are in the truth itself about which the **spiritual** dispute whether it is so; and hence the **celestial**, being in the truth itself, are able to see indefinite things therefrom, which are of that truth; thus from light they can see as it were the whole of Heaven; but the **spiritual**, because they dispute whether it is so, and so long as they do so, cannot come to the first boundary of the light of the **celestial**, still less can they see anything from their light. 271⁸.

271⁸. It is **celestial** to think and act from the affection of good, or from good.

272². **Celestial** things, which are of love and charity, were represented by those things which are high and lofty, as mountains and hills; and the **spiritual** things thence derived, by fruitful and leafy things, as gardens and groves.

282⁶. 'The fear of God' . . . = worship from the good of love, when predicated of the **celestial** regenerate.

283⁰. The **celestial** man is of such a character, that he is in **celestial** love, that is, in love to the Lord, and thence in **celestial** truth; therefore (the Nazarite) was to sacrifice a he-lamb and a she-lamb, by which is signified what is **celestial**; and also a ram, by which is signified what is **spiritual**.

284². They who have conscience do not swear; still less they who have perception of good and truth, that is, **celestial** men; the latter do not even confirm a thing by reasons to themselves and among each other, but only say that it is so, or that it is not so . . .

293⁰. Man, from the beginning, was so created, that the will and understanding in him should make one; so that he should not think anything but what he willed, nor will anything but what he thought; such is the state with the **celestial**, and was so in the **Celestial Church**, called 'man,' or 'Adam.'

297¹. The **Celestial**, or good, which is of love to the Lord and of charity towards the neighbour, is compared to ground, also to a field . . . because the **Celestial**, or good, is what receives the truths of faith, which are compared to seeds.

297³. The Land of Canaan represented the Lord's Kingdom; 'Zion,' the **Celestial** of it; and 'Jerusalem,' the **Spiritual** of it . . . The places round about, even to the boundaries, represented **celestial** and **spiritual** things flowing forth and derived thence in order; where the

furthest boundaries were, the representatives of **celestial** and **spiritual** things ceased . . .

—². In respect to **celestial** flame and **spiritual** light, the case is this ; the **celestial** things which are of innocence and love, and the **spiritual** things which are of charity and faith, are in a like proportion to that of the heat and light which they have . . . The case is the same in every **heavenly** Society . . .

2991^o. Natural things represent those things which are of the **spiritual** things to which they correspond ; nay, even **spiritual** things represent those things which are of the **celestial** things from which they are.

2993. The causes of all natural things are from **spiritual** things, and the beginnings of causes are from **celestial** things ; or, what is the same, all things in the natural world derive their cause from the truth which is **spiritual**, and their beginning, from the good which is **celestial**.

3021^o. 'The head of gold'=the first state of the Church, which was **celestial**, because one of love to the Lord . . .

3084. The Natural with man is exterior relatively to his **Spiritual**, and this again is exterior relatively to the **Celestial** ; or, what is the same, the **Scientific**, which is of the natural man, is exterior relatively to truth, and truth is exterior relatively to good . . .

3089. 'To drink' . . . is predicated of what is **spiritual** ; as 'to eat' is of what is **celestial**.

3122. The **celestial** never thought about those things which are of faith, or of truth, but of those things which are of love, or of good . . . The **celestial** men also, while they were being reformed and regenerated, through charity towards the neighbour were introduced into love to the Lord.

3166^o. See Good at this ref.

3235. The Lord appears as a Sun to the **celestial**, because they are in **celestial** love, that is, in love to the Lord . . .

—³. In general, the Lord's Kingdom is **Celestial**, and it is **Spiritual** ; that is, it consists of the **celestial** and of the **spiritual** ; and as the Lord's Divine appears to the **celestial** as **celestial**, and to the **spiritual** as **spiritual**, hence it is that it is said that Abraham and Sarah represented the Lord as to the Divine **Celestial**, and Abraham and Keturah, as to the Divine **Spiritual**. (Refs. to passages on the subject of the difference between the **celestial** and the **spiritual**.)

3240. The **Celestial** Church differs from the **Spiritual** Church thus ; they who are of the **Celestial** Church, and are called the **celestial**, are in love, namely, in the good and truth thereof ; but they who are of the **Spiritual** Church, and are called the **spiritual**, are in faith, namely, in the good and truth thereof ; the good with the **celestial** is of love to the Lord, and the truth with them is of love towards the neighbour ; but the good with the **spiritual** is of charity towards the neighbour, and the truth with them is of faith, so far as this is doctrine concerning charity. Hence it is evident, that the Lord's **Spiritual** Kingdom, like His **Celestial** Kingdom, possesses good and truth, but with much difference.

—³. 'Sheba'=those who are in the Knowledge of **celestial** things, thus who are in the good of faith. . . 'Arabia'=those who are in **celestial** things, that is, who are in the goods of faith. . . **Celestial** things, that is, the goods of faith, or, what is the same, the works of charity . . .

3241^o. Concerning the Lord's Divine, Human, and Holy proceeding, the **celestial** perceive that they are not three, but one ; but the **spiritual** remain in the idea of three, but will and think that they are one.

3246^o. The **celestial**, being from the very marriage of good and truth, have good and thence truth, wherefore they never make a search for truth, but from good perceive it, nor does their conversation concerning truth go beyond this, that it is so . . .

—³. In order that both the **celestial** and the **spiritual** might be represented in marriages, it was allowed them to have a concubine besides a wife. Ex.

3247. A distinction and a separation of the **spiritual** from the **celestial**, Sig.

3301^o. The state of the **celestial** man is that he is in good, and, from good, knows all truths, and never thinks and speaks from truths concerning good, still less from scientifics concerning good. Moreover, **celestial** men are such, that before they put off that state, they are in so strong a Natural as to truth, that they can combat with the Hells ; for truth is what combats, never good . . .

3304^o. The Natural, or the natural man, when it is regenerated, has its own conception as to good and truth from the Rational, or through the Rational from the **Spiritual**, through this from the **celestial**, and through this from the Divine ; thus succeeds the influx . . .

3374. By the **Spiritual**, in the genuine sense, is meant the light itself of truth which is from the Lord, as by the **Celestial** is meant all the flame of good from the Lord.

3375. 'Covenant' is predicated of what is **celestial**, or of good ; but 'oath,' of what is **spiritual**, or of truths.

3394^o. With the **celestial**, however, the case is this ; they perceive Divine good and truth in the Rational, that is, in rational things, which, being enlightened by the Lord's Divine, are appearances of truth, even in what is natural, that is, in scientific and sensuous things ; and as the **celestial** are in such a state, they can acknowledge that all good and truth flow in from the Lord, and also that there is a Perceptive of good and truth which is communicated and appropriated to them by the Lord, and causes their delight, blessedness, and happiness . . .

3399^o. They who are of the **Spiritual** Church cannot adulterate good to the extent of profaning it, because they cannot receive good even to the perception of it, as the **celestial** can . . .

3441. The Lord, by Whom the **spiritual** man understands the Human ; but the **celestial**, the Divine itself . . .

3483. For from the Divine are the **celestial** things which are of good ; from **celestial** things the **spiritual** things which are of truth ; from the latter and the former natural things.

[A]. 3502². The **celestial** man (is regenerated) through Knowledges of good first ; but the spiritual man, through Knowledges of truth first.

3514^e. Parallelism between the Lord and man exists as to the **celestial** things which are of good ; not according to the spiritual things which are of truth.

3579². 'The vine shall give her fruit' (Zech. viii. 12) = that the Spiritual of the Church, or the truth of faith, will give good ; 'the earth shall give her increase' = that the **Celestial** of the Church, or the good of charity, will give truth.

—³. 'The dew of nativity' (Ps. cx. 3) = the **Celestial** of love. —⁵.

3741. The Divine things of the Lord, received with the Angels, are what are called **celestial** and spiritual things . . .

3880⁴. 'Confession' relates to the **Celestial** of love . . . 'the voice of singing,' etc., to what is spiritual . . . Ill.

3886. See **BEAT** at these refs. D. 4136.

3890. The Societies which belong to the province of the heart are **celestial** Societies, and are in the middle, or in inmost things ; but those which belong to the province of the lungs are spiritual, and are round about, or in exterior things. The influx from the Lord is through the **celestial** into the spiritual . . .

3921³. In these verses, the regeneration of the spiritual man is treated of, but in the preceding, the regeneration of the **celestial** man . . . for by 'Judah' is represented the **celestial** man ; but by 'Joseph,' the spiritual man.

—^e. The advance is from the spiritual man to the **celestial**. Sig.

3941². See **FAT** at these refs. 5200.

3952². In the internal man, there is no **heavenly** marriage between the good and truth there, but between the good of the spiritual man and the truth of the **celestial** man, for the **celestial** man is relatively in a higher degree. Nor is there a **heavenly** marriage between the good and truth (in the **celestial** man), but between the good of the **celestial** man, and the truth Divine which proceeds from the Lord.

3969¹⁰. The **celestial** constitute the third Heaven, which is the inmost ; but the spiritual, the second Heaven, which is interior ; and they are there as one, because one flows into the other, namely, the **Celestial** into the Spiritual ; the Spiritual Kingdom is as a plane for the **Celestial** . . . For the Divine **Celestial** in the third Heaven is love to the Lord, and the **Celestial** Spiritual there is charity, which is the Principal in the second Heaven . . .

—¹⁴. There are words in the Word which express spiritual things, and words which express **celestial** things . . .

3994⁷. As innocence is the **Celestial** itself . . .

4041. The **heavenly** form, Des.

4052^e. They who, in Heaven, are at the Lord's right, are they who are in good from the will ; but they who are at the Lord's left, are they who are in good from the understanding ; the former are they who are called the **celestial**, the latter are they who are called the spiritual.

4060². 'The sun' = the **Celestial** of love, that is, love to the Lord . . . The reason is that in the other life the Lord appears as a Sun to those in Heaven who are in love to Him, and who are called the **celestial**.

4099². In proportion as man is initiated into **heavenly** things by the Angels, the Spirits who are in worldly things are removed, and unless they are removed truths are dissipated. For worldly and **heavenly** things agree with man when **heavenly** things have dominion over worldly ones ; but they disagree when worldly things have dominion over **heavenly** ones ; when they agree, truths are multiplied in the Natural of man ; but when they disagree, they are diminished, nay, are consumed, because worldly things darken **heavenly** things, and thus place them in doubt ; but when **heavenly** things have the dominion, they enlighten worldly ones, and place them in clearness, and take away doubts ; they have the dominion when they are loved the most.

4117. 'A mountain' = the **Celestial** of love, that is, good.

4137⁴. All things in the Lord's Kingdom relate either to good, or to truth . . . those things which relate to good, or which are of love, are called **celestial** things ; and those which relate to truth, or which are of the faith of charity, are called spiritual things . . .

4138². Some musical instruments relate to the class of **celestial** things, some to the class of spiritual things . . . Stringed instruments signify spiritual things, and wind instruments **celestial** things. Refs.

4169. Perception of good has no existence with any except the **celestial**.

4180⁵. As before the Lord came into the world . . . Heaven consisted as to the greatest part of the **celestial** . . .

4279². The Word . . . in the third Heaven is **celestial** . . .

4283^e. When the conjunction of the internal with the external man takes place, it is dawn to him, for he then enters a spiritual or a **celestial** state . . .

4286. 'Israel' = the **celestial** spiritual man which is in the Natural, thus the Natural ; the **celestial** man himself which is rational is 'Joseph.' Ex.

—³. In a universal sense, all the good which is of love and charity is called the **Celestial**, and all the truth which is of faith and intelligence is called the **Spiritual**.

4327². Those who constitute the general involuntary sense, in ancient times were the most **celestial** of all, but now are the most wicked of all . . .

4402². The spiritual man is not an interior rational man, but an interior natural man ; the interior rational man is he who is called **celestial**.

—³. The Divine light from the Lord . . . with the spiritual man, falls into those things which are of faith with him and which he believes to be truths ; but with the **celestial** man, into the good of love.

4459⁶. He who is spiritual in an interior degree regards intelligence and wisdom as a mediate end, that he may serve as a useful member in the Lord's kingdom ; and he who is a **celestial** man, that he may serve the Lord. To this latter, corporeal food is a means for the enjoy-

ment of spiritual food, and spiritual food is a means for the enjoyment of celestial food.

4515. 'Simeon and Levi' (Gen. xxxiv. 30) = a representative of spiritual and of celestial things . . . Those things which are of faith are called spiritual things, and those which are of love celestial things.

4570³. Both the Rational and the Natural are called celestial and spiritual, celestial when they receive good, and spiritual when they receive truth from the Lord; for the good which flows in from the Lord into Heaven is called the Celestial, and the truth is called the Spiritual.

4585³. Such people say . . . what are the Spiritual and the Celestial? Is not this a new distinction? We have heard of the Spiritual, but we have not heard that the Celestial is different from it . . .

—⁴. Nevertheless, as the things contained in the internal sense of the Word . . . cannot be explained without adequate terms, and there are no more adequate terms to express exterior things than natural; interior things than rational; those which are of truth than spiritual; and those which are of good than celestial; it is necessary to make use of these words.

—⁵. The spiritual man is from the Natural, but the celestial is from the Rational.

—⁶. In order that anyone from being spiritual may become celestial, he must advance through this intermediate . . .

—⁷. The Spiritual of the Celestial is the intermediate referred to; it is called spiritual from the spiritual man, who, regarded in himself, is interior natural, and [celestial] from the celestial man, who, regarded in himself, is rational . . .

4592³. All men whatsoever are born natural, with power to become either celestial or spiritual; the Lord alone was born spiritual celestial . . . 4594².

4696^e. The Divine good which is from the Lord is what is called the Celestial, and the Divine truth which is from Him is what is called the Spiritual . . .

4715². They who are celestial men, and thus truly rational, perceive interior things; and of them it is said that they are taught from the Lord's Divine Rational. Sig.

4788³. The men of the Church are distinguished into two kinds; namely, into those who are in good, and those who are in truth; those who are in good are called the celestial, but those who are in truth, the spiritual; between the latter and the former there is much difference; they who are in good are in the affection of doing what is good for the sake of good, and this without receiving any reward, their reward is that they are allowed to do what is good, for thence they perceive joy; but they who are in truth are not in the affection of doing what is good for the sake of good, but because it has been so commanded, and for the most part think of reward; this is the source of their joy, and so also is glorying . . .

4823³. Marriage love with the celestial is from the conjunction of good with truth, and marriage love with the spiritual is from the conjunction of truth with

good; their marriages also actually correspond to these conjunctions.

4938. Celestial things in the Grand Man constitute the head, spiritual things the body, and natural things the feet; they also follow in this order; celestial things also which are the highest are terminated in spiritual things which are intermediate, and spiritual things in natural things which are ultimate.

4939. (I thus perceived) that the Celestial, which is the good of love and the first of order, inflows into the Spiritual, which is truth thence derived, and is the second of order; and at last into the Natural, which is the third of order.

4947^e. With such, the interiors are opened towards Heaven, and into them are successively insinuated celestial things; namely, justice, uprightness, piety, charity, mercy, and then they are elevated into Heaven.

4980^e. The Celestial, like the Spiritual, is predicated of both the Rational and the Natural; that is, of the internal man, which is the rational man, and of the external, which is the natural man; for the Spiritual in its essence is the Divine truth which proceeds from the Lord, and the Celestial is the Divine good which is in that Divine truth. The Divine truth in which there is Divine good, when received by the rational or internal man, is called the Spiritual in the Rational; and when received by the natural or external man, is called the Spiritual in the Natural. In like manner, the Divine good which is in Divine truth, when received by the rational or internal man, is called the Celestial in the Rational; and when received by the natural or external man, is called the Celestial in the Natural.

5050^e. The loins . . . correspond to genuine marriage love . . . Those who are there are celestial above all others, and above all others live in the delight of peace.

5052. Peace . . . is the Celestial itself in its own origin.

5248^e. Celestial things are not clothed, but spiritual and natural things are.

5323. With celestial men this act (of bending the knees) is spontaneous, but with the spiritual it is voluntary.

5346. The truth in which is what is celestial from the Divine is indefinite, thus without number. Sig.

5433². Then infernal Spirits approach, who cannot be with man in heavenly things; hence heavenly things are of no account to him, and earthly things are every-thing . . .

5728. That the internal celestial man infilled the medium with spiritual truth from himself, treated of.

5747. That with them interior truth was received from the Celestial, Sig. . . 'Joseph,' here, = the Celestial, because interior truth is treated of, which is the Spiritual, and proceeds from him.

5748. That the Celestial knows hidden things from its own Divine. Sig.

5775^e. Good is what communicates with the Celestial from the Divine. Sig.

5869. 'Joseph' = internal good, thus the internal

Celestial ; for by the **Celestial** is meant the good which proceeds from the Lord.

[A.]5877. That the internal **Celestial** gives the capacity of perception to truths in the Natural, Sig.

5879. The conjunction of the internal **Celestial**, which is 'Joseph,' cannot be effected with truths in the Natural, which are 'the sons of Jacob,' except by means of spiritual good from the Natural, which is 'Israel.'

5897^o. That the **celestial** are entirely unwilling to know anything of the scientifics which are signified by Egypt, for they know all things from the **celestial** good in which they are . . . Sig.

5915. Continuous influx of spiritual life from the internal **Celestial**, Sig.

5937. Perception of the Natural from the internal **Celestial**, Sig.

5962. Removal from the internal **Celestial**, and thus the hiding of it, Sig.

5994. In this chapter (Gen. xlv), the subject treated of is the conjunction of the internal **Celestial**, which is 'Joseph,' with spiritual good from the Natural, which is 'Israel.'

6008. That the internal **Celestial** will vivify, Sig.

6027. The communication of the good of the Church with the internal **Celestial**, Sig.

6030. Influx from the internal **Celestial** into spiritual good from the Natural, Sig.

6033. 'The neck' = the conjunction of interior with exterior things, and thence the communication of interior with exterior things, also of **celestial** with spiritual things.

6035. The perception of spiritual good, from the internal **Celestial**, Sig.

6060. The subject afterwards treated of is scientifics, how they were reduced into order by the internal **Celestial**, which is 'Joseph' . . .

6063. The presence of the internal **Celestial** in the Natural, where scientifics are, and thence influx and perception, Sig.

6082. The influx of the internal **Celestial** into spiritual good from the Natural, and into the truths of the Church there, Sig.

6083. That the scientifics of the natural mind are under the auspices of the internal **Celestial**, Sig.

6102. The life of spiritual good, and of the truths of the Church from the internal **Celestial**, Sig.

6106. That from the internal **Celestial** there is a continual influx of good into spiritual good and into the truths of the Church in the Natural, whence comes their life, Sig.

6112. That the internal **Celestial** collected into one every true and adaptable scientific, Sig.

6240. The internal **Celestial**, which is represented by 'Joseph,' is in the Rational.

—^o. No one is truly rational except he who is called a **celestial** man, and who has a perception of good, and from good a perception of truth . . . —².

—^o. The spiritual are represented by 'Israel,' and the **celestial** by 'Joseph.'

6265. That the internal **Celestial** removed the good of the Voluntary and the truth of the Intellectual from spiritual good, that is, from the affection of the love thereof, Sig. . . The reason is that thus there is an influx of love from the internal **Celestial** through spiritual good into them ; for this is according to order . . .

6294. That spiritual good, which is 'Israel,' now perceived this, was from the influx of the internal **Celestial**, which is 'Joseph.'

6295. That truth from good shall also be increased, thus the **celestial** man, Sig. . . That truth from good is of the **celestial** man, is evident from what has been so often said about the **celestial** man ; namely, that the **celestial** man is he who is in good from the Voluntary, and thence in truth ; and that he is distinguished from the spiritual man in this, that the latter, from the Intellectual, is in truth and thence in good ; and as 'Manasseh' = the good of the Voluntary, by him is represented the **celestial** man, but the external **celestial** man, or the man of the external **Celestial** Church, for 'Manasseh' = the good of the Voluntary in the Natural, thus in the external man ; whereas 'Joseph' = the man of the internal **Celestial** Church, because he = the good of the Voluntary in the Rational, thus in the internal man.

—². The truth of good which belongs to the **celestial** man is indeed called truth, but it is good. With the **celestial** man there is the good of love to the Lord, and there is the good of love towards the neighbour ; the good of love to the Lord is his internal, and the good of love towards the neighbour is his external ; wherefore those of the **Celestial** Church who are in love to the Lord are in the internal of that Church, and those who are in love towards the neighbour are in the external of that Church ; the good of this latter love, namely, of love towards the neighbour with the **celestial** man, is what is here called the truth of good, and is represented by 'Manasseh.' For the **celestial** man is of such a nature, that he does not reason from truth, nor about truth, for he has a perception from good, that is, through good from the Lord, that it is so, or that it is not so. Nevertheless, the good of charity with him is what is called truth, but **celestial** truth.

6296^o. Hence it is, that there are few with whom there is anything entire in the voluntary part, thus few who [can] become **celestial** men, but many who can become spiritual men.

6367⁵. That the **celestial**, who are in power from the good and thence from the truth which are from the Lord, are meant by 'lions,' is evident from Ps. xxxiv. 9, 10.

6366. See **CELESTIAL KINGDOM** at this ref.

6368. That from the Lord, through the **Celestial**, there is deliverance of many from Hell. Sig.

6370^o. That he who is in what is **celestial** is safe among all in the Hells. Sig.

6373². Thus it came to pass that no others could then be saved but the **celestial** ; and at last scarcely these . . .

6392². Few know that in doing good things without an end of reward there is heavenly happiness . . .

6393³. Heavenly blessedness consists in . . . being in the will of serving others, and in being the least. Sig.

6499². In order that (spiritual good) may exist, there must be an influx from the internal Celestial, which is represented by 'Joseph,' for without influx thence, that good is not good, because it is of no affection.

6553. The life of the internal Celestial, and of the truths of faith in scientifics, Sig.

6643. That the internal Celestial was in the Natural, Sig.

7362. The Spirits of Mars . . . are of a celestial genius . . . 7476.

8495³. This state with the Angels is the heavenly state itself . . .

8733. The reason is, that (the Spirits of Jupiter) are of a genius intermediate between the spiritual and the celestial . . .

—^o. The celestial do not (speak so sonorously), but what is of their will rolls itself by means of somewhat of thought into a kind of wave, which affects and moves the will of another according to the state of the thing.

8794³. The reason is that the spiritual cannot come even to the first threshold of the good in which the celestial are. Refs.

8795. No [extension] at all to the celestial Societies which are in the love of good, Sig.

8797. That whoever of the Spiritual Church infuses himself even to the Celestial will perish, Sig. and Ex.

8802². They who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . have extension even into the celestial Societies. Sig. 8803.

8815. A celestial state which was around, Sig. and Ex.

8945. No elevation to the interior things which are celestial, Sig. . . The things in the inmost Heaven are called celestial things ; those in the middle one, spiritual things . . .

9407. Divine truth, in its progress through the Heavens, in the inmost Heaven is celestial, in the second is spiritual, in the first is spiritual natural, and in the world is natural and worldly.

9455. By the bread of faces upon the table, and by the candlestick, were represented the celestial things, and by the garments of Aaron, the spiritual things, which are from the Lord in the Heavens.

9466. 'Hyacinthine' = the celestial love of truth . . . The reason is that hyacinthine is of a celestial colour ; and by that colour is signified truth from a celestial origin, which is truth from the good of love to the Lord.

9470^o. That there is such a difference between what is celestial and what is spiritual, and that both cannot be together in one subject, Sig. and Ref.

9477. A covering for celestial things external and internal, Sig.

—^o. The celestial things which are of the good of love in Heaven are represented naked . . . 9515.

9527. 'Thou shalt make a table' = a receptacle of celestial things . . .

9538. Everything spiritual ceases in that which is called natural truth, and everything celestial in that which is called natural good, and there they subsist.

9550^o. The truth which is from good is called the Spiritual ; and the good from which is truth is called the Celestial.

9568². From the Celestial is all the Spiritual, from the Spiritual is all the Natural, that is, from the Celestial through the Spiritual ; the Celestial with man consists of all that is of the good of love ; the Spiritual, of all that is of the truth of faith thence ; and the Natural, of all that is scientific.

9671³. Those in the Hells who are opposite to the Celestial are called Genii ; and those there who are contrary to the spiritual are called Spirits . . .

9683. Influx through the celestial things which are of love, Sig.

9825. The inmost (of the Spiritual Kingdom) communicates with what is celestial, and the external with what is natural, and thus the middle is derived equally from both.

9915. 'The work of the weaver' (Ex.xxviii.32) = from the Celestial . . . 'The weaver' = him who causes a thing to be or exist, thus, the Celestial, for from this and through this exists the Spiritual . . . Whether you say the good of the Celestial Kingdom, or the Celestial, it is the same, for the Celestial is the good of that Kingdom ; in like manner with the good of the Spiritual Kingdom, and the Spiritual.

—². In the Heavens there are three things which succeed in order ; namely, the Celestial, the Spiritual, and the Natural ; the Celestial makes the inmost Heaven, the Spiritual the middle Heaven, and the Natural proceeding from the Spiritual the ultimate Heaven. The same three are in man . . .

9942². That which immediately proceeds from the Celestial, Sig. and Ex.

9992. 'Unleavened bread' (Ex.xxix.2) = the purification of the Celestial in the inmost man . . . The Celestial is the good of love, and the good of love is the inmost. There are three things with man which follow each other in successive order ; these three are called the Celestial, the Spiritual, and the Natural ; the Celestial is the good of love to the Lord, the Spiritual is the good of charity towards the neighbour, and the Natural thence derived is the good of faith, which, being from the Spiritual, is called the Spiritual Natural. (It is the same in the Heavens.)

9993. 'Cakes of what is unleavened mingled with oil' = the purification of the middle Celestial. Ex.

9994. 'Wafers of what is unleavened anointed with oil' = the Celestial in the external man . . . which proceeds in order from the former ones. Ex.

9995³. With a spiritual man and Angel, the marriage (of good and truth) takes place in the intellectual part ; but in a celestial man and Angel in the voluntary part ;

10005. There are three things which follow or succeed each other in order ; these three things in the Heavens

are called the **Celestial**, the **Spiritual**, and the **Natural** thence derived ; the **Celestial** is the good of love to the Lord, the **Spiritual** is the good of charity towards the neighbour, and the **Natural** thence derived is the good of faith ; the **Celestial**, which is the good of love to the Lord, constitutes the inmost or third Heaven ; the **Spiritual**, which is the good of charity towards the neighbour, constitutes the middle or second Heaven ; and the **Natural** thence derived, which is the good of faith, constitutes the ultimate or first Heaven. 10017².

[A.] 10042³. (The purification and regeneration of the external or natural man, of the internal or spiritual man, and of the inmost or celestial man, was represented by the burnt-offerings and sacrifices of various animals here enumerated.)

10099. There are three things which succeed each other in Heaven, and which, in order that they may be distinctly conceived of, are called by their own names, which are the **Celestial**, the **Spiritual**, and the **Natural** ; these three things proceed there in order, one from another, and by influx of the one into the other in succession they are connected together, and thus make one ; the Divine of the Lord in the Heavens, from the difference of the reception, is called by these names.

10574⁴. By the appearance of the Lord is meant all things there which are from the Lord, which are innumerable, and by a general word are called **celestial** and **spiritual** things.

10604. Because the Divine interior things of the internal sense appear in Heaven before the Angels, and in light there, they are called **celestial** and **spiritual** things ; the **celestial** things there are those which are of love, and the **spiritual** things are those which are of faith from love.

H. 2^o. They receive a **heavenly** idea about the Lord.

31. The Divine which flows in from the Lord, and is received in the third or inmost Heaven, is called the **Celestial**, and thence the Angels who are there are called **Celestial** Angels ; the Divine which flows in from the Lord and is received in the second or middle Heaven, is called the **Spiritual**, and thence the Angels who are there are called **Spiritual** Angels ; but the Divine which flows in from the Lord and is received in the ultimate or first Heaven, is called the **Natural** ; but as the **Natural** of that Heaven is not like the **Natural** of the world, but has in it the **Spiritual** and the **Celestial**, that Heaven is called **spiritual** and **celestial** natural, and thence the Angels who are there, **spiritual** and **celestial** natural ones ; those are called **spiritual** natural who receive influx from the middle or second Heaven, which is the **spiritual** Heaven ; and those are called **celestial** natural who receive influx from the third or inmost Heaven, which is the **celestial** Heaven. The **spiritual** natural and **celestial** natural Angels are distinct from each other, but still they constitute one Heaven, because they are in one degree.

60. That **celestial** and **spiritual** things are ordered and conjoined in this form . . . These are the **spiritual** and **celestial** things which make man.

241². From the words of the Word in the Hebrew it

may to some extent be known whether they belong to the **celestial** class or to the **spiritual** class, thus whether they involve good or truth ; those which involve good derive much from U and O, and something also from A ; but those which involve truth, derive from E and I.

333. All little children in the Grand Man, which is Heaven, are in the province of the eyes ; in the province of the left eye those of a **spiritual** nature, and in the province of the right eye those of a **celestial** nature . . .

337. Resplendent with **celestial** colours . . .

S. 6. From the Lord proceed the **Celestial**, the **Spiritual**, and the **Natural**, one after the other. That is called the **Celestial** which proceeds from His Divine love, and is Divine good ; that is called the **Spiritual** which proceeds from His Divine wisdom, and is Divine truth ; the **Natural** is from both, it is their complex in the ultimate. The Angels of the Lord's **Celestial** Kingdom, of whom is the third or highest Heaven, are in the Divine which proceeds from the Lord which is called the **Celestial**, for they are in the good of love from the Lord ; the Angels of the Lord's **Spiritual** Kingdom, of whom is the second or middle Heaven, are in the Divine which proceeds from the Lord, which is called the **Spiritual**, for they are in truths of wisdom from the Lord ; but men of the Church in the world are in the Divine **Natural**, which also proceeds from the Lord. From this it follows, that the Divine which proceeds from the Lord to its ultimates descends through three degrees, and is named the **Celestial**, the **Spiritual**, and the **Natural**. . . Such is the Word ; in its ultimate sense it is natural, in its interior it is spiritual, and in its inmost it is **celestial**, and it is Divine in all. T. 195.

18^o. By the olive, vine, cedar, poplar, and oak, are meant the good and truth of the Church **celestial**, **spiritual**, **rational**, **natural**, and **sensual**.

38^o. As to the Word, the **Celestial**, the **Spiritual**, and the **Natural** proceed from the Lord in successive order, and in the ultimate are in simultaneous order . . . 65.

68. The reason the consociation of man with the Angels is by means of the natural or literal sense of the Word, is also that in every man from creation there are three degrees of life, **celestial**, **spiritual**, and **natural** ; but man is in the natural one so long as he is in the world, and at that time is so far in the **spiritual** one as he is in genuine truths, and so far in the **celestial** one as he is in a life according to them ; but still he does not come into the **spiritual** or **celestial** one itself until after death.

W. 232. These three degrees with the Angels are named **celestial**, **spiritual**, and **natural**, and with them the **celestial** degree is the degree of love, the **spiritual** degree is the degree of wisdom, and the **natural** degree is the degree of uses. The reason these degrees are thus named is that Heaven is distinguished into two Kingdoms, and one Kingdom is named **Celestial**, and the other **Spiritual** ; to which there is added a third kingdom in which are men in the world, which is the **natural** kingdom . . .

237². The third degree, which is called **celestial**, is opened by the **celestial** love of use, which love is love

to the Lord, and love to the Lord is nothing else than committing to life the precepts of the Word, the sum of which is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine.

238. (After death) he comes into the **celestial** degree with whom the **celestial** degree has been opened in the world, . . . and he who comes into the **celestial** degree, thinks, wills, speaks, and acts according to his own degree . . . 345.

239. From which it is evident, that there is with every man a will and understanding natural, spiritual, and **celestial**, in potency, from birth, and in act when they are opened. In a word, the mind of man, which consists of will and understanding, from creation and thence from birth, is of three degrees, thus man has a natural mind, a spiritual mind, and a **celestial** mind . . .

261^e. As heavenly things cannot be so conjoined with natural ones as to act as one, they separate, and with merely natural men the heavenly things place themselves outside in a circuit around the natural things which are inside ; hence it is that a merely natural man can speak and preach heavenly things, and also feign them by his acts, although he inwardly thinks against them.

422. Love purified by wisdom in the understanding becomes spiritual and **celestial**. Gen.art. . . The understanding does not become spiritual and **celestial**, but the love does ; and when the love does so, it makes its spouse the understanding also spiritual and **celestial**. The love becomes spiritual and **celestial** by a life according to the truths of wisdom . . .

—². The reason love purified by wisdom becomes spiritual and **celestial**, is that man has three degrees of life, which are called natural, spiritual, and **celestial**, and man can be elevated from one into the other ; but he is not elevated by means of wisdom alone, but by means of a life according to it . . .

P. 32^a. Man comes into the second degree, which is called spiritual, if he lives according to the spiritual laws of order, which are Divine truths ; and he can also come into the third degree, which is called **celestial**, if he lives according to the **celestial** laws of order, which are Divine goods . . .

34². There are three degrees of wisdom, natural, spiritual, and **celestial** ; man is in the natural degree of wisdom while he lives in the world . . . After death, man is in the spiritual degree of wisdom, and this degree is also such that it may be perfected to the highest point, but still it cannot enter the **celestial** degree of wisdom, for this degree is not connected with the spiritual one by continuity, but is conjoined with it by correspondences . . .

57. This capacity of fructification and of multiplication without end . . . exists in natural things with men, in spiritual things with the Spiritual Angels, and in **celestial** things with the **Celestial** Angels.

279⁴. Man's state, which from birth is infernal, (is to be inverted) into the opposite, which is heavenly.

R. 774². There are three degrees of wisdom and love, and thence three degrees of truth and good ; the first

degree is called **celestial**, the second spiritual, and the third natural . . .

— . Many (of the Babylonians) are able to be spiritual, provided they at heart hold the Word to be holy . . . but they cannot become **celestial**, because they do not approach the Lord, but they approach men both living and dead. This is the reason why **celestial** things are mentioned in the second place.

920³. Those in the Church are **celestial** men who live righteously according to the Commandments because they are Divine laws . . .

M. 64. (Marriage) love, from its origin, and from its correspondence, is **celestial**, spiritual, holy, pure, and clean, above every love . . . Gen.art.

65. It is also the fundamental love of all loves, **celestial**, spiritual, and thence natural. Gen.art.

78^e. In the east (marriage love) was **celestial**, in the south spiritual, in the west natural, and in the north sensual. From experience.

158. The soul, being the inmost of man, from its origin is **celestial** ; and the mind, being the middle of him, from its origin is spiritual ; and the body, being the ultimate, from its origin is natural ; those things which are from a **celestial** origin, and those which are from a spiritual origin, are not in space, but are in appearances of space . . .

270⁴. We in Heaven call that highest region of the mind **celestial**, the middle one spiritual, and the lowest natural ; and we perceive them like stories in a house, one above another, and the ascent from one into the other as it were by stairs ; and in each part there are two chambers, one for love and the other for wisdom ; and in front as it were a bed-chamber, where love consoziates in bed with its own wisdom, or good with its own truth, or, what is the same, the will with its own understanding. Rep.

305. There are in human minds three regions, of which the highest is called **celestial**, the middle spiritual, and the lowest natural ; into this lowest man is born, and he ascends into his higher region, which is called spiritual, by a life according to the truths of religion, and into the highest by the marriage of love and wisdom ; in the lowest region, which is called natural, reside all the concupiscences of evil, and lasciviousnesses ; but in the higher region, which is called spiritual, there are not any concupiscences of evil and lasciviousnesses, for man is brought into this by the Lord when he is reborn ; but in the highest region, which is called **celestial**, there is conjugal chastity in its own love ; into this man is elevated by the love of uses, and as the most excellent uses are from marriages, by love truly conjugal.

326^e. It was then said to them from the third Heaven, that there is a wisdom still more interior or higher, which is called **celestial**, which stands to spiritual wisdom as that does to natural.

268^e. For there is marriage love natural, marriage love spiritual, and marriage love **celestial** ; the natural and the **celestial**, and their jealousies, will be spoken of in the two articles which follow.

T. 32⁸. Among the three degrees of height there is

advancement to infinity, namely, the first degree which is called natural, cannot be perfected and elevated to the perfection of the second degree, which is called spiritual; nor this to the perfection of the third, which is called celestial.

[T.] 34. The human mind . . . is formed into three regions according to three degrees; in the first degree it is celestial, in which also are the Angels of the highest Heaven; in the second degree it is spiritual, in which also are the Angels of the middle Heaven; and in the third degree it is natural, in which also are the Angels of the ultimate Heaven. The human mind, organized according to these three degrees, is a receptacle of the Divine influx, but still the Divine does not flow in any further than man clears the way or opens the door; if he does this even to the highest or celestial degree, he becomes truly an image of God, and after death an Angel of the highest Heaven; if he clears the way or opens the door only to the middle or second degree, he then also becomes an image of God, but not to the same perfection, and after death becomes an Angel of the middle Heaven; but if he only clears the way or opens the door merely to the natural or ultimate degree, the man, if he acknowledges God, and worships Him with actual piety, becomes an image of God in the ultimate degree, and after death becomes an Angel of the ultimate Heaven. But if he does not acknowledge God, and worship Him with actual piety, he puts off the image of God, and becomes like some animal, except that he enjoys the capacity of understanding and thence of speaking. If he then closes up the higher natural degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth; but if he closes up the middle natural degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening; but if he closes up also the ultimate natural degree as to the Spiritual of it, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. 147².

136³. So unacquainted with heavenly things . . .

145. An Angel ponders nothing but heavenly things, a devil nothing but infernal things.

160^e. The inmost things of the cerebellum, which in themselves are celestial, fall in; hence the hollowness.

277. The representations of heavenly things . . .

296^e. With rays of heavenly light . . . 335².

329². The latter love is infernal, the former heavenly.

344. Natural faith, spiritual faith, celestial faith.

412^e. Rulers over a heavenly Society . . .

419. From a heavenly origin . . .

444^e. Not only of civil, but also of heavenly Society . . .

447. Attached to some heavenly Society . . .

478^e. He is introduced into heavenly freedom . . .

499. The blessed state of man in the heavenly aura . . .

593^e. From a single action of a man the Angels perceive . . . whether he is infernal or heavenly . . .

603. The human mind is distinguished into three regions; the lowest is called natural, the middle spiritual, and the highest celestial; by regeneration man is elevated from the lowest region, which is natural, into the higher one which is spiritual, and through this into the celestial one . . .

664. What heavenly thing you were speaking of . . .

759². The heavenly things of Heaven, and the spiritual things of the Church . . .

D. 209. The Spiritual which confers the faculty of reasoning in the natural man is the Spiritual which has not the Celestial in it, for if it had the Celestial in it, it would come forth from the Celestial, thus from a genuine spring, namely, from love, thus from God Messiah; this Spiritual can however be conceived of as being encompassed by the Celestial, for without the Celestial no faculty of reasoning exists.

222^e. In the inmost mind is the Celestial . . .

1112. On the delight of the celestial.

1123. As (the Spirits of Jupiter) are celestial . . . they have as it were an imaginative speech . . .

1125. Those who are of the class of the celestial, are first introduced into a Society of the grave and serious; for immediately after vastation they love nothing more than serious thoughts . . .

1552. I was in the company of Genii, or of celestial Spirits, and I then disappeared from those with whom I had been before, who were spiritual . . .

1645. The celestial love soft words and letters, in fact they pick out vowels and soften certain consonants.

1741^e. The active things of life are called celestial, the passive things of life spiritual; and as celestial things, or love, ought to rule spiritual things, and not spiritual things celestial things, so are things constituted in the body.

3127^e. Celestial states, from which are spiritual ones . . .

3314¹/₂. (Those of the Most Ancient Church) said that they cannot speak about the Lord, because their ideas were celestial, and in the word Lord there is a spiritual idea; it was the same with other ideas by which Lord is expressed, as Jesus, and Christ . . .

3607. The celestial gyres cannot be at all understood, Gen.art.

4719. On the spiritual and the celestial as to marriage love. . . With the celestial, marriage love begins from the internals, thus from a conjunction of souls; and they disregard nudities, as in the hot zones . . . In the other life also, the celestial appear naked, and the spiritual clothed; the latter from their nature in the world are lascivious, but not the former. . . A further reason is, that with the celestial the Voluntary is not so much destroyed as it is with the spiritual; from this, which is the inmost of man, they love, but the spiritual from the intellectual part, which is relatively external; hence there is lasciviousness at the beginning. Hence also it is evident that the states of the spiritual and of the celestial are inverted (in relation to each other).

4783². The Africans . . . are of a **celestial** nature. 5518.

5102. There are three kinds of speech, **celestial**, spiritual, and natural; and one inflows into the other and forms it; natural speech is that of men . . . Spiritual speech is such as is proper to the Spirits and Angels in the second Heaven . . . But **celestial** speech is that of the affections which are of love . . . this speech is incomprehensible, yet is the universal of all; it is also in man, in his inmost principles, when these are opened to the Lord by means of love; these perceive the least of all things of the Word even to the little jots; also each and all the affections of the Word; they are in the inmost sense, which is about the Lord; they perceive in man all things of his affection and love, whether he speaks, sighs, beats his breast, weeps, or rejoices, they perceive the ends; they therefore have ideas in thought and speech which are not from understanding abstracted from will, but conjoined therewith, so that it is as it were from will itself . . .

5116. I was introduced by the Lord among the **celestial**, where I saw Spirits who were below the higher angelic Heaven; they said nothing, but were continually acting; for they either carried something, or dragged something, or led something, or entered, and went out; they run, they go slowly, they ascended, they descended; thus did they act by a thousand and a thousand methods. He who merely sees these things, and does not see anything from their faces, nor from their gestures in particular, nor perceives their thoughts, wonders greatly that it should be so; but he who sees the motions of their bodies and of the members of their bodies in particular; and still more he who sees their faces, and the changes there; and still more he who perceives their thoughts; and still more he who perceives their interior affections and their changes; he sees in each singular all things of the body and of its members, from the head to the soles of the feet . . . he perceives innumerable things. . . They speak with each other by this method, and also by means of intellectual ideas, but not by means of such as the Spiritual Angels have, but by means of those which act as one with the affection in which they are, with ineffable variety. 5587^e.

5117. They are of ineffable beauty, and in speech, gestures, and all external changes, both in general and in particular, they are of ineffable delightfulness.

5119. They see innumerable things around them; they have paradises, fields, palaces, with innumerable things in every part of them . . .

5122. They never think about absent persons, but when they are by themselves, and as it were solitary, they think from the objects which are before their sight, and form for themselves many objects visibly, from the others, with variety according to their affections . . .

5124. They have their wives, but such as are in an entirely similar affection, with this difference, however, that the husband [is good, and the wife the truth of that good]; thus they are one . . . and are unwilling to be called two, but one; they also are one . . . Their marriage love cannot be described; nothing enters into it which is lascivious; they are completely ignorant of what lascivi-

ousness is; but marriage love is their fundamental love; it is their Heaven, that is, the happiness of their life . . .

5126. See BEARD at this ref.

5519^e. The **celestial** well understand the spiritual, but not contrariwise; because the **celestial** are more interior . . .

5520. The doctrine of the Church passes immediately into life with those who become **celestial**; when they know it, they live simply according to it, nor do they think otherwise, and reason whether they ought to do otherwise; but with the spiritual the doctrine of the Church first passes into the memory, and thence into the understanding and life; but they reason whether it is so.

5521. Their speech is not sonorous as with the spiritual; but is like a soft undulatory sound, hardly audible.

5522. They do not know how they imbue or learn . . . truths become as it were infixed in them, for they are not infixed, but are influent or received thus by influx from the Lord.

5547. The internal [Heavens] are those which are called **celestial**, and the external those which are called spiritual; the internal are distinguished into three, and the external into three . . .

5575. The **celestial** in general correspond to the heart and the pulse of the Grand Man, and also to the flesh, even to the tendinous things there, the cartilaginous and bony parts; but the spiritual to the lungs, and to the breathing, also to the various fibres, and to the blood and the animal spirits.

5586³. The speech of the **celestial** is external, for they only speak the things which they see, and not those which they hear.

5587. On the speech of the **celestial**, and of the spiritual. Gen.art. The **celestial** do not speak anything from what is interior, because this does not fall into words; all truths inscribed there are according to the order of Heaven, so that the image of Heaven is in them; and as they are thus in truths themselves, they never think about them, and thus not about such things as are of reason, or rational things, nor about moral things, and civil things as to what is just and fair; because they see all these things from the truths in which they are. (From experience.) Such things as are rational, and which they hear, they never utter, nor can they utter them, because they have not a memory of these things other than that they know and perceive when others are speaking about them, and then they say or think, yea, yea, or nay, nay. They said further, that whatever enters through the hearing from such they do not utter, but still they perceive; but what they see with their eyes they know, and this they utter as well as others . . .

5597. When the **celestial** hear truths from others they see them; thus also when they hear rational things they see them outside themselves, thus from others, but not within themselves, as the spiritual do. Hence also it is that they know that they flow in from others; and if false things are spoken they do not receive or believe them; by this also they are distinguished from the spiritual.

[D.]5730. The instruction of boys and maidens, and also of the simple, takes place by this method. Where those of the Celestial Kingdom are consociated together, who are of such a nature that they see truths, and thence know them, but cannot utter them; when these hear those of the Spiritual Kingdom speaking together, and when truths are spoken, they say that it is so, and praise them. But when truths are not spoken, they say that it is thus, and that we ought to say thus; and where they are polite and can be instructed by means of polite [speeches], they say that they could speak better if they liked, or if they were to think the matter over, and so on; thus they think what has been spoken, and what is to be spoken in order that it may be true. Then they return and say something different, and if they then say what is true they praise them. They are kept in respect for him, and moreover he keeps silent; and he himself also is thus instructed, for the things he hears are insinuated into his sight, and thus he knows what he did not know before. These are as much perfected through the spiritual, as the spiritual are through the celestial; for the latter, if they do not hear truths, and so see them, are stupid, for they do not think.

E. 700²⁷. The man of the Church advances from the Natural to the Spiritual, and through this to the Celestial; the Natural is the good of life, the Spiritual is the good of charity towards the neighbour, and the Celestial is the good of love to the Lord. Sig.

739⁴. The third or inmost degree is opened with those who immediately apply Divine truths to life, and do not first reason from the memory about them, and thus send them into doubt; this degree is called celestial.

D. Wis. xii. 4. There is no proportion between the Spiritual in which are the Angels of the ultimate Heaven and the Celestial in which are the Angels of the highest Heaven, but there is conjunction by correspondences. In like manner there is no proportion between the Celestial in which are the Angels of the highest Heaven and the Divine of the Lord, but still there is conjunction by correspondences.

De Verbo 3. On the difference in general between the Natural, the Spiritual, and the Celestial.

—². The difference between the Natural, the Spiritual, and the Celestial is such that there is no proportion between them; wherefore the Natural cannot by any method of approximation approach the Spiritual; nor the Spiritual the Natural; hence it is that the Heavens are distinct. (From experience.)

—³. There is a like difference between the Spiritual and the Celestial. (Shown by experiment.)

—⁷. Hence it is that the Natural comprehends nothing from spiritual writing, nor the Spiritual from natural writing; nor does the Spiritual comprehend anything from celestial writing, nor the Celestial from spiritual writing, unless it is with the Spiritual.

—⁹. The difference between the Natural, the Spiritual, and the Celestial is such that they do not agree together at all except by means of correspondences. . . . All the Celestial inflows into the Spiritual, and the Spiritual into the Natural, and in the ultimate of this, which is corporeal and material, it ceases, and there subsists . . .

—¹⁰. That there is such a difference between the Natural, the Spiritual, and the Celestial, is not known by any Angel, because an Angel does not change his state . . .

—¹¹. The likeness of the natural, spiritual, and celestial state exists in such things as are objects of sight, taste, smell, and hearing . . .

C. 137. All offices and employments regarded as to goods of use constitute a form which corresponds to the heavenly form. Gen.art.

Inv. 3. There is a still higher or more interior light and heat, called celestial, which is inserted . . . into the former spiritual light and heat; in this are the Angels of the third Heaven, who are called celestial.

Celestial Angel. *Angelus Coelestis.*

See CELESTIAL KINGDOM and THIRD HEAVEN.

A. 32². The Celestial Angels do not know what faith is, except that which is of love.

34. The Celestial Angels, being in such love from the Lord, from love are in all Knowledge of faith, and from love are in such life and light of intelligence as can be hardly at all described.

87. (In the seventh state of regeneration) good Spirits approach, and also Celestial Angels, and when these are present, evil Spirits can never be present, but flee far away.

170. (During my experimental resuscitation) Celestial Angels were present, who took possession of the province of the heart, so that as to the heart I seemed to be united to them . . . hardly anything being left to me except thought, and thence perception; and this for some hours. 176. H.449. D.1101. 1742.

172. Besides the Celestial Angels who took possession of the province of the heart, there were also two (Celestial) Angels who were sitting at the head; and it was perceived that this takes place with everyone. D.1096.

173. The Angels who were sitting at the head were perfectly silent, only communicating their thoughts with the face; so that I perceived that they induced on me as it were another face, in fact two, because there were two of them. When the Angels perceive that their faces are received, they know that the man is dead. H.449². D.1097.

174. After they had recognized their faces, they induced as it were changes about the province of the mouth, and so communicated their thoughts; for to speak by the province of the mouth is general with the celestial . . .

175. When the Celestial Angels are present, what is cadaverous is perceived as what is aromatic; and when evil Spirits perceive this, they cannot approach. 1518. H.449². D.1100.

177. The thoughts which the man had at the moment of death are kept on by the Angels; (these are usually thoughts about eternal life). H.449³. D.1102.

178. They are kept a good while in this thought by the Celestial Angels before they recede . . .

180. The Celestial Angels who were sitting at the head, remained with me for some time after I had been as it were resuscitated, but did not speak, except tacitly.

I perceived . . . that they utterly disregarded all falsities and fallacies, not laughing at them as ridiculous, but caring nothing whatever about them. Their speech is cogitative, without sound, and by this they begin to speak with the Souls with whom they at first are.

181. As yet the man who has thus been resuscitated by the **celestial** is in an obscure life ; and when the time has arrived that he is to be handed over to the **Spiritual Angels**, after some delay the **celestial** recede, when the **spiritual** have approached . . .

182. When the **Celestial Angels** are with a resuscitated person, they do not leave him, for they love everyone ; but when the **Soul** is of such a nature that he can no longer be in the company of the **celestial** he wishes to depart from them ; and when this takes place the **Spiritual Angels** come, who give him the use of light ; for before this he saw nothing, but only thought. H.450.

184. (He still remains, however) in a tranquil state, for he is still guarded by the **celestial**.

201. The **Angels** and angelic **Spirits** who are called **celestial** are of a similar nature to the regenerated most ancient people who were before the **Flood** . . .

202. Such also is the life of the **Celestial Angels** ; those of them who are more interiorly **celestial** do not admit of even the mention of faith, and of anything which derives anything from what is **spiritual** ; and if it is mentioned by others, instead of faith they perceive love with a difference that is **Known** only to themselves ; thus whatever is of faith they derive from love and charity ; still less can they endure to hear anything rational, and least of all anything scientific about faith, for they have perception from the **Lord**, through love, of what is good and true ; from perception they know at once whether it is so, or is not so ; wherefore when anything is said about faith they make no reply except that it is so, or is not so, because they perceive from the **Lord**. Sig. This is also signified by not touching anything of the fruit of the tree of knowledge ; for if they were to touch it they would be in evil . . . Further, the **Celestial Angels** speak together about various things, as others do, but with **celestial** speech, formed by and derived from love, which is more ineffable than the speech of the **Spiritual Angels**. 880³.

394. They are called 'eunuchs' who are in the heavenly marriage ; 'those so born from the womb' (Matt. xix. 12), who are as the **Celestial Angels** ; 'those so made by men,' who are as the **Spiritual Angels** ; 'those who have made themselves so,' who are as angelic **Spirits**, who are not so much characterized by charity as by obedience.

418². The angelic choirs are of two kinds, **celestial** and **spiritual** . . . The **Celestial Angels** belong to the province of the heart ; the **Spiritual Angels** to that of the lungs.

597². See MOST ANCIENT CHURCH at these refs. 875².

1013⁴. The **Celestial Angels** are 'likenesses ;' the **Spiritual Angels** are 'images.'

1042. The **Spiritual Angels** are they who are said to be regenerated 'with water and the spirit ;' but the **Celestial Angels**, with 'fire.'

1384². Perceptions of this kind are of much variety ;

with the **Celestial Angels**, who are in love to the **Lord**, there is a perception of good, and thence of all things which are of truth ; and as, from good, they perceive truth, they do not admit of any speech, still less of any reasoning about truth ; but say that it is so, or that it is not so.

1470. All truth which is **celestial**, or which is produced from the **Celestial**, is happy in the inward man, and delightful in the outward ; no otherwise is truth perceived with the **Celestial Angels**.

1525^e. All the **Angels** who are in the third Heaven are in general distinguished into the **celestial** and the **spiritual** ; the **celestial** are those who are in the love of good ; the **spiritual** are those who are in the love of truth. 1997^e.

1529. The **Lord** appears in the third Heaven to the **Celestial Angels** as a **Sun**, and to the **Spiritual Angels** as a **Moon**. 2069^e. 2669². 2776³. E. 380².

1647. See SPEAK at these refs. 5253^e. H. 241. D. 1108. 1109. 1470. 5554.

2069³. **Celestial** truth is that which there is with the **Celestial Angels** . . .

2119. As soon as his bodily things grow cold, which takes place after some days, he is resuscitated by the **Lord** by means of **Celestial Angels** ; who are at first with him ; but when he is of such a nature that he cannot be with these, he is received by **Spiritual Angels** ; and in succession afterwards by good **Spirits** . . .

2157. The **Celestial Angels** perceive the **Word**, such as it is in the inward sense, as to affection ; but the **Spiritual Angels** as to the subject ; they who perceive the **Word** . . . as to the affection, do not attend at all to the words which belong to the subject, but form for themselves ideas from the affection and its series . . . Hence it is evident that the perception, thought, and speech of the **Celestial Angels** is more ineffable and much richer than the perception, thought, and speech of the **Spiritual Angels**. 2275. 2802.

2215. Thought from perception is the inmost kind which exists with man, and with the **Celestial Angels** in Heaven.

2813. No idea can be formed of **Divine** good, except by those who have perception, and are **Celestial Angels**.

3635. The **Celestial Angels** there constitute one Kingdom, and the **spiritual** another . . .

3691⁴. They who are in love itself to the **Lord** to such a degree that they have a perception of love, are in a higher degree of good and truth, and are in the inmost and third Heaven, thus nearer to the **Lord**, and are called **Celestial Angels**.

3702². The **Celestial Angels** have a perception that all things in the world (are alive).

3735³. The **Lord's** 'body' = His **Divine** love, and the reciprocal with man, such as is the love with the **Celestial Angels** . . .

3830². There are especially two affections which shine forth from the **Word** before the **Angels** . . . affections of truth before the **Spiritual Angels**, and affections of good before the **Celestial Angels** . . .

[A.] 3886. The conversation of the **Celestial Angels** is not heard by the **Spiritual Angels**, but is perceived under the appearance of a beating of the heart ; and this because the conversation of the **Celestial Angels** is not intelligible to the **Spiritual Angels**, for it is effected by means of affections which are of love ; but that of the spiritual by means of intellectual ideas.

3928. The **Celestial Angels** cannot be at all present with a man in his corporeal and worldly delight before this has been reduced to compliance, that is, that it is no longer the end, but is for the use of serving heavenly delight . . .

5145². The first degree constitutes the interior Rational ; in this are the **Celestial Angels**, or the third Heaven. The second degree constitutes the exterior Rational ; in this are the **Spiritual Angels**, or the second Heaven. The third degree makes the interior Natural ; in this are good Spirits, or the first Heaven. The fourth degree makes the exterior Natural, or Sensual ; in this is man.

—4. With those who have perceptions of good and truth, as the **Celestial Angels**, the terminations are from the first degree to the ultimate ; without terminations of each and all the degrees such perceptions would be impossible . . .

5249². These things (concerning the Lord's glorification) are what the **Celestial Angels** think when these historical things are read by man ; to think such things is to them most delightful, for they are in the sphere of the Lord's Divine, thus as it were in the Lord ; and are in the perception of the inmost joy when they are in thought about the Lord, and about the salvation of mankind by the Lord making the Human in Himself Divine ; and as the **Angels** are kept in this most celestial joy, and at the same time in wisdom, that Divine process is fully described in the inward sense of the Word.

5342². From his earliest infancy even to his earliest childhood, man is introduced by the Lord into Heaven, and in fact among the **Celestial Angels**, by whom he is kept in a state of innocence . . .

5895². The **Celestial Angels** will not even think of truth separated from good, for all truth with them is in good, thus also with them truth is good . . .

5978. The reason there are two **Angels** with every man, is that there are two kinds of them ; one kind who act into the voluntary things of man, and another who act into his intellectual things ; those who are in the voluntary things of man act into his loves and ends, consequently into his goods ; but those who are in the intellectual things of man act into his faith and principles, consequently into his truths ; they are also most distinct from each other. Those who act into the voluntary things of man are called **celestial** ones ; and those who act into his intellectual things, **spiritual** ones. The **celestial** ones are opposite to the **Genii**, and the **spiritual** ones to the **Spirits**.

5983². The **Spirits** and **Genii** with man are nothing but subjects, through whom he has communication with Hell ; and the **Celestial** and **Spiritual Angels** are subjects, through whom he has communication with the Heavens.

6365². When anyone from the infernal crew approaches any **Angel** from the Lord's **Celestial Kingdom**, he flees

away at his mere presence, because he cannot endure it . . . Moreover, a **Celestial Angel** never fights . . .

6370². In every Hell there is order, and this order is preserved by the Lord, both immediately, and mediately by means of **Celestial Angels**. Sometimes also the **Angels** are sent thither, in order to reduce the disordered things there into order ; and while they are there they are in safety ; this is meant by its being said that he who is in the **Celestial** is safe among all in the Hells.

6600². The affection of truth penetrates to the **Societies** of the **Spiritual Angels**, and the affection of good, to the **Societies** of the **Celestial Angels**.

6617². He was then taken up still more interiorly, where the **Celestial Angels** are, and he then said that what he had seen before (in the Word) was hardly anything to what he saw now.

6914². At this day also some who are more deceitful than others, because they betray by a pretence of innocence and charity, are under the view of the **celestial**, and so long as they are, are withheld from their wicked wives ; they are directly above the head, and the **Celestial Angels**, under whose view they are, are still higher . . .

7058². When the truth which proceeds immediately from the Lord's Divine is conjoined with the truth which proceeds mediately, there then exists perception ; this conjunction especially exists with the **Angels** who are in the third or inmost Heaven, and are called **Celestial** ; these have an exquisite perception of both kinds of truth, and thence of the presence of the Lord ; the reason is that they are in good above others, for with them there is the good of innocence ; therefore they are nearest the Lord, and are in flashing, and as it were in flaming light ; for they see the Lord as a Sun . . .

7193². The infernals who tempt cannot even approach the **Celestial Angels**, for when they approach, they are seized with horror and anguish, and are as it were deprived of life.

8820. See **CELESTIAL LOVE** at this ref.

9166². In the internal, truth appears in its own light . . . Hence it is that the **Celestial Angels**, who are in the inmost or third Heaven, being in the highest degree of light, do not even confirm truths by reasons, still less dispute or reason about them ; but only say, Yea, or Nay ; the reason is that they perceive and see them from the Lord.

9212². They who are in good alone, as are the **Angels** of the inmost Heaven, who are called **celestial**, appear naked.

9809. The **Celestial Angels** are receptions of Divine good from the Lord ; the **Spiritual Angels** are receptions of the Divine truth thence derived.

9810. The Divine **Celestial** is the Divine of the Lord in the inmost Heaven, for the **Angels** there are called **Celestial Angels**, and are receptions of Divine truth in their voluntary part.

10608². The **Celestial Angels** dwell upon mountains, and the **Spiritual Angels** upon rocks . . .

H. 21. Those **Angels** who receive (the Divine which proceeds from the Lord) more interiorly are called **Celestial Angels** ; but those who receive it less interiorly are called **Spiritual Angels** : hence Heaven is distinguished into two

Kingdoms, one of which is called the Celestial Kingdom, and the other the Spiritual Kingdom.

22. As the Angels who constitute the Celestial Kingdom receive the Divine of the Lord more interiorly, they are called interior and also higher Angels; and thence also the Heavens constituted of them are called interior and higher ones.

31. The Divine which flows in from the Lord and is received in the third or inmost Heaven is called the Celestial, and thence the Angels who are there are called Celestial Angels . . .

146°. The Spiritual Angels cannot ascend to the Celestial Angels, nor can the latter descend to the former.

251. The influx of the Celestial Angels is into that part of the head beneath which is the cerebellum . . .

270. See ANGEL at these refs. W. 101. 279. D. 156.

—(d). The Celestial Angels know innumerable things, and are vastly wiser than the Spiritual Angels. Ref.

271. The reason the Angels of the third Heaven are of such a character, is that they are in love to the Lord, and this opens the interiors of their minds to the third degree, and is the receptacle of all things of wisdom. . . The Angels of the inmost Heaven are continually being perfected in wisdom, but in a different way from the Angels of the ultimate Heaven. The Angels of the inmost Heaven do not lay up Divine truths in the memory, thus neither do they make any knowledge from them; but as soon as ever they hear them, they perceive them, and send them into life; hence it is that Divine truths remain as it were permanently inscribed on them.

—². The Angels of the third Heaven are perfected in wisdom through the hearing, but not through the sight; the things they hear from preaching do not enter into their memory, but enter immediately into their perception and will, and become of the life; but the things which these Angels see with their eyes enter into their memory, and concerning these they reason and speak: hence it is evident that the way of hearing is with them the way of wisdom. Sig. 280°. E. 14°.

280. They who are in the inmost or third Heaven are in innocence of the third or inmost degree; these are therefore the innocencies themselves of Heaven, for above all others they love to be led by the Lord, as little children by their father . . . They are therefore nearest to the Lord, from Whom is their innocence; and they are also separated from the proprium, so that they live as it were in the Lord: in outward form they appear simple, and before the eyes of the Angels of the lower Heavens they appear as little children, thus small, and also as those who are not very wise, although they are the wisest of the Angels of Heaven; for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge this; and also that what they know is as nothing in comparison with what they do not know; to know, acknowledge and perceive this, they say is the first step to wisdom: these Angels are also naked, for nakedness corresponds to innocence. E. 828°.

282°. As innocence is the inmost in all the good of Heaven, it affects minds so that he who feels it, as takes place when an Angel of the inmost Heaven approaches, seems to himself to be no longer at his own disposal, and

to be affected and as it were carried away with such delight that the whole delight of the world appears to be nothing in comparison with it.

288°. Innocence and peace are conjoined together as good and its delight, for good is felt through its delight, and delight is Known from its good. As this is so, it is evident that the Angels of the inmost or third Heaven are in the inmost degree of peace . . .

333. Little children are of different natures, some are of the nature of the Spiritual Angels, some of the nature of the Celestial Angels . . .

N. 4. The Heavens are expanses, one above another; in the highest expanses are those who are called Celestial Angels, of whom the most are from the Most Ancient Church; the Angels who are there are called Celestial Angels from celestial love, which is love to the Lord . . .

S. 63. The Angels of the Celestial Kingdom are in the celestial sense of the Word . . . 64. From experience.

65°. When a man is reading the Word, a Spiritual Angel calls forth what is spiritual, and a Celestial Angel what is celestial . . . 67, Examp.

74. The wisdom of the Celestial Angels surpasses the wisdom of the Spiritual Angels almost as the wisdom of the Spiritual Angels surpasses the wisdom of men, and this because the Celestial Angels are in the good of love from the Lord, and the Spiritual Angels in truths of wisdom from the Lord; and where the good of love is, wisdom resides together with it; but where truths are, no more wisdom resides than there is of the good of love.

R. 231. The Spiritual Angels, being in truths of wisdom from the Lord, are in that bright white light, wherefore they are clothed in white; and the Celestial Angels, being in the goods of love from the Lord, are in that flaming light, wherefore they are clothed in red.

878°. The Celestial Angels, who are the Angels of the highest Heaven, dwell as in an ethereal atmosphere; the Spiritual Angels, who are the Angels of the middle Heaven, dwell as in an aerial atmosphere; and the spiritual natural Angels, who are the Angels of the ultimate Heaven, dwell as in an aqueous atmosphere, which from afar appears like the sea.

896. The Angels of the third Heaven dwell upon the mountains, the Angels of the second Heaven on the hills, and the Angels of the ultimate Heaven in the valleys between the mountains and hills.

M. 64°. Marriage love is called celestial and spiritual, because it exists with the Angels of the Heavens; with the Angels of the highest Heaven it is celestial, because these Angels are called celestial ones; and with the Angels below that Heaven it is spiritual, because these Angels are called spiritual ones. The Angels are so called, because the celestial ones are loves and thence wisdoms, and the spiritual ones are wisdoms and thence loves; it is the same with their marriage principle.

T. 508°. I saw as it were a little child above my head . . . He was an Angel from the third Heaven, where all from afar appear as little children. When he was with me he handed me a paper, but as it was written with curvilinear letters, such as are used in that Heaven, I returned it to him, and asked him to state

the meaning of the words in it in expressions adapted to the ideas of my thought; and he replied, This is written there, Henceforth enter into the mysteries of the Word which has heretofore been closed up, for each and all its truths are so many mirrors of the Lord.

[T.] 686. They who have been regenerated through the Divine good of love go dressed in crimson garments, and are called **Celestial Angels**.

D. 3318. See **BREATHE** at this ref.

5112. The words of the **Celestial Angels** have affinity with A, O, and U . . . Wherefore, when a man speaks with them, he is turned from words in which there are E, and I, to words in which there are A, O, and U.

5578. On the writing of the **Celestial Angels**. (See **WRITE** at this ref.)

D. Min. 4711. The **Celestial Angels** or the celestial Heaven, in which are the men of the Most Ancient Church, have a Voluntary in which there is something good, wherefore they could be regenerated also as to it. 4712. (See **CELESTIAL CHURCH** at A.4328.)

E. 240². There is the will of truth and there is the will of good; the will of truth exists with those who are of the Lord's Spiritual Kingdom, and the will of good with those who are of the Lord's Celestial Kingdom; the latter, being in love to the Lord, and thence in mutual love, which with them is charity towards the neighbour, have truths inscribed on their hearts, and thence do them, and that which proceeds from the heart is from the will of good; the heart is the will of good. But those who are in love towards the neighbour, which love is charity, have not truths inscribed on their hearts, but on the memory and thence on the intellectual mind, and what proceeds thence from affection is the will of truth: thus are the Spiritual Angels distinguished from the **Celestial Angels**. The latter appear naked in Heaven, the former clothed: the reason the **Celestial Angels** appear naked, is that they have no need to retain truths in the memory, nor thence to comprehend them by the understanding, because they have them inscribed on the heart, that is, on the love and will; but the reason the Spiritual Angels appear clothed, is that they have truths inscribed on the memory and thence on the understanding, and these truths correspond to garments . . .

831². Spiritual love is the love of truth, and in the highest sense, the love of the Divine truth which proceeds from the Lord, thus also is love to the Lord, but in a lower degree than that in which are the **Celestial Angels**; the latter, namely, the **Celestial Angels**, are in love to the Lord from the reception of Divine good from Him; the former, namely, the Spiritual Angels, are in love to the Lord from the reception of Divine truth from Him; the difference is like that between love in the will and love in the understanding, or as between flame and its light . . . The life, too, of the **Angels** of the third Heaven consists of affections of good, and the life of the **Angels** of the second Heaven of affections of truth . . .

— As the **Angels** of the third Heaven are perfected in wisdom through the hearing, there are intermediate **Angels**, who are called celestial spiritual **Angels**,

who preach and teach truths in their temples; which are called houses of God, and are of wood.

831⁰. The higher Heavens, where are the **Celestial Angels**, constitute the Lord's priesthood . . .

902¹. When the **Angels** of the third Heaven, who are in the greatest wisdom and happiness, were asked how they became such **Angels**, they said that it was because while they lived in the world they accounted as wicked filthy thoughts, which to them were even adulteries; in like manner fraud and unlawful gains, which to them were thefts; likewise hatred and revenge, which to them were murders; and also lies and revilings, which to them were false witness; and the same with other things. They were afterwards asked whether they had not done good works; they said that they had loved the chastity in which they were because they accounted adulteries as wicked; that they had loved the sincerity and justice in which they were because they accounted fraud and unlawful gains as wicked; that they had loved the neighbour because they accounted hatred and revenge as wicked; that they had loved truth because they accounted lies and revilings as wicked; and so on; also that they had perceived that on these things being removed, to act from chastity, sincerity, justice, charity, and truth, was not from themselves, but from the Lord, and thus good works were all things which came from these things, although they had done them as of themselves; and hence it was that after death they were carried by the Lord into the third Heaven.

1215. The **Angels** who are in truths are called Spiritual **Angels**, and those who are in goods **Celestial Angels** . . .

D. Wis. i². The **Angels** of all the Heavens are distinguished into two Kingdoms; those who have received more from the heat which is love than from the light which is wisdom constitute one Kingdom, and are called **Celestial Angels**; from these are the highest Heavens; but those who have received more from the light which is wisdom than from the heat which is love constitute the other Kingdom, and are called Spiritual **Angels**; from these are the lower Heavens . . .

De Verbo 3⁶. As to what concerns the **Angels** of the highest Heaven, they have not thoughts, but they have perceptions of the things which they hear and see; instead of thoughts they have affections, which with them are varied, as thoughts are varied with the Spiritual **Angels**.

De Conj. 66. The **Angels** of the Third Heaven are in the heavenly marriage above all the rest . . . hence they are in marriage love above the rest of the **Angels**, and in innocence and chastity; they walk with a cincture about the loins out of doors, but without it at home; yet there is no lasciviousness excited; they say that to look at a married partner clothed takes away the idea of marriage; *in lecto jacent copulati sicut sunt creati, ac ita dormiunt, dicunt quod non possent aliter, quia ipse amor conjugialis, qui perpetuus est, copulat* . . . E.992³.

70. The **Angels** of the Third Heaven dwell on mountains, not rocky, but of soil . . .

Celestial Church. *Ecclesia coelestis.*

A. 768². When 'Judah' is mentioned in the Prophets,

the **Celestial Church**, or whatever is of that Church is usually signified; when 'Israel' is mentioned, the **Spiritual Church**, or whatever is of that Church, is usually signified; and when 'Jacob' is mentioned, the external Church is signified. (See **JUDAH**.)

784. 'Jehovah closed after him' (Gen.vii.16)=that man no longer had such communication with Heaven as the man of the **Celestial Church** had. Ex.

1069. Hence the **Celestial Church** was described by a paradisiacal garden, in which were all kinds of trees . . .

1965^e. Hence it is that by 'Abram' is also represented the **Celestial Church**, etc.

1986^e. Conjunction with those who were in the truths of faith, namely, as with those who were of the **Celestial Church**, so with those who were of the **Spiritual Church**, treated of.

1997². See **MOST ANCIENT CHURCH** at these refs. 2048². 2069³. 4687².

2001. When the **Celestial Church** is treated of, 'Jehovah' is mentioned; but when the **Spiritual Church**, 'God.'

2039⁵. By 'Zion' is meant the **Celestial Church**; by 'Jerusalem' the **Spiritual Church**.

2085. See **CELESTIAL** at these refs. 2708. 3240. 6295.

2362. The affection of good constitutes the **Celestial Church**, and is called in the Word 'the daughter of Zion'; and the affection of truth constitutes the **Spiritual Church**, and is called 'the daughter of Jerusalem.' 3024².

—4. From the fact that the **Celestial Church**, from love to the Lord, is in love towards the neighbour, it is especially likened to an unmarried daughter, or virgin. III.

2454¹. 'Judea' (Matt.xxv.16)=the Church, and in fact the **Celestial Church**.

2661². After the time of the **Most Ancient Church** there was no longer a **Celestial Church**, but a **Spiritual Church**.

2669^e. The good of love is what makes the **Celestial Church**; but the good of faith is what makes the **Spiritual Church**.

2709. The man of the **Celestial Church** is safe, from good, and does not debate concerning truths . . .

2710. In this verse (Gen.xxi.20), is described the state of the **Spiritual Church**, that relatively to the state of the **Celestial Church** it is obscure; and that it is in combat, because the man of the **Spiritual Church** knows truth from no other source than doctrine, not from good itself, as the man of the **Celestial Church** does. 8819.

2909^e. After David removed to Jerusalem and took possession of Zion, then first the Lord's **Spiritual Church** began to be represented by Jerusalem, and the **Celestial Church** by Zion.

2928. When Judah and Zion are treated of, 'nation' is mentioned, and by 'nation' is signified the **Celestial Church**; for by 'Judah' and 'Zion' that Church is meant.

2930. In the **Celestial Church** called 'Adam,' or 'man' . . .

2954. The redemption or reformation and salvation of the men of the **Spiritual Church** is effected through truth; but that of the men of the **Celestial Church** through good . . .

3118^e. The man of the **Spiritual Church** only bends himself before the Lord and invokes grace; but the man of the **Celestial Church** bows himself before the Lord and implores mercy.

3246². The **Celestial Church** was represented by the wife, and the **Spiritual Church** by the concubine . . .

3301³. The Nazarites represented the Lord as to the Divine Human, and hence the man of the **Celestial Church**, who is 'a likeness' of the Lord . . .

3325⁷. The Lord's Divine celestial love is [mentioned] relatively to the **Celestial Church**, or to those who are of that Church, who are called celestial, from love to the Lord . . .

3432². In the most ancient time, when there was a **Celestial Church**, there was not the Word, for the men of that Church had the Word inscribed on their hearts, for the Lord taught them what was good and true immediately through Heaven, and gave to them both to perceive from love and charity, and to know from revelation; their very Word itself was the Lord.

3720. 'The house of God'=the Lord's **Celestial Church**, and in a more universal sense, the Heaven of the **Celestial Angels**; in the most universal, the Lord's **Celestial Kingdom**; and in the supreme sense, the Lord as to Divine good . . .

3727⁵. As the Jewish Church was instituted to represent the **Celestial Church**, which acknowledged no other truth than that which is from good, which is called celestial truth . . .

4328. The most ancient people, who constituted the Lord's **Celestial Church**, had a Voluntary in which there was good, and an Intellectual in which there was truth thence derived, which two with them made one. (See **CELESTIAL ANGEL**, at D.Min. 4711.)

—2. See **BLUE-caeruleus**, at this ref.

4333. When the Lord's **Celestial Church**, which was the most ancient one, perished among the antediluvians, by an inundation of evils and falsities . . .

4434⁰. In the **Celestial Church** the husband represents good, and the wife truth; and what is an arcanum, they not only represent them, but actually correspond to them.

4545². As 'Zion'=the **Celestial Church** . . . and the **Celestial Church** is that which is in good from love to the Lord . . . therefore of Zion is predicated 'strength' (Is.lii.1).

4581. The men of the **Celestial Church**, like the Angels of the inmost or third Heaven, are in the good of love; but the men of the **Spiritual Church**, like the Angels of the second or middle Heaven, are in the good of faith . . .

4823². In the **Celestial Church** the husband was in good, and the wife in the truth of that good; but in the

Spiritual Church the man is in truth, and the wife in the good of that truth . . .

[A.] 513². There are in general two Churches, namely, the **Celestial** and the **Spiritual**; the **Celestial Church** exists with the man who can become regenerated or become the Church as to the voluntary part; but the **Spiritual Church** with the man who can be regenerated only as to the intellectual part . . .

—³. But the man of the **Celestial Church** was regenerated as to the voluntary part; from his infancy imbuing the good of charity, and when he had arrived at his perception, he was led into the perception of love to the Lord; hence all the truths of faith appeared to him in his Intellectual as in a mirror: with him the understanding and will made one perfectly united mind; for they perceived in the understanding what was in the will: in these things consisted the integrity of the first man, by whom the **Celestial Church** is signified.

—¹⁰. 'A vine,' here (Gen. xlix. 11) = the Intellectual of the **Spiritual Church**; and 'a noble vine' = the Intellectual of the **Celestial Church**.

—⁸. The man of the **Celestial Church** is regenerated in a different way from the man of the **Spiritual Church**; the former by means of seed implanted in the voluntary part; the latter by means of seed implanted in the intellectual part.

5117⁹. Wine is called 'the blood of grapes' (Deut. xxxii. 14), because both signify the holy truth proceeding from the Lord; but 'wine' is predicated of the **Spiritual Church**, and 'blood' of the **Celestial Church**; and as this is so, 'wine' is commanded for the Holy Supper.

5120⁵. 'A cup' is mentioned (Matt. xxvi. 27; etc.), and not wine, because 'wine' is predicated of the **Spiritual Church**, but 'blood' of the **Celestial Church**; although both signify the holy truth proceeding from the Lord; but in the **Spiritual Church** the Holy of faith from charity towards the neighbour, and in the **Celestial Church** the Holy of charity from love to the Lord. The **Spiritual Church** is distinguished from the **Celestial Church** thus; the former is in charity towards the neighbour, but the latter in love to the Lord . . .

—¹⁰. By 'Jerusalem' is signified the **Spiritual** of the **Celestial Church**.

5733. The truth of good is of the **Celestial Church**, and the good of truth is of the **Spiritual Church**; with those who were of the **Celestial Church**, good was implanted in the voluntary part, which is the proper seat of good; from this good, that is, through this good from the Lord, they had a perception of truth; hence they had the truth of good. But with those who are of the **Spiritual Church**, good is implanted in the intellectual part by means of truth, for all truth is of the intellectual part, and by means of truth they are led to good; for to do truth is to them good; hence they have the good of truth . . .

5805. 'Joseph' = internal good from the Rational; 'Israel,' internal good from the Natural; the difference between which is like that between celestial good, or the good which is of the **Celestial Church**, and spiritual good, or the good which is of the **Spiritual Church**.

5922². 'Lebanon' (Is. xxxv. 2) = the **Spiritual Church**;

'Carmel' and 'Sharon' = the **Celestial Church**; of the latter is predicated 'the glory of Jehovah,' there being meant the celestial truth which is charity; of the former is predicated 'the honour of the God of Israel,' there being meant spiritual good, which also is charity.

6065. The most ancient people who were of the **Celestial Church**, were in good from an origin in the will; but the ancient people who were of the **Spiritual Church**, were in good from an origin in the understanding . . .

6332. The **Celestial Church** of the **Spiritual**, which is 'Joseph,' treated of.

6364. 'Thy brethren shall celebrate thee' (Gen. xlix. 8) = that the **Celestial Church** (here sig. by 'Judah') is pre-eminent above the rest. . . 'Brethren' = the truths of that **Church**; thus also the Churches which are in these truths . . . E. 433⁴.

6434⁶. The good of the man of the **Spiritual Church** is in the Natural, and goes no further; but the good of the **Celestial Church** is in the Rational.

6435². Although the good of mutual love, which is the external of the **Celestial Church**, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins these goods by a medium. . . In order to distinguish between the external good of the **Celestial Church** and the internal good of the **Spiritual Church**, it is allowable . . . to call the former good the good of mutual love, and the latter the good of charity towards the neighbour.

—⁶. 'Zion and Jerusalem' represented the **Celestial Church**.

6497. That after the **Celestial Church** perished the **Spiritual Church** was instituted by the Lord, treated of.

6534⁵. 'Ahola' (Ezek. xxiii) = the perverted **Spiritual Church**, which is 'Samaria;' and 'Aholibah,' the perverted **Celestial Church**, which is 'Jerusalem;' for the Israelites who were at Samaria represented the **Spiritual Church**, but the Jews who were at Jerusalem represented the **Celestial Church**.

6742. 'Virgin' in the Word = the good which is of the **Celestial Church**; but 'damsel,' the truth of good, which is of the **Spiritual Church**. III.

6745⁴. When 'Zion' and 'Jerusalem' are mentioned together, the **Celestial Church** is signified by them; by 'Zion' its internal, and by 'Jerusalem' its external; but when 'Jerusalem' is mentioned without 'Zion,' it usually signifies the **Spiritual Church**.

6756. When the **Celestial Church** is treated of, 'brethren' = goods; but when the **Spiritual Church**, they signify truths; the reason is that the **Celestial Church** is in good, but the **Spiritual Church** in truth . . .

6851⁹. They who are of the **Celestial Church** are in the Word called 'nation.'

7120. By the man who is called 'Adam' is meant the man of the **Celestial Church**; but by the man who is called 'Enosh,' the man of the **Spiritual Church**.

7356². 'Zion' = the **Celestial Church**, thus the good of love which is of that Church . . .

8137². In the other life . . . the falsities from evils of

those who have been of the Spiritual Church and have lived evilly appear as waters; but the falsities from evils of those who have been of the Celestial Church, as mists . . .

8337. When the Celestial Church is treated of, women represent truth, and men good . . .

8647. In the Celestial Church the husband represents good, and the wife the truth thence derived . . .

8928³. Those who are of the Spiritual Church cannot arrive at the first threshold of the wisdom or of the light in which are those who are of the Celestial Church. Refs.

8935. Hence 'Adam' was so called from the ground, for by him is signified the man of the Celestial Church, or the Church which is in good.

9144¹. The Divine truth proceeding from the Lord in Heaven is Man; hence Heaven is the Grand Man . . . Hence also the Lord's Celestial Church was called 'man;' this Church was that which the Jews represented.

9277. 'Oliveyard' (Ex.xxiii.11) = the Celestial Church, thus celestial good, which is the good of love to the Lord, for this good makes the Celestial Church. Ill.

— Refs. on the subject of the Celestial Church and its good.

—⁴. 'The olive' (Judg.ix) = the internal good of the Celestial Church; 'the fig,' the external good of that Church; 'the vine,' the good of the Spiritual Church.

9336⁶. By the creation of the heaven and the earth in the first chapter of Genesis is meant the new creation of the Celestial Church, which is called 'man.'

9396⁸. 'The house of Israel' (Jer.xxxi.31) = the Spiritual Church; and 'the house of Judah,' the Celestial Church.

9404². The good which does not come into existence through truths, but through the goods of mutual love, is the good of the Celestial Church . . .

9942³. By 'the man and his wife' (Gen.iii.20) is meant the Celestial Church; by the man himself as a husband, that Church as to good, and by his wife that Church as to truth; this truth and that good were the truth and good of the Celestial Church. But when that Church fell, which came to pass through reasonings from scientifics about Divine truths . . .

—⁴. By the creation of the heaven and the earth in the first chapter of Genesis, is meant and is described in the inward sense the establishment of the Celestial Church; and by the paradise is meant and described the wisdom and intelligence of that Church; and by the eating of the tree of knowledge, the fall of that Church through their reasoning from scientifics about Divine things.

10123². 'The temple' (Rev.xi.1) = the Spiritual Church; and 'the altar,' the Celestial Church.

10199⁴. The daughters of Zion are here treated of (Is.iii.24), by whom is signified the Celestial Church, which Church is in interior truths from the good of love to the Lord . . .

10248⁸. 'Age' is predicated in general of every Church, but specifically of the Celestial Church. Ill.

10609⁶. By 'Jacob and Judah,' here, (Is.lxiv.10) is meant the Celestial Church external and internal . . . The internal good of that Church is signified by 'the habitation of a flock,' and the external good by 'the couch of a herd;' 'Sharon' = the internal of the Celestial Church where that good is; and 'the valley of Achor,' the external. Ill.

R. 585. ('Blasphemies against) His tabernacle and those dwelling in heaven' (Rev.xiii.6) = stumbling blocks against the Celestial Church of the Lord and against Heaven. . . By 'the tabernacle' in this sense is signified the Celestial Church, which is in the good of love from the Lord to the Lord; and by 'the temple,' the Spiritual Church, which is in truths of wisdom from the Lord. . . The reason that by 'the tabernacle' is signified the Celestial Church, is that the Most Ancient Church, which was Celestial because in love to the Lord, held holy worship in tabernacles; and the Ancient Church, which was a Spiritual Church, held holy worship in temples. The tabernacles were of wood, and the temples of stone . . .

882. By 'the tabernacle of God' (Rev.xxi.3) is meant the Celestial Church, and in the universal sense the Lord's Celestial Kingdom.

T. 200³. In general by 'Jacob' in the Word is meant the Natural Church; by 'Israel,' the Spiritual Church; and by 'Judah,' the Celestial Church.

E. 154². The internal of the Celestial Church is to do what the Lord enjoins from the affection of the will, thus from the love of good; but the internal of the Spiritual Church is to do what the Lord enjoins from the affection of the understanding, thus from the love of truth. . . The internal of the Celestial Church is what is meant by 'works' (Rev.ii.19); and the internal of the Spiritual Church is what is meant by 'charity.'

313⁴. 'The inhabitant of Zion' (Is.xii.6) has a similar signification to 'the daughter of Zion,' namely, the Celestial Church, or the Church which is in the good of love to the Lord; 'great in the midst of thee is the Holy One of Israel' = that the Lord is everywhere and that He pervades everything therein.

331. These two Kingdoms exist not only in the Heavens, but also on earth, and on earth are called the Celestial Church and the Spiritual Church.

448⁹. By 'Judah,' here, (Ezek.xxxvii.16) is signified the Celestial Church which is in the good of love; and by 'Joseph' and 'Ephraim' is signified the Spiritual Church which is in the good of charity and in truths of faith; that these two Churches with the Lord will be one Church, as good and truth are one, is meant by 'I will make them one [piece of] wood, and they shall be one in Mine hand, and I will make them into one nation in the earth, and there shall be one King for them all for a King, and they shall no longer be two nations, and they shall be no longer divided into two kingdoms.'

555⁷. As by 'Samaria' the metropolis of the Israelites is in the Word signified the Spiritual Church, and by 'Jerusalem' the metropolis of the Jews the Celestial Church, both as to doctrine, they are called 'women' (Ezek.xxiii.2); and as both these Churches act as one, they are called 'the daughters of one mother' . . .

[E.]650³³. That by 'Nebuchadnezzar' as king of Babylon at the beginning is signified the **Celestial Church** and its increase even to the summit of wisdom, is evident in Dan.ii.37,38. By 'the head of the statue which was of gold' is signified the **Celestial Church** which is the primary one of all. The reason this **Church** is signified by the king of Babylon at the beginning, is that the **Church** which afterwards becomes Babylon begins from the worship of the Lord and from love to Him . . .

739⁶. The men of the **Celestial Church** are of such a character that they perceive all the truths and goods of Heaven from the Lord by means of influx into their interiors, whence they see truths and goods within themselves as it were engrafted, and have no need to learn them by a posterior way and enrich the memory with them ; thus neither do they reason about truths as to whether they are so or not so . . .

Celestial good. *Bonum coeleste.*

See GOOD OF LOVE.

A. 297. Celestial good is that which is not clothed, because it is inmost, and is innocent . . .

425. 'Gold'=celestial good. 6432². 9549.

1171⁵. 'Gold, frankincense, and myrrh'=good celestial, spiritual, and natural.

1422². See BLESS=*benedicere*, at these refs. 2853.

1551². 'For brass gold'=for natural good celestial good.

1552. 'Gold'=celestial good, or the good of wisdom and of love.

1759. Celestial good in their ideas . . .

1851. That they had celestial and spiritual goods, Sig.

1876^e. Spiritual truths and celestial goods . . .

1963. Remains with the Lord were the acquisitions of the celestial goods by which He united the Human essence to the Divine one.

2069⁵. See CELESTIAL at this ref.

2184². 'Butter' (Is.vii.22)=celestial good . . .

2216. Celestial good and spiritual good do not laugh . . .

2227². There are two goods which are distinct from each other, namely, celestial good and spiritual good ; celestial good is of love to the Lord, spiritual good is of love towards the neighbour ; from the former or celestial good comes the latter or spiritual good, for no one can love the Lord unless he also loves the neighbour . . . and they who are in the Lord cannot but be in His love, which is love towards the human race, thus towards the neighbour ; thus is he in both goods, celestial and spiritual ; the former is the veriest good itself ; the latter is its truth . . . which truth is spiritual good.

2228. They who are endowed with celestial goods and spiritual goods are also endowed with eternal salvation . . .

2280⁷. Celestial good and thence spiritual good are signified by the 'two tenths' of which each of the show-breads was to be made (Lev.xxiv.5).

2340. 'House' (Gen.xix.3)=celestial good.

2347. 'House'=celestial good, which is nothing but the good of love and of charity.

2517. 'Sarah' as a wife=spiritual truth ; and 'Abraham,' celestial good, both Divine.

2540. The light of confirmation from celestial good, Sig.

2554. That thus the celestial things of faith would also perish if they were to think that only spiritual truth could be conjoined with celestial good, Sig. . . Divine good, which is here called celestial good, is united as by a marriage to Divine truth which is here called spiritual truth . . .

—². (Another arcanum contained in these words is) that if they were to have no regard for spiritual truth, celestial good would also thereby perish, for when the former is rejected the latter perishes.

2557. That the Rational is conceived from celestial good as a father, but not from spiritual truth as a mother, Sig.

—². There is something constantly flowing in from within, which receives the things which thus enter, and disposes them into order ; that which flows in, and is received, and disposes, is the Divine celestial good which is from the Lord . . .

2563. That it should be said that rational truth was adjoined to celestial good, Sig.

2575. 'Brother' (Gen.xx.16)=celestial good adjoined to rational truth, as a brother to a sister.

2588. Whether you say spiritual truth and celestial good, or the Lord, it is the same thing . . .

—⁴. Being in utter ignorance that the celestial and spiritual good which is from the Lord is that by means of which every good which is below is vivified, and that thence delight is truly delight.

2712². 'No man' (Jer.xxxiii.10)=no celestial good ; 'no inhabitant'=no spiritual good ; 'no beast'=no natural good.

—³. 'To possess' (Is.liv.3) is predicated of celestial good ; 'to dwell,' of spiritual good.

3159. In proportion as a man regards celestial and spiritual good as an end, truth is initiated and conjoined with good . . .

3183. Man is first introduced into a state of innocence . . . afterwards into a state of affection of celestial good, that is, of love towards parents . . . afterwards into a state of affection of spiritual good . . .

3570². It is the celestial good and spiritual truth which are from the Lord that form man . . .

3654⁶. 'Judah,' here, (Ps.cxiv.2)=celestial good, which is of love to the Lord ; and 'Israel'=celestial truth, or spiritual good.

4138. Spiritual good is what is called the good of faith, and is charity ; but celestial good is what is called the good of love, and is love to the Lord.

4145³. In marriage love . . . there at last succeeds union as to celestial good and spiritual truth . . .

4197⁴. 'The two olive-trees' (Rev.xi.4)=celestial good and spiritual good ; celestial good is of love to the

Lord, and spiritual good is of charity towards the neighbour.

4239. The first communication with **celestial good**, Sig. . . 'Esau' = **celestial good** in the Natural.

4262. Divine things to be initiated into **celestial good** in the Natural, Sig. . . 'Esau' = the Divine Natural as to good, here as to **celestial good**, because the Natural was not yet made Divine.

4299. Consequently, none can be tempted but those who are in **celestial** and spiritual good, for these have conscience . . .

4352². These loves, from which is all **celestial** and spiritual good . . .

4581⁴. The meat-offering, which consisted of fine flour mingled with oil, signified **celestial good**, or what is the same, the good of love; the oil, love to the Lord, and the fine flour, charity towards the neighbour; but the drink-offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. . .

4585². When the Lord made His Human Divine, He advanced in a similar order to that in which man does when he is made new through regeneration, namely, from what is external to more interior things, thus from the truth which is in the ultimate of order to the good which is more interior and is called spiritual good, and thence to **celestial good**. Ex.

4592². 'Benjamin' = the spiritual truth which is from **celestial good**, which is 'Joseph.' Both therefore taken together are that intermediate which is between the spiritual man and the celestial man; but this **good** and this truth are distinct from the **celestial (good)** which is represented by 'Judah,' and from the spiritual (truth) which is represented by 'Israel;' the former is higher or more interior, and the latter is lower or more exterior, for they are intermediate. Ex.

4696. 'The sun' = **celestial good**; 'the moon,' spiritual good, or truth.

4823². Hence it is that where **celestial good** and thence celestial truth are treated of in the Word, 'husband and wife' are mentioned; but when spiritual good and thence spiritual truth are treated of, 'man and wife' are mentioned, or rather 'man and woman.'

4922². 'To clothe in double-dyed' (2 Sam. i. 24) = spiritual good; 'to set an ornament of gold on the garment' = **celestial good**.

—⁵. 'Blue and purple' (Ex. xxviii) = **celestial goods** and truths; 'scarlet double-dyed and fine linen interwoven' = spiritual goods and truths.

4982. By 'a house' in the Word is signified **celestial good**, and by 'a field,' spiritual good; **celestial good** is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour. But when the spiritual man is treated of, by 'a house' is signified the Celestial that is with him, which is the good of charity towards the neighbour, and by 'a field' the Spiritual that is with him, which is the truth of faith. The former and the latter [goods and truths] are signified in Matthew, 'He who is upon the roof of the house let him not come down to take anything that is in his house;

and he that is in the field, let him not return back to take his garment' (xxiv. 17, 18).

5117⁸. 'Wine,' here, (Gen. xlix. 11) = spiritual good from Divine love; 'the blood of grapes' = the **celestial good** thence derived.

—⁹. 'The blood of the grape' (Deut. xxxii. 14) = spiritual **celestial good**; so is called the Divine in Heaven which proceeds from the Lord . . .

5144. Foods = **celestial** and spiritual goods. —⁶, (the foods enum.).

5147³. Full of **celestial good** for nourishing the Natural, Sig. 'Meats' = **celestial good**. . . By this is signified that the inmost of the Voluntary was full of **celestial good**; for **good** flows in from the Lord through the inmost of man, and thence by degrees like the steps of a ladder to exteriors . . . As to the influx of **celestial good** from the Lord . . .

—³. The reason food or meat = **celestial good**, is that the food of the Angels is nothing but the goods of love and of charity . . .

5353⁹. After evils have been removed, **celestial good** flows in from the Lord; hence there is a new Voluntary in the Natural, which in the representative sense is 'Manassah.'

5595. Spiritual good is distinguished from **celestial good** by this; that **celestial good** is implanted in the voluntary part itself.

5620³. 'Milk' = spiritual good; 'butter,' **celestial good** . . .

5805. See CELESTIAL CHURCH at these refs. 9277.

5922². See CELESTIAL KINGDOM at these refs. 10092. 10129. R. 920².

6014. All spiritual goods are of charity towards the neighbour, and all **celestial goods** are of love to the Lord.

6185. See ABRAHAM at this ref.

6367⁷. 'A lion,' and 'a young lion' (Mic. v. 8) = **celestial good** and celestial truth, which are 'the remains of Jacob.'

6369. They who are in **celestial good** never fight, but are safe through good; for wherever they go the evil flee away, because they cannot endure their presence. These are they who are signified by 'an old lion' (Gen. xlix. 9).

6372². 'Judah the lawgiver' (Ps. lx. 7; cviii. 8) = **celestial good** and its celestial truth.

6745³. 'To suck the milk of the gentiles' (Is. lx. 16) = the insinuation of **celestial good**; 'to suck the breasts of kings' = the insinuation of celestial truth.

7257. The good which is of love to the Lord is called **celestial good**, and the good which is of charity towards the neighbour is called spiritual good. N. 107.

7258. The doctrine of **celestial good** . . . is very full and at the same time very deep . . . N. 107².

7978. See BREAD at these refs. 8416. 9545. 10077. 10107.

8369. 'The fruit of a tree of honour' (Lev. xxiii. 40) = **celestial good**; 'palms' = spiritual good, or the good of truth.

8487². Such is **celestial good** at first with those who are being regenerated. In proportion therefore as the

delights of the loves of self and of the world arise, the good of celestial love vanishes away . . .

[A. 8487]³. See CONCUPISCENCE at this ref.

8682. The reason the flesh of the sacrifices was to be eaten, was to represent the appropriation of celestial good . . .

8758. 'Israel encamped near the mount' (Ex.xix.2)= regular disposition with those who are of the Spiritual Church by Divine celestial good. . . 'The mount'=the good of celestial love. By Divine celestial good is meant Divine good in Heaven; for Divine good in itself is far above Heaven.

8802. Those who have a general perception of celestial good, Sig.

8819. The appearing of celestial good in the greatest obscurity, Sig.

9277. Thus it is with spiritual good and with celestial good, Sig.

9338⁴. 'To possess hereditarily' (Ps.lxix.36) is predicated of those who are in celestial good; and 'to inherit,' of those who are in spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbour.

9468⁵. As external celestial good and its truth is signified by 'scarlet double-dyed,' the Word as to the external sense and what is doctrinal thence derived is expressed thereby. Ex.

9470⁵. 'The Ancient of Days' (Dan.vii.9)=the Lord as to celestial good, such as there was in the Most Ancient Church.

9472. 'The cedar of Shittah' (Is.xli.19)=spiritual good; 'the wood of oil'=celestial good. 10261⁵. —⁶.

9473⁵. The internal good in the good of faith is the good of charity, which is spiritual good, and the internal good in the good of charity is the good of mutual love, which is external celestial good; and the internal good in the good of mutual love is the good of love to the Lord, which also is the good of innocence; this good is internal celestial good . . .

9474⁵. The reason anointing was done with oil, was that oil signified celestial good, and celestial good is the good of love from the Lord, and thence the good of love to the Lord; this good is the very essential itself in each and all things of Heaven and eternal life.

9477. 'The ephod'=that which covers celestial good . . .

9496⁵. By the heart is signified celestial good, and by the lungs spiritual good.

9511. 'The two extremities of the mercy-seat' (Ex. xxv.18)=celestial good and spiritual good; for the cherub at one extremity=approach through celestial good, and the cherub at the other extremity=approach through spiritual good. . . Hence all things on the right hand side of man correspond to celestial good, and those on the left hand side to spiritual good.

9523. 'From between the two cherubs' (ver.22)=where celestial good and spiritual good are conjoined together. . . 'The two cherubs'=the celestial good and the spiritual good through which there is an approach

to the Lord. The reason it is the approach where celestial good and spiritual good are conjoined together, is that celestial good inflows into spiritual good, and so is communicated.

9539. It is said 'to the houses' (ver.27) because celestial good is treated of, and the power of its receptacle; for that good is signified by the bread of faces, and its receptacle by the table on which was that bread; by 'the houses' also is signified that good in ultimates.

9544. The vessels which are here enumerated (ver.29) =the Knowledges of celestial good and truth; celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; the Knowledges of these goods are signified by these vessels.

9549. (The Spiritual Heaven) from celestial good, Sig. and Ex.

9574. Celestial good, from which comes spiritual good together with its scientifics, Sig.

9615. The external of Heaven, which is from the truths derived from external celestial good, Sig. . . 'The wool of she-goats'=external celestial good.

9670. 'Thou shalt make a veil' (Ex.xxvi.31)=the medium uniting this Heaven and the inmost Heaven, thus spiritual good with celestial good . . .

—⁵. In the relative sense, by the process (of expiation when Aaron entered into the Holy of Holies) is described the regeneration of man even to celestial good, which is the good of the inmost Heaven.

—⁶. (This process) signified the putting on of celestial good with a regenerate man, and the glorification of the Human even to Divine good in the Lord.

9673. 'With cherubs' (Id.)=guardianship) to prevent the mingling together of spiritual good and celestial good, thus of the middle Heaven and the inmost Heaven . . . For if these goods were mingled together, both of them would be injured, and that so greatly that the Heavens themselves would perish.

9680. 'And the veil shall distinguish for you between the holy place and the Holy of Holies' (ver.33)=between spiritual good, which is the good of charity towards the neighbour and the good of faith in the Lord, and celestial good, which is the good of love to the Lord and the good of mutual love . . .

9684. The table on which were the breads of faces, and opposite to which was the candlestick=the Lord as to celestial good, thus as to that very good itself from which and through which the Lord inflows into the Spiritual Kingdom, or into the middle Heaven.

9809⁴. 'Jehovah shall send the sceptre of strength out of Zion' (Ps.cx.2)=power at that time from celestial good; 'Zion'=that good . . .

9810. Divine truth proceeding from the Lord, when received into the (voluntary) part, is called celestial good; but when received into the intellectual part, it is called spiritual good.

9812². Divine celestial good, which makes the third or inmost Heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second Heaven, is the good of charity towards the neighbour;

and Divine natural good, which makes the first or ultimate Heaven, is the good of faith and of obedience . . . These three goods follow each other in order, like end, cause, and effect; and as the end is the soul of the cause, and the cause is everything that is efficient in the effect, so **celestial good** is the soul of spiritual good, and spiritual good is everything in natural good . . . Hence it is evident . . . that inmostly in natural good there must be **celestial good**, that is, the good of love to the Lord, which also is the good of innocence.

9817². The good of love is **celestial good**, through which comes spiritual good; and spiritual good is that which covers **celestial good**, as a garment the body.

9828³. By the girdles of the loins were represented **celestial goods**; and by the girdles of the thighs, and also of the breast, spiritual goods and truths in ultimates. Ill.

9874⁶. Hence it is evident that **celestial good** is the good of love to the Lord, for through that love an Angel and a man are conjoined with the Lord, and are thus brought to Him, and enjoy all the good of Heaven . . .

9881. (The conjunction of the whole Heaven in outermost things indissoluble through **celestial good**), Sig. As it is said 'pure gold' (Ex.xxviii.22) it is **celestial good** that is meant; for there are **celestial good** and spiritual good, and each of them is both internal and external; **celestial good** is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. All these goods are in the Word called 'gold,' and they are distinguished (thus); 'gold from Uphaz'=**celestial good**; 'gold from Ophir'=**spiritual good**; 'gold from Sheba'=**the good of Knowledges** . . .

9891. See BREASTPLATE at this ref.

9995. 'To make them' = that the **celestial goods** which are signified by 'bread,' 'cakes,' and 'wafers of what is unleavened' (Ex.xxix.2) are from (the truth which is from Divine good). In respect to this matter the case is this; all truths and goods in the Heavens are from the Divine truth which proceeds from the Lord's Divine good; that Divine truth when received by the Angels in the Celestial Kingdom is called **celestial good**, but when received by the Angels in the Spiritual Kingdom it is there called spiritual good; for however the Divine truth which proceeds from the Lord's Divine good may be called truth, it is nevertheless good; the reason it is called truth is that it appears in the Heavens, before the outward sight of the Angels, as light . . .

10017². The work of the salvation of those who are in **celestial good** is represented by the priesthood of Aaron; the work of the salvation of those who are in spiritual good is represented by the priesthood of the sons of Aaron; and the work of the salvation of those who are thence in natural good is represented by the priesthood of the Levites . . .

10075². As 'the right shoulder (of the ram)' (ver.22) = inmost or **celestial good** . . . it is called 'the anointing (of Aaron)' (Lev.vii.35); the breast and shoulder are called 'the anointing,' on account of the representation of spiritual good and of **celestial good**; for 'the breast'=**spiritual good**, which is the good of the middle or second Heaven; and 'the right shoulder,'

celestial good, which is the good of the inmost or third Heaven; and 'anointing' is the representation of the Lord as to Divine good.

10077. 'One loaf of bread' (ver.23)=inmost **celestial good** of the Lord. 'Bread'=**celestial good**; **celestial good** is the good of love to the Lord; this **good** is called **celestial good** because it is the good of the Celestial Kingdom.

10078. 'And one cake of bread of oil' (Id.)=middle **celestial good**.

10079. 'And one wafer' (Id.)=ultimate **celestial good**. 'A wafer'=**celestial good** in the external man. Ex.

—². 'Bread'=**all celestial good**; and 'wine,' all the truth thereof . . .

10129². The reason **celestial good**, which is the good of love from the Lord to the Lord, is called 'the Holy of Holies,' is that the Lord, through this **good**, flows in immediately into the Heavens; but through spiritual good, which is the good of charity towards the neighbour, mediately.

—⁹. The reason **celestial good** is 'the Holy of Holies,' and spiritual good 'the Holy,' is that **celestial good** is the inmost good; and therefore it is the good of the inmost Heaven; but spiritual good is the good which proceeds thence, and therefore is the good of the middle Heaven; and this good is so far good, and thus is so far holy, as it has **celestial good** in it; for **celestial good** inflows into spiritual good, and conceives it, and begets it, as a father does his son; by **celestial good** is meant the good of love from the Lord to the Lord; and by spiritual good is meant the good of charity towards the neighbour from the Lord . . .

10252. By the oil of anointing is signified **celestial good**, which is the Divine good of the Lord's Divine love in the inmost Heaven . . . The reason why **celestial good**, or the good of the inmost Heaven, is thus described, is that this **good** comes into existence by means of these truths here signified, and also subsists by their means.

—². In order that **celestial good**, which is the inmost good, may be born with man, which takes place by means of regeneration from the Lord, there must be acquired truths from the Word, or from the doctrine of the Church which is from the Word; these truths at first have their seat in the memory of the natural or external man, and are called forth thence into the internal man by the Lord, which takes place when the man lives according to them; and in proportion as the man is affected by them, or loves them, they are elevated still higher or more interiorly by the Lord, and there become **celestial good**. **Celestial good** is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake . . . This is the generation of this **good**; from which it is evident that this **good** comes into existence through truths from the Word, [which are] at first in the most external or sensuous man, afterwards by their elevation are in the Internal, and are at last in the Inmost itself, where they become **celestial good**; and as this **good** comes into existence through truths in its own order, so afterwards it subsists in a similar order through the same truths, for subsistence is a perpetual coming into existence . . .

[A.] 10269. See ARK (of the Covenant) at this ref.

10270². There are three kinds of goods, which make the three Heavens; the good of love to the Lord, which is called **celestial good**, makes the inmost Heaven; the good of charity towards the neighbour, which is called **spiritual good**, makes the second Heaven; and the good of faith, which is called **spiritual natural good**, makes the ultimate Heaven. Into **celestial good**, which is of the inmost Heaven, the Lord inflows from the Divine Human immediately; into the **spiritual good**, which is of the second Heaven, the Lord inflows from the Divine Human, and also mediately through **celestial good**; and into **spiritual natural good**, which is of the ultimate Heaven, the Lord inflows from the Divine Human, again also mediately . . .

10276². All influx and presence of the Lord take place immediately, and in the lower Heavens also mediately through **celestial good**, which is the good of the inmost Heaven; therefore in proportion as the goods of the lower Heavens contain and store up in themselves **celestial good**, which is the good of love to the Lord, in the same proportion they are goods.

10329. **Celestial good** is generated by the doctrine of **celestial truth** and **good**.

H. 23. As all good is of love, for that which anyone loves is good to him, the good of one Kingdom is called **celestial good**, and that of the other **spiritual good**.

216. By 'righteousness' is signified **celestial good**; and by 'judgment,' **spiritual good**.

S. 23³. 'Gold' = **celestial good**; 'frankincense,' **spiritual good**; and 'myrrh,' **natural good**; from which three goods is all worship. E. 324¹⁰.

R. 89^e. It is said the good of love and of charity, because the good of love is **celestial good**, which is of love to the Lord, and the good of charity is **spiritual good**, which is of love towards the neighbour.

277. There are two kinds of goods from which all worship takes place, **celestial good** and **spiritual good**; **celestial good** is the good of love to the Lord, and **spiritual good** is the good of love towards the neighbour; worship by sacrifices was worship from **celestial good**, and worship by incense was worship from **spiritual good**. 649^e.

726. By 'crimson and scarlet' (Rev. xvii. 4) are signified **celestial good** and **truth** . . . and **celestial good** and **truth**, being of love, are in their essence of good; and **spiritual good** and **truth**, being of wisdom, are in their essence **truth**. See 725.

773. 'Fine linen, and crimson, and silk, and scarlet' (Rev. xviii. 12) = **celestial goods** and **truths**. For with those who are in Heaven and the Church there are **spiritual goods** and **truths** and there are **celestial goods** and **truths**; **spiritual goods** and **truths** are of wisdom, and **celestial goods** and **truths** are of love . . . 'Crimson' = **celestial good**, and 'scarlet' **celestial truth**; 'silk' = **celestial good** and **truth** in the middle; **good** from its softness, and **truth** from its resplendence.

778. 'Wine, and oil, and fine flour, and wheat' (ver. 13) = that they no longer have worship from **celestial truths** and **goods**, because they have not within their

worship the things which correspond to the things mentioned above.

920². All those who are in **celestial good** from the Lord have Divine truths inscribed on their life, therefore they live righteously according to them, and also see them within themselves, as the eye sees objects.

E. 283. **Celestial good** is good in essence, and **spiritual good** is good in form, and this because the will, where good resides, is the man himself, or the man in essence; and the understanding, where truth is, which is the form of good, is the man thence, thus the man in form; the latter good is also around the former.

—². See THIRD HEAVEN at this ref.

—³. The reason there were four cherubs, and that each had six wings, is that by 'four' is signified **celestial good**; and by 'six,' **spiritual good**; for 'four' = conjunction, and inmost conjunction with the Lord exists through love to Him; but 'six' = communication, and communication with the Lord exists through charity towards the neighbour.

324⁴. As **spiritual good** derives its origin and existence from **celestial good**, the altar of incense was not only placed near the veil that was over the ark, but it was also commanded that when Aaron made an atonement for himself and his house, he should carry the incense within the veil, by which is signified the influx, communication, and conjunction of **celestial good** and **spiritual good** . . . That he was to take fire from the altar of burnt-offering, and put incense upon it, also signified that **spiritual good**, which is the good of charity, exists and proceeds from **celestial good**, which is the good of love to the Lord . . . Unless **spiritual good** is from **celestial good** it is not good . . . therefore death was proclaimed against them unless they did this. —⁸.

—⁷. As **spiritual good**, which is the good of charity towards the neighbour, derives its essence and its soul from **celestial good**, which is the good of love to the Lord, the incense, by which is signified **spiritual good**, was placed on the breads of faces, by which was signified **celestial good** . . . For all worship of the Lord which is truly worship takes place from **celestial good** through **spiritual good**; for **spiritual good**, which is charity towards the neighbour, is the effect of **celestial good**; for charity towards the neighbour is to perform uses and to live a moral life from a **celestial origin**. This therefore is **spiritual good**; and **celestial good** is to look to the Lord, and [to see] that all good and truth are from Him, and that from man and his proprium there is nothing but evil. —¹², Sig.

—⁹. By 'the gold and incense which they shall bring' (Is. lx. 6) is signified worship from **spiritual good** which is from **celestial good**; 'gold' = **celestial good**; and 'incense,' **spiritual good** . . .

—¹¹. 'The incense offered to My name, and a clean meat-offering' (Mal. i. 11) = the worship of the Lord from **spiritual good**, which is the good of charity towards the neighbour; and from **celestial good**, which is the good of love to the Lord; worship from **spiritual good** is signified by 'incense;' and from **celestial good**, by 'a meat-offering.'

—¹⁴. The reason this meat-offering was instituted (Lev. ii. 1, 2), was that 'fine flour' = genuine truth; and

as this is from good, namely, from **celestial good** and thence from **spiritual good**, there were placed upon it oil and frankincense ; 'oil' = the good of **celestial love** ; and 'frankincense,' the good of **spiritual love** ; in the inward sense, the one derived from the other.

—¹⁶. By 'incense' (Deut. xxxiii. 10) is signified worship from **spiritual good** ; and by 'a burnt-offering upon the altar' is signified worship from **celestial good**.

—²⁵. This gratefulness (to the Lord and the Angels) is solely from **spiritual good**, or from the good of charity towards the neighbour ; for this good is **celestial good**, which is the good of love to the Lord, in effect ; for **celestial good**, which is the good of love to the Lord, is presented in effect solely through **spiritual good**, which is the good of charity towards the neighbour ; wherefore to be in this latter good, and to exercise it, is to love and worship the Lord.

331². 'Peoples' = those who are of the Lord's **Spiritual Kingdom** ; and 'nations,' those who are of His **Celestial Kingdom** ; thus those who are in **spiritual good** and those who are in **celestial good** ; **spiritual good** is the good of charity towards the neighbour and thence the good of faith, and **celestial good** is the good of love to the Lord and thence the good of mutual love.

821⁴. 'Sons of thunder' (Mark iii. 17) = truths from **celestial good** . . . for in the **Spiritual World** also thunderings are heard, which exist from the truths which are from **celestial good** . . .

Celestial Heaven. See **THIRD HEAVEN**.

Celestial Kingdom. *Regnum Coeleste.*

See **KINGDOM** and **SPIRITUAL KINGDOM**.

A. 483². The Most Ancient Church represented the Lord's **heavenly kingdom** also as to the generic and specific differences of perceptions . . .

1607. 'For all the Land which thou seest, to thee I will give it' (Gen. xiii. 15) = that the **heavenly kingdom** would be the Lord's . . .

1608. That to his seed, that is, to those who have faith in Him, would be given the **heavenly kingdom**, Sig. 1865, 1986.

1612. 'Arise, walk through the Land' (ver. 17) = that He should survey the **heavenly kingdom** . . . By 'the Land,' or 'Land of Canaan,' is signified the Kingdom of God in the Heavens, or Heaven, and the Kingdom of God on earth, or the Church. 1613, 1614, 2028.

1778. That the **heavenly kingdom** would be immensely increased, treated of.

1817. 'To inherit the Land' (Gen. xv. 7), by which is signified to possess the **heavenly kingdom**, is here predicted of His Human essence.

2360². As the Sons of Israel represented the Lord's **heavenly kingdom**, that is, the kingdom of love and charity . . .

2362³. That the **Celestial Church**, or **Celestial Kingdom** of the Lord, is called 'the daughter of Zion' from the affection of good, that is, from love to the Lord Himself ; and that the **Spiritual Church**, or the **Spiritual Kingdom** of the Lord, is called 'the daughter of Jerusalem' from the affection of truth, and thus from charity towards the neighbour, Ill.

2531³. Whatever is in the doctrine of true faith has regard to the Lord, and also has regard to the **heavenly kingdom** and the Church, and to the things which belong to the **heavenly kingdom** and the Church . . .

2608^e. It is necessary that the Word, being Divine, should contain the laws of the **heavenly kingdom** into which man is to come.

2714⁵. That through the Lord's Divine Human there is the **heavenly kingdom** for the spiritual, Sig.

2722⁶. Thus they no longer believed in the existence of the **heavenly kingdom**, or of the life after death . . .

2830⁶. By the 'new temple,' and 'the New Jerusalem' is specifically signified the Lord's **Spiritual Kingdom** ; and by 'Zion,' the **Celestial Kingdom**.

3230. That the **Spiritual Kingdom** is separated from the **Celestial Kingdom**, treated of.

3235². In general the Lord's **Kingdom** is **Celestial** and **Spiritual**, that is, it consists of the **celestial** and of the **spiritual** . . .

3245. The **celestial** things of love in the Lord's **Celestial Kingdom**, Sig.

—³. For in the relative sense by 'Isaac' is signified the **Celestial Kingdom**, since by the sons of Abraham who were by Keturah is signified the Lord's **Spiritual Kingdom**.

3448⁷. As the twelve tribes of Israel represented the Lord's **heavenly kingdom** . . .

3635. The **Celestial Angels** there constitute one Kingdom, and the **spiritual Angels** another Kingdom, for the Kingdom of the Lord is **celestial** and **spiritual** ; the **Celestial Kingdom** consists of those who are in love to the Lord, the **Spiritual Kingdom** of those who are in charity towards the neighbour . . .

3654. By 'Judah,' or the Jewish nation, was represented the Lord's **Celestial Kingdom** ; and by 'Israel,' or the Israelitish people, his **Spiritual Kingdom**.

3720. See **CELESTIAL CHURCH** at these refs. R. 882.

3880. 'She said, This time I will confess Jehovah' (Gen. xxix. 35), here = the Divine of love and His **Celestial Kingdom** . . .

— . By 'Judah,' who was named from the confession of Jehovah, is signified the Divine of love, and the Lord's **Celestial Kingdom**. 3881. —². —³. 4007².

3887. In Heaven or the Grand Man there are two Kingdoms ; one is called **celestial**, the other **spiritual** ; the **Celestial Kingdom** is constituted of those Angels who are called **celestial**, and these are they who have been in love to the Lord, and thence in all wisdom, for they are in the Lord above all others, and therefore above all others are in a state of peace and of innocence ; they appear to others as little children, for a state of peace and innocence presents that appearance ; whatever is there is as it were alive before them, for that which comes immediately from the Lord is alive ; this is the **Celestial Kingdom** . . .

—². All who are in the Lord's **Celestial Kingdom** belong to the province of the heart ; and all who are in the **Spiritual Kingdom** belong to the province of the lungs. The influx from the **Celestial Kingdom** into the

Spiritual one is circumstanced as is the influx of the heart into the lungs. Ex.

[A.] 3960^o. 'The habitation of holiness' (Is. lxiii. 15) = the **Celestial Kingdom**; and 'the habitation of ornament' = the **Spiritual Kingdom**.

3969⁴. In the **Celestial Kingdom** are they who are in love to the Lord, and thence in charity; these constitute the third or inmost Heaven; but the spiritual, the middle or second Heaven.

—⁹. The Lord's **Celestial** and **Spiritual Kingdom** is here treated of (Ezek. xxxvii. 16–22); the **Celestial Kingdom** is 'Judah;' the **Spiritual Kingdom** is 'Joseph;' and that the Kingdoms shall not be two, but one; for they were made into one by the advent of the Lord into the world . . . This is what is signified by 'the two pieces of wood' which were 'for Judah, and for Joseph,' and which were to be conjoined into one, and were to be one in the Lord's hand; for the celestial constitute the third Heaven . . . and the spiritual the second . . . and there they are one, because the one inflows into the other, that is, the **Celestial** into the **Spiritual**; the **Spiritual Kingdom** is as a plane for the **Celestial Kingdom**; thus are they firmly established . . . —¹¹. E. 222⁴.

—¹⁶. The Lord's **Celestial Kingdom** lives from the good which proceeds from the Lord, but the **Spiritual Kingdom** from the truth thence derived; wherefore in the other life the Lord appears to the celestial as a Sun, but to the spiritual as a Moon. Refs.

4138. There are two Kingdoms of the Lord in the Heavens, one is called His **Celestial Kingdom**, and in it are those who are in love to the Lord; and the other is called the **Spiritual Kingdom**, and in it are those who are in charity towards the neighbour; these Kingdoms are most distinct from each other, but still they act as one in the Heavens.

4237. 'Mahanaim' means 'the two camps,' and 'the two camps' = both the Heavens or **Kingdoms** of the Lord; namely, the **Celestial** and the **Spiritual** . . .

4539^o. Jerusalem was the inmost of the Land, because by it was signified the Lord's **Spiritual Kingdom**; and the House of God was the inmost of Jerusalem, because by it was signified the Lord's **Celestial Kingdom**.

4599⁴. Here is described the Lord's **Celestial Kingdom** (Mic. iv. 7, 8); its inmost by 'Mount Zion,' which = love to the Lord; its derivative by 'the slope of the daughter of Zion,' which = mutual love . . . its interior truths of good by 'the tower of the flock;' that thence is the **Spiritual Kingdom** of the **Celestial** is signified by 'the kingdom of the daughter of Jerusalem.'

4750^o. By 'Judah' is represented the Lord's **Celestial Kingdom**; and by 'Israel,' His **Spiritual Kingdom**.

4815². The reason the tribe of Judah was separated from the rest of the tribes, was in order that that tribe might represent the Lord's **Celestial Kingdom**; and the rest of the tribes, His **Spiritual Kingdom** . . .

4931². All these provinces (of the Grand Man) relate to the two Kingdoms, namely, to the **Celestial Kingdom** and the **Spiritual Kingdom**; the . . . **Celestial Kingdom**, is the kingdom of the heart in the Grand Man, and the . . . **Spiritual Kingdom** is the kingdom of the lungs therein. . . These two Kingdoms are conjoined together

in a wonderful manner; this conjunction is also represented in the conjunction of the heart and lungs with man, and in the conjunction of the operations of both into every single member and viscus. D. 499.

5008⁴. They say that the poor . . . will inherit the **heavenly kingdom**.

5313¹². The Lord's **Spiritual Kingdom** is where the principal thing is the Divine truth in which there is good; but the **Celestial Kingdom** is where the principal thing is Divine good from which there is Divine truth.

5406^e. See CANAAN at this ref.

5922². There are two Kingdoms of which Heaven consists, namely, the **Celestial Kingdom** and the **Spiritual Kingdom**; the **Celestial Kingdom** is the inmost or third Heaven, and the **Spiritual Kingdom** is the middle or second; the good in which the celestial are is called celestial good, and the good in which the spiritual are is called spiritual good; celestial good is the good of love to the Lord, and spiritual good is the good of love towards the neighbour. With the conjunction of these two Kingdoms the case stands thus; it is the good of charity towards the neighbour which conjoins them, for the internal of those who are in the **Celestial Kingdom** is love to the Lord, and their external is charity towards the neighbour; but the internal of those who are in the **Spiritual Kingdom** is charity towards the neighbour, and their external is faith thence derived; from which it appears that the conjunction of these two Kingdoms is effected by means of charity towards the neighbour, for in that ceases the **Celestial Kingdom**, and from that begins the **Spiritual Kingdom**; thus the ultimate of the one is the prime of the other; thus do they receive of each other.

6304. With the Jewish nation there was a representative of the **Celestial Kingdom**, and with the Israelitish people a representative of the **Spiritual Kingdom** . . .

6363. See JUDAH at these refs. 6371.

6366. When the celestial love which is represented by 'Judah' inflows into the spiritual truths which are represented by the sons of Israel, it disposes them into order, and thus submits them to the Lord; for the **Celestial** has this efficacy through its influx into spiritual things; or good through its influx into truth; wherefore also the Lord's **Celestial Kingdom** is the inmost or third Heaven, thus nearest to the Lord; and His **Spiritual Kingdom** is the middle or second Heaven, thus more remote from the Lord. It is on account of this order that the Lord inflows through the **Celestial Kingdom** into the **Spiritual Kingdom** mediately, and also immediately; such is the influx, that the **Spiritual Kingdom** is kept in order through the **Celestial Kingdom**, and is thus submitted to the Lord. The influx takes place from the **Celestial Kingdom** through love towards the neighbour, for this is the external of the **Celestial Kingdom**, and it is the internal of the **Spiritual Kingdom**. Hence is the conjunction of them both.

6371². That the power would recede from the **Celestial Kingdom** at the coming of the Lord (is thus). Before the Lord's advent into the world, the influx of life with men and Spirits from Jehovah or the Lord was through

the **Celestial Kingdom**, that is, through the Angels who were in that **Kingdom**; hence they had the Power. But when the Lord came into the world, by His making the Human in Himself Divine, He put on that which was with the Angels of the **Celestial Kingdom**, thus that Power; for the Divine transflux through that Heaven was formerly the Divine Human . . . The Angels of that **Kingdom** have great Power still, but only in so far as they are in the Lord's Divine Human through love to Him.

6372. It is said 'a lawgiver from between his feet' (Gen.xlix.10), to signify the Spiritual of the Celestial, or truth from good; for at that time the Spiritual **Kingdom**, such as it was after the Lord's Advent, was not distinct from the **Celestial Kingdom**, but was one with it, being merely its external . . . At that time the **Celestial Kingdom** exercised its Power through this truth, and therefore this truth is called 'a lawgiver.'

6373. When the Divine was presented through the **Celestial Kingdom**, there was disquiet, for the things in Heaven and Hell could not thereby be reduced into order, because the Divine which flowed through that **Kingdom** could not be pure, since Heaven is not pure, and therefore that **Kingdom** could not be strong enough for all things to be kept in order through it . . .

6417. By 'Joseph,' the Lord's Spiritual **Kingdom** is here treated of; and above, by 'Judah,' His **Celestial Kingdom**; for there are two **Kingdoms** which constitute Heaven, the **Celestial** and the **Spiritual**; the **Celestial Kingdom** constitutes the inmost or third Heaven, the **Spiritual** the middle or second; to the **Spiritual Kingdom** the Lord appears as a Moon, but to the **Celestial Kingdom** as a Sun. Refs. . . That which proceeds from the Lord's Divine good and inflows into Heaven, in His **Celestial Kingdom** is called the Divine **Celestial**, and in His **Spiritual Kingdom** the Divine **Spiritual** . . .

6435. There are two **Kingdoms** which constitute Heaven, namely, the **Celestial Kingdom** and the **Spiritual Kingdom**. The difference between these two **Kingdoms**, is that the internal good of the **Celestial Kingdom** is the good of love to the Lord, and its external is the good of mutual love; they who are of this **Kingdom** are in the good of love, but not in the truth which is called the truth of faith, for this is in the good of this **Kingdom**, so that it cannot be seen separately from good, wherefore they who are of this **Kingdom** cannot even mention faith, for instead of the truth of faith they have the good of mutual love. But as to the **Spiritual Kingdom**, its internal is the good of charity towards the neighbour, and its external the truth of faith. Hence it is evident what the difference is between these two **Kingdoms**, and also that they meet together in this, that the external of the **Celestial Kingdom** coincides with the internal of the **Spiritual Kingdom** through a medium which is called the **Celestial** of the **Spiritual**; for the external of the **Celestial Kingdom** is the good of mutual love, and the internal of the **Spiritual Kingdom** is the good of charity towards the neighbour; but the good of mutual love is more interior than the good of charity towards the neighbour, for the former is from the Rational, but the latter from the Natural. Although however the good of mutual love, which is the external of the **Celestial**

Church, is more interior, and the good of charity towards the neighbour is more exterior, still the Lord conjoins these goods together through a medium, and thus He conjoins together these two **Kingdoms**. . . 'Even to the desire of the hills of an age' (Gen.xlix.26), therefore signifies that the **Spiritual Kingdom** should come above the good of charity even to the good of mutual love, which is of the **Celestial Kingdom**, and that thus these two **Kingdoms** should be inmosty conjoined together.

—⁵. 'The mountain of Jehovah,' which is Zion (Is. ii.2)=the Lord's **Celestial Kingdom**, thus it=the good of that **Kingdom**, which is of love to the Lord; and thus in the supreme sense, it=the Lord Himself, for all the love and all the good in the **Celestial Kingdom** are of the Lord.

6436. The inmost Heaven, where the Lord's **Celestial Kingdom** is, relates to the head (in the Grand Man); the middle or second Heaven, where the **Spiritual Kingdom** is, to the body; and the ultimate or first Heaven, to the feet.

6443. 'To divide the spoil' (Gen.xlix.27)=to give a possession in the heavenly **kingdom**.

6698. The end of creation is the heavenly **kingdom**, in which the Divine can dwell; for the visible universe is a means for the existence of Earths, and of men upon them, from whom is the heavenly **kingdom** . . .

8521². The good of truth, which is the good of those who belong to the Lord's **Spiritual Kingdom**, is entirely different from the good of those who belong to the Lord's **Celestial Kingdom** . . .

—³. The good of those who belong to the Lord's **Celestial Kingdom** is not implanted in the intellectual part, but in the voluntary part. They who are in this good know whether a thing is true from internal perception, which they have from the Lord.

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

8705². The simple can have no other idea of the heavenly **kingdom** than as of an earthly **kingdom**.

8770³. In Heaven there are two **Kingdoms**, one which is called the **Celestial Kingdom**, and another which is called the **Spiritual Kingdom**; the **Celestial Kingdom** is what is called the Lord's 'priesthood,' and the **Spiritual Kingdom** is what is called His 'royalty'; in the latter reigns Divine truth, in the former Divine good; and as the representative of the **Celestial Kingdom** began to perish when they asked for a king, in order that the representative of the Lord's **Kingdom** in the Heavens might be continued, the Jews were separated from the Israelites, and by the Jewish **kingdom** was represented the Lord's **Celestial Kingdom**, and by the Israelitish **kingdom** His **Spiritual Kingdom**.

8796. The Lord's **Celestial Kingdom**, which is the inmost or third Heaven, is kept distinct from the **Spiritual Kingdom**, which is the second or middle Heaven, by means of intermediates; through these the **Celestial Kingdom** inflows into the **Spiritual Kingdom**,

but not contrariwise . . . From which it is evident . . . that those who belong to the Spiritual Kingdom cannot attain even to the first boundaries of the good of the Celestial Kingdom. Sig.

[A.] 8797^e. The case would be the same with those who are in the Celestial Kingdom if they were to endeavour to ascend above to the Divine . . .

8802^d. By those who are in a perception of general celestial good, are meant those who are intermediate between the Lord's Celestial Kingdom and Spiritual Kingdom; through whom therefore influx, communication, and conjunction are effected; these have extension even into the celestial Societies, which is signified by 'their ascending into the mountain' (Ex.xix); these intermediates are represented by 'Moses,' and also by 'Aaron.'

8835. 'The people cannot ascend to Mount Sinai' (ver.23)=that they cannot elevate themselves to the Celestial Kingdom; as is evident from the signification of 'the people' or the Sons of Israel, which is those of the Spiritual Kingdom . . . 'Mount Sinai'=the Celestial Kingdom.

8875^d. 'The habitation of holiness' (Is.lxiii.15)=the Heaven where are those who belong to the Celestial Kingdom; and 'the habitation of ornament'=the Heaven where are those who belong to the Spiritual Kingdom. 9815^e.

8945. Heaven is distinguished into two Kingdoms, namely, into the Celestial Kingdom and the Spiritual Kingdom; they who are in the Celestial Kingdom are in the inmost or third Heaven, thus are nearest the Lord; for they who are there in love to the Lord and in innocence, thus are in wisdom above all others; but they who are in the Spiritual Kingdom are in the middle or second Heaven, thus are more remote from the Lord; they who are there are in charity towards the neighbour, and through charity are with the Lord. Refs.

8994^e. In the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth; this is the source of the marriage principle with these.

9139^d. By these words (Is.v.1,2) is fully described the conjunction of the Lord's Spiritual Kingdom with His Celestial Kingdom, that is, the conjunction of the second Heaven with the third, consequently, the conjunction of the good of faith in the Lord, which is of the Spiritual Kingdom, with the good of love to the Lord, which is of the Celestial Kingdom. 'The vineyard'=the Spiritual Kingdom; 'in the horn'=in power, thus in that Kingdom; 'a son of oil'=the external good of love of the Celestial Kingdom; the Celestial Kingdom, which is the Lord's inmost Heaven, is called 'an olive' or 'oliveyard,' because 'oil'=the good of celestial love.

9468. There are two Kingdoms into which the angelic Heaven is distinguished, the Celestial Kingdom and the Spiritual Kingdom; in each there is an internal and an external; the internal in the Celestial Kingdom is the good of love to the Lord, and the external is the good of mutual love; this good is what is signified by 'scarlet double dyed' . . . But in the Spiritual Kingdom the

internal is the good of charity towards the neighbour, and the external is the good of obedience from faith.

—2. The inmost things of the Celestial Kingdom or Church were signified by those things which were upon the table, chiefly by the breads; but the exterior ones by those things which covered them . . .

9477. The celestial things which are of the good of love in Heaven are represented naked, wherefore those who belong to the Lord's Celestial Kingdom appear naked; but those who belong to the Spiritual Kingdom, who are those who are introduced by the Lord into the good of charity through the truths of faith, appear clothed in garments; this Kingdom is below the Celestial Kingdom, and that which is below is a covering to what is above it, for what is lower is more exterior. 9814.

9543. Very many things which are in the Lord's Celestial Kingdom do not fall into an idea of human thought, and scarcely into an idea of thought of the angelic Spirits who are in the ultimate Heaven; for all things which are in the Lord's Celestial Kingdom are founded upon the good which is of love, and not upon the truth which is of faith; they also speak with each other by means of the goods which are of love, and not by means of the truths which are of faith, as do they who belong to the Lord's Spiritual Kingdom. The Lord's Celestial Kingdom is the inmost or third Heaven, in which it is known that there are things incomprehensible and ineffable . . . wherefore the things which exist in that Heaven are presented before the Spirits below by means of representatives . . . The same were represented in this world by the ark, the propitiatory, the cherubs, the table with the breads of faces upon it, and the candlestick; by means of these are presented all things which are in that Kingdom; and by the habitation and the court of the tent, and by the curtains and veils therein, were represented the things which are in the Lord's Spiritual Kingdom, which is the second or middle Heaven.

9570. In the Lord's Celestial Kingdom, which is the inmost or third Heaven, there is a light which immensely transcends the light which is in the Lord's Spiritual Kingdom, which is the middle or second Heaven; the light of the Celestial Kingdom, or of the inmost Heaven, does not appear as light, but as flame, the reason is that in that Heaven there reigns the good of love, and in Heaven the good of love is presented to view by a flame. But in the Lord's Spiritual Kingdom, which is the middle or second Heaven, there is a light which immensely transcends the light of the world, yet still appears white; the reason is that in this Heaven there reigns the truth of faith from the good of charity, and in Heaven the truth of faith from that good is presented to view by a white light.

9670^d. The Angels who belong to the Lord's Celestial Kingdom, that is, who are in the inmost Heaven, constitute the province of the heart in the Grand Man; and the Angels who belong to the Lord's Spiritual Kingdom constitute the province of the lungs therein. Refs.

9684^d. The Lord appears to those who are of the Celestial Kingdom as a Sun; but to those who are of the Spiritual Kingdom as a Moon. The Lord as a Sun appears at a middle altitude opposite the right eye, and

as a Moon also at a middle altitude opposite the left eye ; from the Lord as a Sun there is light for those who are in His **Celestial Kingdom** ; and from the Lord as a Moon there is light for those who are in the **Spiritual Kingdom** . . .

—⁴. Hence it is evident what is the nature of the difference between the Lord's **Celestial Kingdom** and **Spiritual Kingdom** as to the reception of Divine truth, namely, that it is like that between light from the sun and light from the moon ; and therefore that those who are in the **Spiritual Kingdom** are relatively in obscurity as to the truth of faith and the good of love. Refs.

9685. In the Lord's **Spiritual Kingdom** good appears by means of truth, and truth is perceived as good when it comes from the understanding into the will ; this good is the good of charity towards the neighbour, and is called **spiritual good**. It is otherwise in the Lord's **Celestial Kingdom** ; there good does not appear good by means of truth, but is perceived from the good itself. Hence it is evident why the table was placed on the side towards the north, and the candlestick on the side towards the south.

9741³. Heaven is distinguished into two Kingdoms, into the **Celestial Kingdom** and the **Spiritual Kingdom**, and in each Kingdom there is an internal and an external ; in the internal of the **Celestial Kingdom** are they who are in the good of love to the Lord, and in its external are they who are in the good of mutual love ; but in the internal of the **Spiritual Kingdom** are they who are in the good of charity towards the neighbour, and in its external are they who are in the good of faith. It is the external of each Heaven that is called the ultimate or first Heaven, and is represented by 'the court ;' hence it is that the court was double around the temple, exterior and interior ; the exterior court = those who are in the externals of the **Spiritual Kingdom**, and the interior court = those who are in the externals of the **Celestial Kingdom** . . .

—⁴. Good has the dominion in the **Celestial Kingdom**, but truth in the **Spiritual Kingdom**. 9822.

9818. They who are in the Lord's **Celestial Kingdom** know truths, not from knowledge and thence faith, but from inward perception ; for they are in the good of love from the Lord, and in this good all truths are implanted . . .

9835. The **Spiritual Kingdom**, as to all the truths and goods which are therein, belongs to the intellectual part ; but those which are in the Lord's **Celestial Kingdom** belong to the voluntary part . . . The **Celestial Kingdom** is for the sake of the reception of good, and the **Spiritual Kingdom** is for the sake of the reception of truth . . . Before the Lord, Heaven is as one man, who also has the two faculties of will and understanding ; his will is in the **Celestial Kingdom**, and his understanding in the **Spiritual Kingdom** . . .

9846. The Intellectual of a regenerate man corresponds to the **Spiritual Kingdom** in Heaven, and his Voluntary to the **Celestial Kingdom** there.

9866^e. There are two Kingdoms in the Heavens, the **Celestial Kingdom** and the **Spiritual Kingdom**, and in each there is an internal and an external ; the internal and the external of the **Celestial Kingdom** were repre-

sented by the two orders of stones on the right of the breastplate, and the internal and external of the **Spiritual Kingdom** by the two orders on its left ; for the breastplate was a double square. 9873.

9873³. In a general sense, a sapphire = the external of the **Celestial Kingdom**, and an onyx, the external of the **Spiritual Kingdom** . . . The stones of the second order signified the external good of the **Celestial Kingdom**, which is called the celestial love of truth ; and the stones of the fourth order signified the external good of the **Spiritual Kingdom**, which is called the spiritual love of truth.

—⁴. The **Celestial Kingdom** is treated of in this chapter (Is. liv) ; 'the foundations which shall be laid in sapphires' (ver. 11) = the externals there.

9912. 'Wholly of hyacinth' (Ex. xxviii. 31) = through influx from the good of the **Celestial Kingdom**. 'Hyacinth' = the celestial love of truth, which is the good of mutual love, and the good of mutual love is the external good of the **Celestial Kingdom** . . . This is the good which inflows into the internal good of the **Spiritual Kingdom**, which is signified by 'the robe.' From this, its good comes into existence, which is the good of charity towards the neighbour.

9913. The head with man corresponds to the Lord's **Celestial Kingdom**, and the body to His **Spiritual Kingdom**, hence the intervening neck, which the mouth of the head of the robe encircles and clothes, corresponds to the intermediation or influx of the **Celestial Kingdom** into the **Spiritual Kingdom**. 9914^e.

9942². Every affection . . . in the understanding flows in from its Voluntary. The case is the same in the Heavens, where the **Celestial Kingdom** corresponds to the Voluntary of man, and the **Spiritual Kingdom** to his Intellectual ; and as the garments of Aaron represented the Lord's **Spiritual Kingdom** adjoined to His **Celestial Kingdom**, the 'coat' represented that which is inmost there, thus that which proximately proceeds from the **Celestial Kingdom**, for the 'coat' was the inmost garment.

9942¹. He who does not know the quality of the state of the Angels in the Lord's **Celestial Kingdom**, cannot at all know what these words of the Lord involve (Matt. v. 34-40), for the state of good and truth with those who are in the Lord's **Celestial Kingdom** is there treated of, with whom all truth is imprinted on the heart ; for, from the good of love to the Lord, they know all truth, so that they never reason about it, as they do in the **Spiritual Kingdom** ; wherefore when truths are being considered, they only say, Yea, yea, or Nay, nay ; and they cannot so much as mention faith.

9954¹⁴. 'Zion the mountain of holiness' upon which He is said to be anointed as a King (Ps. ii. 6) = the **Celestial Kingdom**, which is in the good of love ; this **Kingdom** is the inmost of Heaven and the inmost of the Church.

9993. The Heavens are distinguished into two Kingdoms, of which one is called **Spiritual** and the other **Celestial** ; the **Spiritual Kingdom** in the Heavens corresponds to the Intellectual with man, and the **Celestial Kingdom** there corresponds to his Voluntary ; in each Kingdom there is an internal and an external . . . It is further to be known, that each Kingdom, namely, the

Spiritual and the **Celestial**, in the Heavens is tripartite; there is its inmost, its middle, and its external; the inmost of the **Celestial Kingdom** is the good of love to the Lord, the middle there is the good of mutual love, which is the good proceeding thence, and the external is the delight proceeding from that good; the two former are in the internal man with those who are in the Lord's **Celestial Kingdom**, but the third is in the external man with them; these three are represented by the bread of what is unleavened, the cakes of what is unleavened mingled with oil, and the wafers of what is unleavened anointed with oil.

[A. 9993]^p. 'The pure frankincense' which was put on the cakes (Lev. xxiv. 7) = truth from celestial good, which is the ultimate or outermost of the **Celestial Kingdom**.

1000^s. The 'coat' represented the medium uniting the Spiritual Kingdom with the **Celestial Kingdom** . . .

10017. The priesthood which is represented by 'Aaron' is the work of the salvation of those who are in the Lord's **Celestial Kingdom**, which **Kingdom** is properly meant in the Word by 'the kingdom of priests;' but the priesthood represented by the sons of Aaron is the work of the salvation of those who are in the Lord's Spiritual Kingdom proximately proceeding from His **Celestial Kingdom** . . .

10061. Specifically, there is here meant what is perceptive in the **Celestial Kingdom**, for there truth is perceived from good.

10068^e. By the higher Heavens is meant the Lord's **Celestial Kingdom**, and by the lower Heavens, His Spiritual Kingdom . . . In each Kingdom the Divine of the Lord is alike, but it is unlike as to the reception by the Angels there.

10079. The inmost good of the **Celestial Kingdom** is signified by 'bread,' the middle good by 'cakes,' and the ultimate good by 'the wafer.'

10090^p. There are two things which are received (in Heaven and the Church), namely, Divine truth and Divine good, both from the Lord; Divine truth by those who are in the Lord's Spiritual Kingdom, and Divine good by those who are in the **Celestial Kingdom**; therefore the breast was given to Moses for a portion, and the shoulder to Aaron; for by the breast is signified Divine truth in the Lord's Spiritual Kingdom, and by the shoulder, Divine good in the **Celestial Kingdom**; and also by the breads in the basket, which also were granted to Aaron.

10092. The Divine **Celestial** is Divine good from the Lord received in the inmost Heaven, which Heaven is also called the **Celestial Kingdom**; hence the Divine good received in the inmost Heaven is called celestial good.

10093. There are two Kingdoms of which Heaven consists, the **Celestial** and the Spiritual; Divine truth in the Spiritual Kingdom is acknowledged, but in the **Celestial Kingdom** is perceived; the cause of this being so is that Divine truth in the Spiritual Kingdom is received in the intellectual part, but in the **Celestial Kingdom** in the voluntary part . . .

10124. In each Kingdom good is implanted by means of truth, but with those who are in the Spiritual

Kingdom good is implanted by means of truth in the intellectual part, while with those who are in the **Celestial Kingdom** good is implanted by means of truth in the voluntary part. The implantation of good by means of truth with those who are in the Spiritual Kingdom is effected by a different method from that by which it is implanted with those who are in the **Celestial Kingdom**; with those who are in the Spiritual Kingdom truth is implanted in the external or natural man, and there first becomes knowledge, and in proportion as the man is affected by it, and lives according to it, it is called forth into the Intellectual, and becomes faith and at the same time charity towards the neighbour; this charity constitutes his new Voluntary, and the faith his new Intellectual, and both constitute conscience. But with those who are in the **Celestial Kingdom**, truth does not become knowledge, nor faith, nor conscience, but it becomes reception in the good of love, and in proportion as the man lives according to it, it becomes perception, which grows and is perfected with them according to love; this takes place from day to day without their knowledge, almost as is the case with little children. The reason it takes place without their knowledge, is that truth does not hang as knowledge in the memory, nor delay as what is intellectual in the thought, but passes straightway into the Voluntary and becomes of the life; wherefore these do not see truth, but they perceive it; and the amount and quality of their perception of it is according to the amount and quality of their being in the good of love from the Lord. Hence the difference between these and the former is very great. As they perceive truth from good, they never confirm it by reasons; but when truth is being considered, they merely say, Yea, yea, Nay, nay. . . Hence it is evident what the difference is between those who are in the Lord's **Celestial Kingdom** and those who are in His Spiritual Kingdom. The cause of the difference is that the former turn the truths of the Church immediately into goods through the life, but the latter remain in truths, and set faith before life. They who turn the truths of the Church immediately into goods through the life, thus they who belong to the **Celestial Kingdom**, are described by the Lord in Mark iv. 26-29.

10129. 'The altar shall be the Holy of Holies' (Ex. xxix. 37) = the **Celestial Kingdom**, where the Lord is present in the good of love . . . The reason it is the **Celestial Kingdom** which is here signified by 'the altar,' and the good therein which is signified by 'the Holy of Holies,' is that in that **Kingdom** there is received the good of love from the Lord to the Lord, which is celestial good. For there are two Kingdoms into which the Heavens are distinguished, the **Celestial Kingdom** and the Spiritual Kingdom; in the **Celestial Kingdom** there is received the good of love from the Lord to the Lord, and in the Spiritual Kingdom there is received the good of charity towards the neighbour from the Lord; by 'the altar' is represented the **Celestial Kingdom**, or what is the same thing, there is represented the Lord where He is present in the good of love; and by the tent of the assembly outside the veil there is represented the Spiritual Kingdom, or what is the same thing, there is represented the Lord where He is present in the good of charity towards the neighbour. The good of the Spiritual

Kingdom, or spiritual good, is called 'the Holy,' and the good of the Celestial Kingdom, or celestial good, is called 'the Holy of Holies' . . .

—7. The reason the house with the boundary around it is called 'the Holy of Holies' (Ezek.xliii.12), is that by 'the House of God' is signified the Celestial Kingdom, and in the supreme sense, the Lord as to the good of love.

10150. The Heavens are distinguished into two Kingdoms, the Celestial and the Spiritual; the Celestial Kingdom constitutes the higher Heavens, and the Spiritual Kingdom the lower Heavens; the essential good of the Celestial Kingdom is the good of love to the Lord and the good of mutual love; but the essential good of the Spiritual Kingdom is the good of charity towards the neighbour and the good of faith. These Kingdoms differ from each other as do the Intellectual and the Voluntary with a regenerate man, in general as to good and truth . . .

10152. Whether you say celestial good, or the Celestial Kingdom, or the higher Heavens, it is the same thing; and also whether you say spiritual good, or the Spiritual Kingdom, or the lower Heavens, it is the same thing.

10189². To the right in Heaven are they who are in the light of truth, thus they who are in the south, but to the left are they who are in the shade of truth, thus they who are in the north; before the face are they who are in clear perception of good, thus they who are in the east; behind the back are they who are in obscure perception of good, thus they who are in the west; the latter, who are in good, constitute the Lord's Celestial Kingdom; but the former, who are in truth, constitute the Lord's Spiritual Kingdom . . .

10249². As the Lord is meant by 'Aaron' in the representative sense, by 'the seed of Aaron' are specifically meant those who are in the Lord's Celestial Kingdom, and by 'their generations,' those who are in His Spiritual Kingdom; for thus are born and thus proceed the goods and truths of love and faith in the Heavens from the Lord.

10261⁴. 'An olive-tree'=the Celestial Kingdom, from the perception and affection of good, and 'the berries of olives'=the holy goods there; their truths are signified by 'the sons of the olives;' 'two'=the internal and the external of that Kingdom, and conjunction. (Zech.iv.)

10295². Divine worship from celestial good, such as prevails with those who are in the Lord's Celestial Kingdom, is not effected by means of confessions, adorations, and prayers, in the way it is with those who are in the Spiritual Kingdom, thus not by means of truths from the memory, but by means of truths from the heart, which make one with the love in which they are . . .

10614². The Word in its inmost sense is celestial, because it is accommodated to the perception of the Angels in the Lord's Celestial Kingdom, for the Angels there think superspiritually.

10645. The worship of the Lord is either from faith or from love; worship according to truths is called worship from faith, for truths are of faith; and worship from good is called worship from love, for good is of love; they who are in the Lord's Spiritual Kingdom worship

Him from faith; but they who are in His Celestial Kingdom worship Him from love.

10669⁶. They who are in the Lord's Celestial Kingdom are in a state of good, but they who are in His Spiritual Kingdom are in a state of truth; they who are in one cannot be in the other. Sig.

10786. (The Spirits of the sixth Earth) said that they do not know what faith is, or what it is to believe, for they perceive in themselves that it is so; for they were of the Lord's Celestial Kingdom, where all know the truths from interior perception, which with us are called the truths of faith; for they are in enlightenment from the Lord, differently from those who are in the Spiritual Kingdom . . .

H. 20. Heaven is distinguished into two Kingdoms, Gen.art. . . Heaven is distinguished in general, in special, and in part; in general into two Kingdoms, in special into three Heavens, and in part into innumerable Societies . . . They are called Kingdoms, because Heaven is called the Kingdom of God.

21. There are Angels who receive more interiorly the Divine which proceeds from the Lord, and there are Angels who receive it less interiorly; they who receive it more interiorly are called Celestial Angels, and they who receive it less interiorly are called Spiritual Angels. Hence Heaven is distinguished into two Kingdoms, one of which is called the Celestial Kingdom, and the other the Spiritual Kingdom.

—(e). The Angels of the Celestial Kingdom receive the Divine of the Lord into the voluntary part, thus more interiorly than the Spiritual Angels, who receive it into the intellectual part. Refs.

22. The Angels who constitute the Celestial Kingdom receive the Divine of the Lord more interiorly; they are called interior and also higher Angels, and hence the Heavens constituted of them are called interior and higher Heavens.

23. The love in which they are who are in the Celestial Kingdom is called celestial love, and the love in which they are who are in the Spiritual Kingdom is called spiritual love; celestial love is love to the Lord, and spiritual love is charity towards the neighbour. And as all good is of love . . . the good of one Kingdom is called celestial, and that of the other, spiritual good. Hence it is evident how these two Kingdoms are distinguished from each other, namely, as are the good of love to the Lord and the good of charity towards the neighbour.

24. The Celestial Kingdom is also called the Lord's Sacerdotal Kingdom, and in the Word, His 'habitation;' and the Spiritual Kingdom is called His Royal Kingdom, and in the Word, His 'throne.'

25. The Angels in the Lord's Celestial Kingdom vastly excel the Angels in the Spiritual Kingdom in wisdom and glory, because they receive the Divine of the Lord more interiorly, for they are in love to Him, and therefore are nearer and more conjoined with Him. The reason they are of such a character, is that they have received and do receive Divine truths immediately into the life . . . They are such as are described in Jer.xxxi. 33,34. And they are called in Isaiah 'the taught of Jehovah' (liv.13). 26,Ex.

[H.] 27. As there is such a difference between the Angels of the **Celestial Kingdom** and the Angels of the **Spiritual Kingdom**, they are not together, nor do they have fellowship with each other; communication between them is effected merely by means of intermediate angelic Societies, which are called celestial spiritual; through these the **Celestial Kingdom** inflows into the **Spiritual**. Hence it is, that although Heaven is divided into two Kingdoms, it still makes one.

95. The **Celestial Kingdom** in general corresponds to the heart, and to all things belonging to the heart in the whole of the body; and the **Spiritual Kingdom** corresponds to the lungs and to all things belonging to them in the whole of the body . . . The **Celestial Kingdom** is the Voluntary of Heaven, and there reigns the good of love; and the **Spiritual Kingdom** is the Intellectual of Heaven, and there reigns truth. (See **HEART**.)

118². To those who receive the Lord in the good of love He appears as a Sun, fiery and flaming according to the reception; these are in His **Celestial Kingdom**; but to those who receive Him in the good of faith He appears as a Moon, bright and sparkling according to the reception; these are in His **Spiritual Kingdom** . . .

123. They who are in the **Celestial Kingdom** turn themselves constantly to the Lord as a Sun; they who are in the **Spiritual Kingdom** to the Lord as a Moon.

128². The light in the **Celestial Kingdom** appears flaming, because the Angels who are there receive light from the Lord as a Sun; but the light in the **Spiritual Kingdom** is bright white, because the Angels who are there receive light from the Lord as a Moon.

133. There are Angels who receive Divine good more than Divine truth, and there are those who receive Divine truth more than Divine good; they who receive Divine good more are in the Lord's **Celestial Kingdom**; they who receive Divine truth more are in the Lord's **Spiritual Kingdom**; the most perfect Angels are those who receive both in the same degree.

134. The heat is more intense and pure in the Lord's **Celestial Kingdom**, because the Angels there receive more of the Divine good; it is less intense and pure in the Lord's **Spiritual Kingdom**, because the Angels there receive more of the Divine truth . . .

146. The quarters in the Heavens which constitute the Lord's **Celestial Kingdom** are different from the quarters in the Heavens which constitute His **Spiritual Kingdom**, because the Lord appears to the Angels who are in His **Celestial Kingdom** as a Sun, but to the Angels in His **Spiritual Kingdom** as a Moon, and the east is where the Lord appears. The distance between the Sun and the Moon there, is thirty degrees; hence there is the same difference in the quarters.

148. All in the Heavens dwell in a distinct manner according to the quarters; in the east and west dwell those who are in the good of love . . . in the south and north dwell those who are in wisdom thence derived . . . The Angels who are in the Lord's **Spiritual Kingdom** dwell in a similar order to that of those in His **Celestial Kingdom**, yet with a difference according to the good of love and the light of truth from good; for the love in the **Celestial Kingdom** is love to the Lord, and the light

of truth thence derived is wisdom; but in the **Spiritual Kingdom** it is love towards the neighbour, which is called charity, and the light of truth thence derived is intelligence, which is also called faith.

159. I was shown how the Lord as a Sun appears to the Angels in the **Celestial Kingdom** in their first, second, and third states. Des. (See **SUN** at this ref.)

—². Afterwards this whiteness was seen to advance to the left towards the Moon of Heaven, and to add itself to its light, causing the Moon to shine more brilliantly than its wont; it was said that this was the fourth state with those who are in the **Celestial Kingdom**, and the first with those who are in the **Spiritual Kingdom**, and that the changes of state in the two Kingdoms thus alternate by turns; but not in the Kingdoms as a whole, but in one Society after another; also that these changes do not take place at stated intervals, but come upon them quicker or slower without their knowledge.

188. The Angels of whom consists the Lord's **Celestial Kingdom**, for the most part dwell in the more lofty places, which appear like mountains of soil; and the Angels of whom consists the Lord's **Spiritual Kingdom** dwell in the less lofty places, which appear like hills; but the Angels who are in the lowest parts of Heaven, dwell in places which appear like rocks of stone. E. 405.

214. The government in the Lord's **Celestial Kingdom** is called 'righteousness,' because all who are there are in the good of love from the Lord to the Lord, and that which is effected from this good is called 'righteous.' The government there is that of the Lord alone, He Himself leads them, and teaches them in matters of life. The truths which are called those of judgment are inscribed on their hearts; everyone of them knows, perceives, and sees them; wherefore matters of judgment never come into debate there, but only matters of righteousness, which are of life; the less wise interrogate the wiser ones about them, and these the Lord, and receive answers. Their Heaven, or the inmost of their joy, is to live righteously from the Lord.

223^e. In the **Spiritual Kingdom** the temples appear to be of stone, and in the **Celestial Kingdom** of wood; the reason being that stone corresponds to truth, in which are they who are in the **Spiritual Kingdom**; and wood corresponds to good, in which are they who are in the **Celestial Kingdom**. The edifices in this **Kingdom** are not called temples, but houses of God. In the **Celestial Kingdom** the edifices are devoid of magnificence; but in the **Spiritual Kingdom** they are more or less magnificent.

225. All preachers are from the Lord's **Spiritual Kingdom**, and not one from the **Celestial Kingdom**; the reason they are from the **Spiritual Kingdom**, is that there they are in truths from good, and all preaching is effected from truths; the reason not one is from the **Celestial Kingdom**, is that there they are in the good of love, and from it they see and perceive truths, but do not speak about them. Although the Angels who are in the **Celestial Kingdom** perceive and see truths, still preachings take place there, as they are thereby enlightened in the truths which they have known, and are perfected by many things of which they had not known before; as soon as they hear them they also acknowledge them, and thus perceive them; the truths which they

perceive they also love, and by living according to them make them of their life ; to live according to truths they say is to love the Lord.

226. They are called preachers, but not priests ; the reason they are not called priests is that the priesthood of Heaven is the **Celestial Kingdom**, for the priesthood signifies the good of love to the Lord, in which are they who are in that **Kingdom** ; but the royalty of Heaven is the **Spiritual Kingdom**, for royalty signifies truth from good, in which are they who are in that **Kingdom**.

241. The Angels who belong to the Lord's **Celestial Kingdom** speak in a similar way to the Angels who belong to the Lord's **Spiritual Kingdom** ; but the **Celestial Angels** speak from more interior thought than the **Spiritual Angels** ; and as the **Celestial Angels** are in the good of love to the Lord, they speak from wisdom, and as the **Spiritual Angels** are in the good of charity towards the neighbour, which in its essence is truth, they speak from intelligence ; for wisdom is from good, and intelligence from truth. Des. (See **SPEAK** at this ref.)

349^o. They who are in the Lord's **Celestial Kingdom**, thus they who are in the third or inmost Heaven, are called 'righteous,' from the fact of their attributing nothing of righteousness to themselves, but all to the Lord ; the righteousness of the Lord in Heaven is the good which is from the Lord ; wherefore these are here meant by 'those who justify' (Dan.xii.3). These also are they of whom the Lord says, 'the righteous shall shine as the sun in the Kingdom of My Father' (Matt. xiii.43). The reason they will shine as the sun is that they are in love to the Lord from the Lord, and this love is meant by 'the sun.' The light also with them is flaming, and the ideas of their thought partake of what is flaming, because they receive the good of love immediately from the Lord as a Sun in Heaven.

449. (While I was passing experimentally through the process of resuscitation) there was first given a communication with the **Celestial Kingdom** as to the pulsation of the heart, for that **Kingdom** corresponds to the heart with man . . .

520. There are eight ways (by which novitiate Angels are introduced into Heaven), two leading from each place of instruction, one of which ascends towards the east and the other towards the west. They who come into the Lord's **Celestial Kingdom** are introduced through the eastern way ; but they who come into the **Spiritual Kingdom** are introduced through the western way. The four ways which lead to the Lord's **Celestial Kingdom** appear adorned with olives and fruit trees of various kinds ; but those which lead to the Lord's **Spiritual Kingdom** appear adorned with vines and laurels . . .

596. There are also two Kingdoms into which the Hells are distinguished ; one of these Kingdoms is opposite to the **Celestial Kingdom**, and the other is opposite to the **Spiritual Kingdom** ; the one which is opposite to the **Celestial Kingdom** is in the western quarter, and those who are there are called Genii ; but the one which is opposite to the **Spiritual Kingdom** is in the northern and southern quarters, and those who are there are called Spirits. All who are in the **Celestial Kingdom** are in love to the Lord, and all who are in the Hells

opposite to that **Kingdom** are in the love of self ; but all who are in the **Spiritual Kingdom** are in love towards the neighbour, and all who are in the Hells opposite to that **Kingdom** are in the love of the world . . . It is constantly provided by the Lord that nothing should flow forth from the Hells opposite to the Lord's **Celestial Kingdom** towards those who are in the **Spiritual Kingdom**, for if this were to take place the **Spiritual Kingdom** would perish. W.273^o. R.387. E.1043^o.

N. 106. Heaven is distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom** ; the love in the **Celestial Kingdom** is love to the Lord, and is called **celestial love** ; and the love in the **Spiritual Kingdom** is love towards the neighbour or charity, and is called **spiritual love**. Refs. J.39^o.

S. 6. See **CELESTIAL** at these refs.

34. All the Heavens are distinguished into two Kingdoms, which are called the **Celestial Kingdom** and the **Spiritual Kingdom** ; these two Kingdoms are founded upon the **Natural Kingdom**, in which are men.

63. The Angels of the **Spiritual Kingdom** are in the spiritual sense of the Word, and the Angels of the **Celestial Kingdom** are in its celestial sense.

67^o. Ends are actually in the **Celestial Kingdom**, causes are in the **Spiritual Kingdom**, and effects are in the **Natural Kingdom**.

71. The letters (of the alphabet) with the Angels of the **Spiritual Kingdom** are like the printed letters in our world ; and the letters with the Angels of the **Celestial Kingdom**, each of which involves a whole meaning, are like the ancient Hebrew letters, being inflected in various ways, and having marks over and within them.

74^o. This is the reason why the Word in the **Celestial Kingdom** is differently written from the Word in the **Spiritual Kingdom** ; for in the Word of the **Celestial Kingdom** there are expressed the goods of love, and the marks are affections ; but in the Word of the **Spiritual Kingdom** there are expressed the truths of wisdom, and the marks are perceptions.

86^o. 'Nations'=those who are in good . . . and 'peoples,' those who are in truths . . . Wherefore those who belong to the Lord's **Spiritual Kingdom** are called 'peoples,' and those who belong to the **Celestial Kingdom** are called 'nations ;' for all in the **Spiritual Kingdom** are in truths, and thence in intelligence, but all in the **Celestial Kingdom** are in good and thence in love.

Life 32. There are Angels and men who receive more from the Divine truth than from the Divine good, and there are those who receive more from the Divine good than from the Divine truth. Hence it is that the Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom** ; the Heavens which receive more from the Divine good constitute the **Celestial Kingdom**, and those which receive more from the Divine truth constitute the **Spiritual Kingdom** . . . E.22. 204^o.

W. 101^o. The Angels who turn themselves more to the Lord receive more of the heat and less of the light,

and those who turn themselves less to the Lord receive more of the light and less of the heat. Hence it is that the Heavens, which are from the Angels, are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual**. The Celestial Angels receive more of the heat, and the Spiritual Angels more of the light. D. Wis. i².

[W.] 232. The reason (the three degrees) are thus named, is that the Heavens are distinguished into two Kingdoms, and one is named the **Celestial Kingdom**, and the other the **Spiritual**, to which there is added a third Kingdom, in which are men in the world, which is the **Natural Kingdom**. Moreover, the Angels of whom the **Celestial Kingdom** consists are in love; the Angels of whom the **Spiritual Kingdom** consists are in wisdom; and men in the world are in uses; and therefore these Kingdoms are conjoined together.

381. The Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual**; in the **Celestial Kingdom** there reigns love to the Lord, and in the **Spiritual Kingdom** there reigns wisdom from that love; that **Kingdom** where love reigns is called the **Cardiac** of Heaven, and that **Kingdom** where wisdom reigns is called the **Pulmonic** of Heaven.

P. 217⁴. The universal Heaven is distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the **Spiritual Kingdom**, and each Kingdom is distinguished into innumerable Societies, greater or less; all of which and all the Angels in which are regulated according to the differences of love and thence of wisdom; the Societies of the **Celestial Kingdom** according to the differences of celestial love, which is love to the Lord; and the Societies of the **Spiritual Kingdom** according to the differences of spiritual love, which is love towards the neighbour. . . The dignities and wealth are spiritual in the **Spiritual Kingdom**, and celestial in the **Celestial Kingdom** . . .

R. 3^e. In Heaven all are called the Lord's servants who are in His **Spiritual Kingdom**, and all are called ministers who are in His **Celestial Kingdom**; the reason is that they who are in His **Spiritual Kingdom** are in wisdom from Divine truth, and they who are in the **Celestial Kingdom** are in love from Divine good; and good ministers, but truth serves.

20². There are two Kingdoms into which the universal Heaven is distinguished, the **Spiritual Kingdom** and the **Celestial Kingdom**; the **Spiritual Kingdom** is what is called the Lord's **Royalty**; and as all who are there are in wisdom from truths they are meant by 'kings,' which the Lord will make those men who are in wisdom from Him; and the **Celestial Kingdom** is called the Lord's **Priesthood**; and as all who are there are in love from goods they are meant by 'priests,' which the Lord will make the men who are in love from Him. The Lord's Church on earth is in like manner distinguished into two Kingdoms.

167. The universal Heaven is distinguished into two Kingdoms, the **Celestial** and the **Spiritual**, and in the **Celestial Kingdom** are they who are in the good of love from the Lord, and in the **Spiritual Kingdom** are they who are in truths of wisdom from the Lord.

232. The Divine sphere which encompasses the Lord is from His Divine love and at the same time from His Divine wisdom; when this sphere is represented in the Heavens, in the **Celestial Kingdom** it appears flashing red like a ruby, in the **Spiritual Kingdom** flashing blue like a cyanus, and in the **Natural Kingdom** flashing green like an emerald; everywhere with ineffable resplendence and radiance.

350². The Jewish kingdom represented the **Celestial Kingdom**, or the Lord's **Priesthood**; and the Israelitish kingdom the **Spiritual Kingdom**, or the Lord's **Royalty**.

353. By 'Asher' is signified the love of doing uses which exists with those who are in the Lord's **Celestial Kingdom**, and is there called mutual love.

356. In the two preceding series [of tribes] (Rev. vii) those who are in the Lord's **Celestial Kingdom** are treated of; in this series those who are in the Lord's **Spiritual Kingdom** are treated of . . .

387. There are two Kingdoms into which the universal Heaven is distinguished, the **Celestial Kingdom** and the **Spiritual Kingdom**; the **Celestial Kingdom** consists of those who are in love to the Lord and thence in wisdom, and the **Spiritual Kingdom** of those who are in love towards the neighbour and thence in intelligence; and as love towards the neighbour is at this day called charity, and intelligence faith, this Kingdom consists of those who are in charity and thence in faith.

—². From Rev. viii to Rev. xvi, those who are in the **Spiritual Kingdom** and in the satanic kingdom opposite to it are treated of; in Rev. xvii and xviii, those who are in the **Celestial Kingdom** and in the diabolical kingdom opposite to it are treated of.

647. 'Another Angel went forth from the temple which is in Heaven, he also having a sharp sickle' (Rev. xiv. 17) = the Heavens of the Lord's **Spiritual Kingdom**, and the Divine truth of the Word with them. . . There are two Kingdoms into which all the Heavens are distinguished, the **Spiritual Kingdom** and the **Celestial Kingdom**; the **Spiritual Kingdom** is the Kingdom of the Lord's wisdom, because the Angels there are in wisdom from Divine truths from the Lord; and the **Celestial Kingdom** is the Kingdom of the Lord's love, because the Angels there are in love from the Lord, and thence in all good.

648. 'Another Angel went forth from the altar, having power over fire' (Rev. xiv. 18) = the Heavens of the Lord's **Celestial Kingdom**, which are in the good of love from the Lord.

725. There are two Kingdoms into which the universal Heaven of the Lord is distinguished, the **Celestial Kingdom**, and the **Spiritual Kingdom**; the **Celestial Kingdom** consists of Angels who are in love to the Lord, and the **Spiritual Kingdom** of Angels who are in wisdom from the Lord. In each Kingdom there are good and truth; the good and truth with the Angels of the **Celestial Kingdom** are signified by 'crimson and scarlet' (Rev. xvii. 4); and the good and truth with the Angels of the **Spiritual Kingdom** are signified by 'gold and precious stone.'

854. The Lord is Divine love and Divine wisdom, or what is the same thing, Divine good and Divine truth;

and from Divine love or Divine good the Lord is called 'a Priest,' and from Divine wisdom or Divine truth He is called 'a King.' Hence it is that there are two Kingdoms into which the Heavens are distinguished, the **Celestial** and the **Spiritual**; and the **Celestial Kingdom** is called the Lord's **Sacerdotal Kingdom**, for the Angels there are recipient of the Divine love or Divine wisdom from the Lord; and the **Spiritual Kingdom** is called the Lord's **Royal Kingdom**, for the Angels there are recipient of Divine wisdom or Divine truth from the Lord . . .

920^o. All the Heavens are distinguished into two Kingdoms, the **Celestial** and the **Spiritual**; the good of the **Celestial Kingdom** is called **celestial good**, which is the good of love to the Lord; and the good of the **Spiritual Kingdom** is called **spiritual good**, and is the good of wisdom, which in its essence is truth.

959. The Word which was dictated by the Lord passed through the Heavens of His **Celestial Kingdom** and through the Heavens of His **Spiritual Kingdom**, and so came to the man through whom it was written; wherefore the Word in its first origin is purely Divine; when this passed through the Heavens of the Lord's **Celestial Kingdom** it was **Divine Celestial**, when it passed through the Heavens of the Lord's **Spiritual Kingdom** it was **Divine Spiritual**, and when it came to the man it was **Divine Natural** . . .

T. 195^e. The men of the Church, according to their love, wisdom, and faith, are in one of these three Kingdoms (the **Celestial**, the **Spiritual**, or the **Natural**), and in whichever one they are, they come into that one after death.

212. There are three Heavens, the highest, the middle, and the lowest; the highest Heaven constitutes the Lord's **Celestial Kingdom**, the middle Heaven constitutes His **Spiritual Kingdom**, and the lowest Heaven constitutes His **Natural Kingdom**.

D. 4676. Many of those who are in this middle **Celestial Kingdom** are from the Gentiles from Asiatic regions, and very many of those who have been converted to the Christian religion by missionaries . . .

5115. On the **Celestial Kingdom**. Spirits and **Spiritual Angels** can scarcely apprehend how the case is with those who are in the **Celestial Kingdom**; how they live, think, and speak, since they do so solely from the affection of love, and not from faith; and as they are thus distinct from the former, so that they cannot meet, they are completely separated, so much so that a **Spiritual Angel** cannot enter into the sphere of the **Celestial Angels**, nor *vice versa*.

5519. On the **Celestial Kingdom** and the nature of those who are there. There was a certain person with those who belonged to the Lord's **Celestial Kingdom**; he was a preacher, and was from the **Spiritual Kingdom** . . . He saw them sitting at a table, and on the table there were various kinds of food. As soon as he saw them, he saw how they were setting food before one another, how they were changing the plates, and various other movements which he supposed to be gestures and gesticulations connected with drinking. He was asked whether he understood what they meant, and he said

he did not. There were others with me who were from the same **Kingdom**, who did not see them acting in that way, but saw that these things were appearances corresponding to their thoughts. They explained what was signified, which was done by means of spiritual ideas, and they said that they could not express the thousandth part by means of spiritual ideas . . . They said that they do indeed speak to each other, but by means of a cogitative speech which enters through an internal way, and thus in a certain manner becomes audible. The ideas of those who belong to the **Spiritual Kingdom** can only be described by saying that they are variegations of light, and the ideas of those who belong to the **Celestial Kingdom**, by saying that they are variegations of flame from which there is light; thus they are inexpressible in words of natural speech. (See the subject of the Spirits of the **Celestial Kingdom** under **CELESTIAL**, from D. 5116 to D. 5730.)

5524. They who are in the highest Heaven from the **Celestial Kingdom** are the best and the wisest of all, and are innocences, because they are in the acknowledgment of what self is and in humiliation deeper than all others, and thus are in a state for receiving good from the Lord above all others; they appear naked and like little children.

5941. On those who are in the **Celestial Kingdom**, and on **Genii**. Those become of this kind who do not think about anything, but sometimes remain as if they were not thinking, and if they do not reflect about it, they believe that they are thinking about nothing; at such times the affections of their love are varied without their perceiving it, as also appears in the changes of their dispositions, and sometimes in their faces; hence they believe that they are thinking about nothing. With those who are in the love of spiritual truth, which is perceived by their delight in hearing preachings, and in hearing others speak about the truths of the Word and of Heaven and the Church, good affections are varied by the Lord through Heaven while they are thinking, and they are perfected from day to day without their knowledge; they also live according to these good affections. But with those who are in the love of self and of the world, evil affections are varied, many of which are against the neighbour; these become **Genii**. Both the former and the latter perceive delight in sitting as it were without thought; this is their state of quiet, and is what revives them. They can also think from the understanding if they see anything, but not with sight; and also from the memory of such things as have come before their sight, but not about matters of faith.

—². When they are together they speak but little, and when they want to say anything, they first show it; as if they want to say that they are going anywhere, they first go to a place which looks in that direction and show it, and then they say where they are going. They show many things by means of representatives. Examp.

E. 205³. 'The tents of Judah' (Zech. xii. 7) = the **Celestial Kingdom**; and 'the house of David,' and 'the inhabitant of Jerusalem' = the **Spiritual Kingdom**. The **Spiritual Kingdom** is constituted of those in Heaven and on earth who are in Divine truth, and the **Celestial**

Kingdom of those who are in Divine good. Hence it is evident that by these words is meant that these two Kingdoms will act as one, and that one will not lift itself up above the other.

[E.] 240^o. The will of truth exists with those who belong to the Lord's Spiritual Kingdom, but the will of good with those who belong to the Lord's **Celestial Kingdom**. . . Thus are distinguished the Spiritual Angels from the Celestial Angels . . .

283^o. The Heavens are distinguished into two Kingdoms, of which one is called the **Celestial Kingdom**, and the other the Spiritual Kingdom; they are distinguished thus; those who are in the **Celestial Kingdom** are in the good of love to the Lord, and those who are in the Spiritual Kingdom are in the good of charity towards the neighbour. 405. 433^o.

331⁴. All who are of the Lord's Church belong either to His **Celestial Kingdom** or to His Spiritual Kingdom; there are none in the Church besides those who are in these two Kingdoms.

336^o. They who are in the lower Heavens . . . in like manner as those who are in the higher Heavens . . . are of the two Kingdoms, namely, of the Spiritual Kingdom and of the **Celestial Kingdom**; they who are in the Spiritual Kingdom are meant by those who are in truths; and they who are of the **Celestial Kingdom** are meant by those who are in goods . . .

357^o. By 'Joseph' (Gen.xlix), in the supreme sense, is signified the Lord as to the Spiritual Kingdom. There are two Kingdoms of Heaven, one is called the **Celestial Kingdom**, and the other the Spiritual Kingdom; the **Celestial Kingdom** is described by 'Judah' in this prophecy, and the Spiritual Kingdom by 'Joseph.' They who are in the Lord's **Celestial Kingdom** are in the good of love to Him, which is called celestial good; and they who are in the Lord's Spiritual Kingdom are in the good of love towards the neighbour, and thence in truths; and as all truths proceed from the Lord through the Spiritual Kingdom, Joseph is called 'the son of a fruitful one, the son of a fruitful one near a spring' . . .

401^o. That then the truth in the Spiritual Kingdom shall be as the truth was formerly in the **Celestial Kingdom**, and that then the truth in the **Celestial Kingdom** shall be the good of love, is meant by 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days' (Is.xxx.26) . . .

433^o. All who are in the **Celestial Kingdom** are in truths of doctrine, for they have truths as it were implanted in them, and written on their hearts. Sig.

448. There are two Kingdoms of which Heaven consists, the **Celestial Kingdom**, and the Spiritual Kingdom; the **Celestial Kingdom** consists of those who are in the third or inmost Heaven, and the Spiritual Kingdom of those who are in the second or middle Heaven; the conjunction of those who are in the latter is signified by 'Joseph.' Ex.

—⁵. All in Heaven who receive Divine good more than Divine truth constitute the Lord's **Celestial Kingdom**; and all who receive Divine truth more than Divine good constitute the Lord's Spiritual Kingdom;

wherefore the Divine of the Lord which is received by the Angels in the **Celestial Kingdom** is called the Divine Celestial, and the Divine of the Lord which is received by the Angels in the Lord's Spiritual Kingdom is called the Divine Spiritual . . .

449. They who are in the ultimate Heaven are either spiritual natural or celestial natural; the spiritual natural there belong to the Lord's Spiritual Kingdom, and the celestial natural there belong to the Lord's **Celestial Kingdom**; wherefore the spiritual natural communicate with the second Heaven, where all are spiritual; and the celestial natural communicate with the third Heaven, where all are celestial.

496^o. Divine celestial love makes the **Celestial Kingdom**, and Divine spiritual love the Spiritual Kingdom . . . But spiritual love comes into existence from celestial love, as an effect from its efficient cause, and as truth from good; for in its essence the good of spiritual love is the truth of the good of celestial love; hence it is that these two Kingdoms are conjoined with each other, and that they are one in the Lord's sight.

617¹⁶. If those who belong to the **Celestial Kingdom** imbue the natural man and its memory with Knowledges of spiritual truth and good, and want to be wise from them, they become stupid; when yet they are the wisest of all in Heaven.

638^o. The good in the Lord's **Celestial Kingdom** is the good of love to the Lord, and the truth of that good is called the good of love towards a brother and companion; and the good in the Lord's Spiritual Kingdom is the good of charity towards the neighbour, and the truth of that good is called the good of faith.

971. All the Heavens are distinguished into two Kingdoms, one is called the Spiritual Kingdom, and the other the **Celestial Kingdom**; the Spiritual Kingdom consists of the Heavens and of the Angels therein who are in Divine truth, and these Heavens are in the southern and northern quarters; but the **Celestial Kingdom** consists of the Heavens and of the Angels therein who are in Divine good, and these Heavens are in the eastern and western quarters; therefore the Spiritual Kingdom . . . is meant by 'the Angel of the waters;' and the **Celestial Kingdom** . . . by 'the Angel from the altar' (Rev.xvi.5,7).

D. Wis. vii. 2. The **Celestial Kingdom** is in love to the Lord, and the Spiritual Kingdom is in wisdom from that love . . . The Angels of the **Celestial Kingdom**, being in love to the Lord, relate to the heart of Heaven; and the spiritual Angels, being in wisdom from that love, relate to the lungs of Heaven . . . The influx of the **Celestial Kingdom** into the Spiritual Kingdom is like the influx of the heart into the lungs with man . . .

J. (Post.) 312. The three spiritual atmospheres originating from the Sun of Heaven are those in which are the Angels of the three Heavens; in the two higher ones are the Angels in the Lord's **Celestial Kingdom**; in the third and in the first natural one, which is the pure ether, are the Angels in the Lord's Spiritual Kingdom; and in the two following atmospheres, which are the middle ether and the ultimate ether, which is the air, are men while they are in the natural world.

314°. The Angels in the Celestial Kingdom breathe from their own atmosphere, which is purer; and the Angels in the Spiritual Kingdom from their own, which is less pure.

316. In the Natural Kingdom, in which are men while they live in the world; and in the Spiritual Kingdom, where are the Spiritual Angels; and in the Celestial Kingdom, in which are the Celestial Angels, similar things appear, so much so that there is hardly any difference between them, except that things in the Spiritual Kingdom are more perfect than the same things in the Natural Kingdom, and those in the Celestial Kingdom are more perfect than those in the Spiritual Kingdom.

Celestial love. *Amor coelestis.*

A. 1025°. 'Abraham' represented celestial love; 'Isaac,' spiritual love; these are of the internal man; 'Jacob' represented the same, but those of the external man.

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

1419°. Celestial love consists in not wanting to belong to self, but to all, so that it wants to give all things which are its own to others; in this consists the essence of celestial love . . .

1593. 'Lot journeyed from the east' (Gen. xiii. 11) = those things with the external man which recede from celestial love.

1675°. The Lord's Human Essence is celestial love itself; the love of self is opposite to celestial love.

1749. That there is nothing of this kind in celestial love, Sig. . . 'Abram' represented the Lord now a conqueror, thus those things which were of celestial love, which He procured for Himself by means of victories . . .

1937°. In this freedom, when a man compels himself [to be] against what is evil and false, and to do what is good, there is celestial love, which the Lord then insinuates, and through which He creates his proprium . . . —.

1997. The affection of good is from celestial love, but the affection of truth is from spiritual love . . .

2039. The genitals of both sexes represent celestial love . . .

2041°. There are two loves so called, and their cupidities, which hinder the influx of celestial love from the Lord; when these reign in the interior and external man, and take possession of it, they either reject or they suffocate, and also pervert and contaminate the influent celestial love, for they are entirely contrary to celestial love. . . But in proportion as they are removed, the celestial love flowing in from the Lord begins to appear, and even to shine in his interior man, and at last he begins to see that he is in evil and falsity, and afterwards that he is in what is unclean and filthy, and at last that this has been his proprium . . .

—e. Celestial love continually inflows with man from the Lord, and there is nothing else to obstruct, hinder, and make it impossible of reception, except the cupidities of these loves and the falsities thence derived.

2045. Whatever favours anyone's life is believed to be good; hence the Rational also consents, and suggests falsities which confirm, and which blind to such a degree, that they no longer see what celestial love is, and if they do see, they say in their hearts that it is a miserable affair, or a sort of nothing, or something of the nature of a fancy which keeps the mind in a kind of sick state.

2046. From truth a man Knows what is pure and impure, and what is holy and profane; before he knows this there are no media into which and through which the celestial love that continually flows in from the Lord can operate, for it can only be received in truths.

2077°. The celestial love in which the Angels are [is such] that for the sake of saving a soul from Hell they entirely disregard death, and if they could they would undergo Hell for that soul . . .

2146. Celestial love and spiritual love are what present genuine heat . . .

2196°. In celestial love there is nothing of self-love.

2441°. It is the Lord's Divine celestial love which appears as a Sun before their eyes, and practically makes the very light of Heaven; in proportion therefore as they are in celestial love, are they elevated into that light which is from the Lord; but in proportion as they are removed from celestial love, they cast themselves away from the light into infernal darkness.

2618. From the Divine marriage of good and truth and of Divine truth and good in the Lord comes all marriage love, and through this all celestial and spiritual love.

2621°. Celestial and spiritual love is the very being of the man who is being regenerated; and the Rational and Sensitive when imbued with that love is his manifesting.

2658°. 'To possess hereditarily' (Ps. lxxix. 36) is predicated of those who are in celestial love; 'to inherit,' of those who are in spiritual love.

2714. 'From Teman' (Hab. iii. 3) is said as to celestial love; and 'from mount Paran,' as to spiritual love.

— 'From Seir' (Deut. xxxiii. 2) is said as to celestial love; 'from mount Paran,' as to spiritual love.

2830°. See CELESTIAL at these refs. 3235.

2906°. 'The offering of Judah' (Mal. iii. 4) = worship from celestial love; and 'the offering of Jerusalem' = worship from spiritual love.

3316°. Instead of 'bread' the Angels perceive celestial love, and what belongs to celestial love, that is to love to the Lord; and instead of 'wine' they perceive spiritual love, and what belongs to that love, that is, to love towards the neighbour. 4211.

3325°. See CELESTIAL CHURCH at this ref.

3759. The first thing (in the ascent of the Church) is the truth which is said to be of faith; then comes the exercise of that truth; afterwards comes charity from it, and at last celestial love. These four degrees are signified by the four sons of Jacob by Leah; namely, Reuben, Simeon, Levi, and Judah.

3875°. Celestial love, and also marriage love, are ex-

pressed in the sense of the letter by 'to cleave' (Gen. xxix.34). Ill.

[A.] 3941⁴. 'The wheat' (Joel i.11)=**celestial love**; 'the barley'=spiritual love.

4262². 'Gold'=**celestial love**; 'frankincense,' spiritual love; 'myrrh,' these loves in the Natural.

4277. 'The thigh'=marriage love, and thence all **celestial** and **spiritual love**, for these loves are derived from marriage love, as offspring are from their parent.

4280³. Marriage love is the fundamental of all loves; hence it is that those who are in genuine marriage love are also in **celestial love**, that is, in love to the Lord, and in **spiritual love**, that is, in charity towards the neighbour; wherefore by marriage love is meant not only that love itself, but also all **celestial** and **spiritual love**. These loves are said to be conjoined with natural good when the internal man is conjoined with the external. It is this conjunction which is meant by 'the hollow of the thigh' (Gen. xxii.25).

4288². In a representative Church **celestial** and **spiritual love** is the principal thing, but in the representative of a Church bodily and worldly love is the principal thing. **Celestial** and **spiritual love** is the internal itself, but where there is no **celestial** and **spiritual love**, but only bodily and worldly love, there is an external without an internal.

—³. When they were holding worship on mountains, they were in their holy [state], because they were then at the same time in **celestial love**.

— In the representative Church, when they were holding Divine worship, they turned their faces to the rising of the sun, because by the rising of the sun is also signified **celestial love**.

4300. When **celestial love** manifests itself with a man, that is, when it is perceived, the sun is said 'to arise upon him' (Gen. xxxii.31).

4352². The love which is in good and with good is that which conjoins . . . This love is twofold, **celestial** and **spiritual**; **celestial love** is love to the Lord, and **spiritual love** is love towards the neighbour, which is called charity . . .

4552². The olive-tree and thence oil=those things which are of **celestial love** . . .

4735². From Divine love the Lord made His Human Divine, as through **celestial love** a man becomes an Angel after death, so that he appears as it were a form of love and charity under a human form.

— See BREAD at these refs. 5360. 5701. 6377².

4750. By 'Judah' are represented those who are in the good of **celestial love**. **Celestial love** is love to the Lord, and thence love towards the neighbour; they who are in this love are the most conjoined with the Lord, and therefore are in the inmost Heaven, and are there in a state of innocence, from which they appear to others as little children, and entirely as loves in form . . .

—³. The goods of love are in general two, namely, the good of **celestial love** and the good of **spiritual love**; opposite to the good of **celestial love** is the evil of self-love, and opposite to the good of **spiritual love** is the evil of the love of the world.

6024³. See JUDAH at this ref.

6135². Even if there is not **celestial love** with a man, but **infernal love**, still the inmost of his life is from **celestial love**, for this love continually flows in from the Lord, and makes the vital heat with him in its beginning, but it is perverted by the man as it advances; hence comes **infernal love**, which is the source of unclean heat.

6365. (An **infernal**) cannot endure the sphere of **celestial love**, which is that of love to the Lord, for that sphere is to him like a burning and torturing fire.

6366. See CELESTIAL KINGDOM at these refs. H.23. P.217⁴.

6367². 'A lion'=the good of **celestial love**, and thence truth in its power; and also in the opposite sense, the evil of self-love in its power. Ill.

6391². In proportion as a man perceives delight in self-love, he does not perceive delight in **celestial love**, for they are opposites; for the former delight . . . completely extinguishes the delight which is from **celestial love**; to such a degree that the man is utterly ignorant what **celestial** delight is . . .

6435⁶. By 'a hill' is signified the good of mutual love; and by 'a mountain,' the good of **celestial love** which is that of love to the Lord.

—7. 'Mountains' in these places=**celestial love**; and 'hills,' **spiritual love**.

6502⁹. 'The Sanctuary' (Ezek. xlvi. 12) = **celestial love**; in the supreme sense, the Lord's Divine Human, from which this love comes.

7622. What is flaming=**celestial love** and its affections.

8487. 'The sun'=**celestial love**. Refs.

8820. The Divine there in **celestial love**, Sig. . . 'Fire' here=Divine **celestial love**, that is, Divine love such as it is in the Heaven where the **Celestial Angels** are.

9244. All who are in **celestial love** have confidence that they will be saved by the Lord . . .

9434². **Heavenly love** is love to the Lord and love towards the neighbour; and **infernal love** is the love of self and the love of the world . . . They with whom **heavenly loves** reign are in Heaven . . .

9466. 'Hyacinthine' (Ex. xxv.4)=the **celestial love** of truth.

9467. 'Crimson'=the **celestial love** of good. . . For a red colour=the good of **celestial love**. Ex.

9865. 'A ruby, a topaz, a carbuncle' (Ex. xxviii.17)=the **celestial love** of good, as is evident from the signification of these stones, which is the good of **celestial love**. **Celestial love** is love to the Lord from the Lord. Ex.

9868. 'A chrysolite, a sapphire, and a diamond'=the **celestial love** of truth . . . First in order comes the **celestial love** of good, the second is the **celestial love** of truth, the third is the **spiritual love** of good, and the fourth is the **spiritual love** of truth. . . In the inmost Heaven there are the **celestial love** of good and the **celestial love** of truth; the **celestial love** of good is its internal, and the **celestial love** of truth is its external; but in the second Heaven there are the **spiritual love** of good, which is its internal, and the **spiritual love**

of truth, which is its external ; for the one inflows into the other in the same order ; and they constitute as it were one [Heaven].

9873. The internal good of the Celestial Kingdom is the good of love to the Lord ; this good is what is meant by the **celestial love** of good ; but the external good of the Celestial Kingdom is the good of mutual love ; this good is what is meant by the **celestial love** of truth.

—². By ‘hyacinthine’ is signified the truth of **celestial love** ; by ‘erimson,’ the good of **celestial love** ; by ‘scarlet double-dyed,’ the good of spiritual love ; and by ‘fine linen,’ the truth of spiritual love.

9897. ‘With a thread of hyacinthine’ (Ex.xxviii.28) = by means of the **celestial love** of truth.

9977. Their works are not from **heavenly love** . . .

10261. ‘The olive’ = **celestial love**. III.

10606. In the inmost Heaven there reigns **celestial love**, which is love to the Lord from the Lord ; but in the lower Heavens there reigns spiritual love, which is charity towards the neighbour.

H. 268. **Heavenly love** is of such a character that it wants what is its own to be another’s . . .

481. That man comes into Heaven in whom there is **celestial** and **spiritual love** ; and that man comes into Hell in whom there is bodily and worldly love without **celestial** and **spiritual**. Ex.

557. **Heavenly love** consists in loving uses for the sake of uses, or goods for the sake of goods . . . for this is to love God and to love the neighbour.

558. In proportion as anyone is in **heavenly love**, which consists in loving uses and goods, and in being affected with delight of heart when he performs them for the sake of the Church, his country, human society, and his fellow-citizen, in the same proportion is he led by the Lord, because this **love** is the **love** in which He is, and which is from Him.

—^a. Self-love makes the head with the man in whom it is, and **heavenly love** the feet on which he stands ; and if it is not of service to him, he tramples it under his feet.

565. The love of the world is not opposite to **heavenly love** to so great a degree . . .

W. 427. There are two loves according to which the Heavens are distinguished, **celestial love** and **spiritual love** ; **celestial love** is love to the Lord, and **spiritual love** is love towards the neighbour. These loves are distinguished thus ; **celestial love** is the love of good, and **spiritual love** is the love of truth ; for they who are in **celestial love** do uses from the love of good, and they who are in **spiritual love** do uses from the love of truth. The marriage of **celestial love** is with wisdom, and the marriage of **spiritual love** is with intelligence ; for it belongs to wisdom to do what is good from good, and it belongs to intelligence to do what is good from truth ; wherefore **celestial love** does what is good, and **spiritual love** does what is true. The difference between these two loves can only be described in this way ; they who are in **celestial love** have wisdom inscribed on their life, and not on their memory, which is the reason they do not speak about Divine truths, but do them ; but they

who are in **spiritual love** have wisdom inscribed on their memory, wherefore they speak about Divine truths, and do them from beginnings in the memory. As they who are in **celestial love** have wisdom inscribed on their life, they at once perceive whatever they hear to be true or not true, and when they are asked whether it is true, they merely reply that it is so, or that it is not so. Sig. (Further Des.)

P. 106. Loves are manifold, but two of them are like lords and kings, **heavenly love** and **infernal love** ; **heavenly love** is love to the Lord and towards the neighbour, and **infernal love** is the love of self and of the world ; the latter and the former loves are opposite to each other as are Heaven and Hell . . . These two loves are the loves of man’s life, but with much variety ; **heavenly love** is the life’s love of those whom the Lord leads, and **infernal love** is the life’s love of those whom the devil leads . . . The derivations of **infernal love** are affections of what is evil and false, properly concupiscences ; and the derivations of **heavenly love** are affections of what is good and true, properly dilections. The affections of **infernal love** . . . are as many as are evils, and the affections of **heavenly love** are as many as are goods.

R. 211^e. By the golden age the ancients meant the first time, when there reigned the good of **celestial love** ; **celestial love** is love to the Lord from the Lord ; from this **love** at that time came their wisdom.

213. The members of generation correspond to **celestial love**, which is the love of the third Heaven.

350. ‘Of the tribe of Judah were sealed twelve thousand’ (Rev.vii.5) = **celestial love**, which is love to the Lord, and this with all who will be in the Lord’s New Heaven and New Church.

351. **Celestial love** produces wisdom ; for no love exists without its married partner, which is knowledge, intelligence and wisdom ; the married partner of natural love is knowledge, that of **spiritual love** is intelligence, and that of **celestial love** is wisdom.

395. ‘The angel took the censer and filled it with the fire of the altar’ (Rev.viii.5) = **spiritual love** in which was **celestial love** . . . **Spiritual love**, which is charity, derives its essence from **celestial love**, which is love to the Lord ; without this **love** there is nothing vital in **spiritual love** or charity, for there is no spirit and life from any other source than the Lord.

M. 65. Marriage love is the fundamental of all **celestial loves**, **spiritual loves**, and thence natural loves. Gen.art.

67. As natural loves flow forth from **spiritual loves**, and **spiritual loves** from **celestial loves**, it is said that marriage love is the fundamental of all **celestial loves**, and **spiritual loves**, and thence of natural loves. Natural loves relate to loves of self and of the world, **spiritual loves** to love towards the neighbour, and **celestial loves** to love to the Lord ; and as such are the relations of loves, it is evident in what order they follow each other, and in what order they are in a man ; when they are in this order, natural loves live from **spiritual loves**, and these from **celestial loves**, and all . . . from the Lord, from Whom they are.

77⁴. (If you cease to be monogamists) all **celestial love** will flee from you, and with this, inward wisdom.

[M.] 270. In the lowest region of the mind dwells natural love, in the higher one spiritual love, and in the highest celestial love.

T. 439. Total ignorance and want of perception of the delight of celestial love, which is devoid of merit . . .

E. 146. 'To him that overcometh will I give to eat of the hidden manna' (Rev.ii.17)=for those who overcome in temptations the delight of celestial love from the Lord's Divine Human. . . 'To eat of it,' here=the delight of celestial love, for this is appropriated from the Lord's Divine Human to those who receive Him in love and faith.

154. There are two loves which make Heaven and the Church, love to the Lord, and love towards the neighbour or charity; love to the Lord is what is called celestial love, and love towards the neighbour, which is charity, is what is called spiritual love. . . Celestial love is from the affection of the will of doing the Lord's commandments, and spiritual love is from the affection of the understanding of doing the Lord's commandments.

209³. There are two loves which reign in the Heavens, and which make the Heavens, namely, love to the Lord, and love towards the neighbour; love to the Lord is called celestial love, and love towards the neighbour is called spiritual love; those who are in celestial love, have much power, and those who are in spiritual love have 'some power' (Rev.iii.8).

322. The third or inmost Heaven is where are the Angels who are in celestial love, the second or middle Heaven is where are the Angels who are in spiritual love, the first or ultimate Heaven is where are the Angels who are in spiritual natural love.

433⁴. Celestial love is the Lord's love received in the Celestial Kingdom, and spiritual love is the Lord's love received in the Spiritual Kingdom.

496. 'The Angel took the censer, and filled it with the fire of the altar' (Rev.viii.5)=the conjunction of celestial love and of spiritual love. . . 'The fire of the altar'=celestial love. . .

—e. The Lord's Divine love in the Heavens is called celestial and spiritual from the reception of it by the Angels, and not because it is in itself divided; and Spiritual love exists from celestial love as an effect from its efficient cause, and as truth from good; for the good of spiritual love in its own essence is the truth of the good of celestial love. . .

828^e. These things are said concerning love to the Lord, and concerning love towards the neighbour, thus concerning celestial love: in what follows we shall speak of spiritual love. . . 831².

C. 95. With some there is spiritual love, but not celestial love, and spiritual love is charity. . .

Celestial man. See under CELESTIAL.

Celestial natural. *Coelestis naturalis.*

Celestial of the Natural. *Coeleste naturalis.*

A. 2162¹¹. The celestial natural things (of the Church) are 'the fir-tree, the pine-tree, and the box' (Is.lx.13).

2180. 'He took the son of an ox tender and good' (Gen.xviii.7)=the Celestial Natural which the Rational took to itself in order to conjoin itself with perception from the Divine.

—². The sacrifices which were made from the herd signified celestial natural things, and those from the flock, celestial rational things.

2184³. 'Butter of the herd' (Deut.xxxii.14)=the Celestial Natural; 'milk of the flock'=the Celestial Spiritual of the Rational.

—⁷. The Celestial Natural is the same as natural good, or good in the Natural. . .

2187^e. That they should enjoy. . . the still lower things, which are celestial natural ones, such as are in the first Heaven, which are meant by 'Jacob,' Sig.

2830⁷. See CELESTIAL SPIRITUAL at this ref.

4240. 'The Land of Seir' (Gen.xxxii.3)=celestial natural good. . .

— The ultimate or first Heaven is celestial and spiritual natural, because in simple good, which is the ultimate of order there. . . Esau, also, who dwelt there, represented this good.

4262. 'He took of that which came to his hand a present for Esau his brother' (ver.13)=the Divine things which were to be initiated into celestial natural good.

4279. The Word. . . in the first Heaven is celestial and spiritual natural.

4286². The ultimate or first Heaven is also celestial and spiritual, but not in the same degree as the others; for what is natural adheres to them, wherefore they are called celestial and spiritual natural. . .

4980. 'Jehovah blessed the house of the Egyptian for Joseph's sake' (Gen.xxxix.5)=from the Divine. . . The Celestial Natural. . . The Celestial Natural is the good in the Natural which corresponds to the good in the Rational, that is, which corresponds to the Celestial Spiritual from the Rational, which is 'Joseph.' Ex.

5086. 'The place where Joseph was bound' (Gen.xl.3) = the present state of the Celestial of the Natural as to these things.

5087. 'And the prince of the guards set Joseph over them' (ver.4)=that the Celestial of the Natural taught them from the primary things for interpretation. . . 'Joseph'=the Celestial of the Natural. 5106.

5121. 'Joseph said to them, This is the interpretation of it' (ver.12)=revelation by perception from the Celestial in the Natural. . . 'Joseph'=the Celestial in the Natural. 5150, Ex. 5168.

5169. 'The prince of the butlers did not remember Joseph' (ver.23)=that not as yet was there complete conjunction with the Celestial of the Natural.

H. 31. The Divine which flows into the first Heaven is called natural, but as the Natural of that Heaven is not like the Natural of the world, but has what is spiritual and celestial in it, that Heaven is called spiritual and celestial natural, and hence the Angels who are there are called spiritual and celestial natural Angels; those are called spiritual natural who receive

influx from the middle or second Heaven, which is the Spiritual Heaven ; and those are called **celestial natural** who receive influx from the third or inmost Heaven, which is the Celestial Heaven. The spiritual natural and **celestial natural** angels are distinct from each other, but still constitute one Heaven, because they are in one degree.

W. 233². Before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic Heavens, but after its assumption it was immediate from Himself ; which is the reason why all the Churches in the world before His Advent were representative of spiritual and celestial things, but after His Advent were made spiritual and **celestial natural** ; and representative worship was abolished.

Celestial rational. *Coelestis rationalis.*

A. 2180². Sacrifices from the flock = **celestial rational** things.

2184. 'Butter' = the **Celestial** of the **Rational**.

Celestial sense. *Sensus coelestis.*

See INMOST SENSE.

A. 2015³. This is the heavenly sense of the Word . . .

2157⁶. (The celestial sense given.) 4735⁴. 5331. 9198. 10265. R.882. T.295. 299. 303, etc.

2311. When these names and expressions are unfolded in their **heavenly sense** . . . there comes forth the internal sense which is the angelic Word.

4735². By the Lord's Divine Human in the **celestial** sense is signified Divine love itself . . .

10265. In the inmost Heaven, all things of the Word are applied to the Lord's Divine Human ; for the Angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the **celestial sense**.

S. 19. There is a still more interior sense in the Word, which is called **celestial** . . . but this sense can scarcely be unfolded, for it does not fall so much into the thought of the understanding, as into the affection of the will. The reason there is a still more interior sense in the Word, which is called **celestial**, is that from the Lord there proceed Divine good and Divine truth ; Divine good from His Divine love, and Divine truth from His Divine wisdom ; both are in the Word, for the Word is the Divine which proceeds.

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

39. The spiritual sense is the 'spirit' of the Word, and the **celestial sense** is its 'life.' This is what the Lord said (John vi.63) . . . The spiritual sense and the **celestial sense** are not the Word without the natural sense . . .

40. Naked truths themselves . . . are in the spiritual sense of the Word, and naked goods are in its **celestial** sense.

42. As our Word in its bosom, from its **celestial sense**, is like a flame which kindles ; and in its intermediate bosom, from its spiritual sense, is like a light which enlightens ; in its ultimate bosom, or natural sense, in which are the two interior ones, it is like a ruby

and a diamond ; from the celestial flame like a ruby, and from the spiritual light like a diamond.

63. The Angels of the Spiritual Kingdom are in the spiritual sense of the Word, and the Angels of the Celestial Kingdom in its **celestial sense**. These senses are evolved from the natural sense of the Word when a true man is in it. 64.

64. The things which I understood according to the natural sense, the Spiritual Angels understood according to the spiritual sense ; and the Celestial Angels according to the **celestial sense** ; and this in an instant. 67, Examp.

80. There are two senses in the Word which lie hidden in the sense of its letter, the spiritual and the **celestial** ; in the spiritual sense the things of the Word relate chiefly to the Church, and in the **celestial** chiefly to the Lord ; also in the spiritual sense they relate chiefly to Divine truth, and in the **celestial** to Divine good. Hence it is that in the sense of the letter of the Word there is this marriage. But this does not appear to anyone except to him who from the spiritual and **celestial sense** of the Word knows the significations of words and names, for some words and names are predicated of good, and some of truth, and some include both.

W. 221. There are three senses according to three degrees in the Word, the **celestial sense**, the spiritual sense, and the natural sense.

R. 739⁶. In each and everything of the Word there is a **celestial sense** and a spiritual sense, and in the **celestial sense** is Divine good, and in the spiritual sense Divine truth.

830². Both Divine good and Divine truth are in the Word ; the Divine truth of the Word is in its spiritual sense, which is for the Angels of the middle or second Heaven, who are in intelligence from Divine truths ; and the Divine good of the Word is in its **celestial sense**, which is for the Angels of the highest or third Heaven, who are in wisdom from Divine goods ; but this sense is very deeply hidden, being perceptible only to those who are in love to the Lord from the Lord.

959. In its first origin the Word is purely Divine ; when this passed through the Heavens of the Lord's Celestial Kingdom it became Divine Celestial, and when it passed through the Heavens of the Lord's Spiritual Kingdom it became Divine Spiritual, and when it came to man it became Divine Natural ; hence it is that the natural sense of the Word contains within it the spiritual sense, and this the **celestial sense**, and both a sense purely Divine, which is not open to any man, nor even to any Angel.

T. 212. As there are three Heavens, so there are also three senses of the Word, **celestial**, spiritual, and natural . . . the first being in the middle, and through the middle in the ultimate, just as the end is in the cause, and through the cause in the effect. Hence it is evident what is the nature of the Word, namely, that in the sense of its letter, which is natural, there is an interior sense which is spiritual, and in this an inmost which is **celestial** . . .

287. In the sense of the letter, the Decalogue contains the general injunctions of doctrine and of life ; and in

the spiritual and celestial sense all things universally. Gen.art.

[T.] 289. In each and all things of the sense of its letter, or in general and in every part, the Word keeps stored up two interior senses, one which is called spiritual, and the other celestial, and in these senses Divine truth is in its light, and Divine goodness in its heat. (Hence it is necessary) that the ten commandments of the Decalogue should be unfolded according to these three senses, which are called natural, spiritual, and celestial.

D. 4671. Each and all things therein treat of the Lord; such a sense cannot be expounded, because it is the celestial itself . . .

E. 630². In the Word there are three distinct senses as there are three Heavens; the inmost sense which is called the celestial sense is for the inmost or third Heaven, the middle sense which is called the spiritual sense is for the middle or second Heaven, and the ultimate sense which is called the celestial and spiritual natural sense is for the ultimate or first Heaven. These three senses, besides the natural sense which is for the world, are in the Word and in everything therein.

1024². In each of the Commandments there are three interior senses, one sense for each Heaven. . . The first sense is the spiritual moral sense; this is for the first or ultimate Heaven; the second sense is the celestial spiritual sense, which is for the second or middle Heaven; and the third sense is the Divine celestial sense, which is for the third or inmost Heaven. There are these three internal senses in everything of the Word . . .

1066². As the Divine truth which is the Word was let down into the world by the Lord, it passed through the three Heavens, and thus became accommodated to each Heaven, and at last also to men in the world. Hence it is that there are four senses in the Word, one outside another from the highest Heaven down to the world, or one within another from the world up to the highest Heaven. These four senses are called the celestial, the spiritual, the natural from the celestial and spiritual, and the merely natural. The last is for the world, the one mentioned before it is for the ultimate Heaven, the spiritual sense is for the second Heaven, and the celestial sense is for the third.

Celestial spiritual. *Coelestis spiritualis.*
Celestial of the Spiritual. *Coeleste spiritualis.*

See ISRAEL, and JOSEPH.

A. 91^e. Rational and scientific things from a celestial spiritual origin, sig.

143^e. The celestial, or the celestial spiritual man, is here treated of.

161. This posterity of the Most Ancient Church was . . . still good, and as they desired to live in the external man, or in proprium, this was granted to them by the Lord, but in mercy what was celestial spiritual was insinuated.

200. The inmost of the celestial man, or of the Most Ancient Church, was 'the tree of lives,' which is love

and thence faith; but the middle of the garden or the inmost of this man, who may be called a celestial spiritual man, or that of this posterity, was faith.

282. The first posterity of the most Ancient Church in which there was celestial spiritual good, treated of.

296^e. Whatever was in the ark, habitation, tent; nay, whatever was upon Aaron . . . signified what is celestial spiritual.

297. Celestial good is that which is not clothed, because it is inmost, and is innocent; but celestial spiritual good is that which is first clothed, and also natural good; for they are more exterior, and are compared to garments, and are also called 'garments.' III.

353². 'Fat' = Celestial spiritual good.

1001². The celestial things which a regenerate spiritual man receives from the Lord are celestial spiritual things.

—4. 'Fat' (Lev.iii.17)=celestial life; and 'blood,' celestial spiritual life. The Celestial Spiritual is the Spiritual which is from the Celestial; as with the Most Ancient Church, love to the Lord was their Celestial, because it was implanted in their will; their Celestial Spiritual was the faith thence derived. But with the spiritual man there does not exist the Celestial, because charity is implanted in his intellectual part, but there exists the Celestial Spiritual.

1042². 'The splendour of fire round about from the loins downward, like a bow in a cloud' (Ezek.i.27,28)= the Celestial Spiritual . . . Thus the Spiritual Heaven . . . is represented 'from the loins downward.'

1496². All instruction is merely the opening of a way, and as the way is opened . . . so do they inflow, in order; from celestial spiritual things, rational things; into these celestial spiritual things, and into these celestial things.

1577². When the Celestial Spiritual of the internal man inflows into the Natural of the external man, and causes them to act as one, the Natural also thus becomes celestial and spiritual, but a lower celestial and spiritual . . .

1588^e. The Rational of man is compared to 'a garden' from the representative which is presented in Heaven; it is the Rational of man, when what is celestial spiritual flows into it from the Lord, which so appears; (the magnificent paradises there) are an effect of the influx of celestial spiritual light from the Lord; nor is it the paradisiacal beauties which affect [the Angels], but the celestial spiritual things which live in them.

1824. 'A ram' (Gen.xv.9)=those things which are representative of celestial spiritual things . . . Exterior celestial things are those of the external man; interior celestial things are those of the internal man; celestial spiritual things are those which are thence derived. . . The Celestial Spiritual is every affection of truth in which there is affection of good, or every affection of truth which is generated from affection of good; thus it is faith in which there is charity, or faith which is generated from charity.

1950². The case is almost the same with the Celestial Spiritual, that is, with truth from a celestial origin, or with the truth which is from good; for this truth is

truth formed by good, so that it may be called the form of good.

2063°. At last truths do not appear, except in so far as good shines through them; thus truth becomes the Celestial Spiritual . . .

2162¹¹. The celestial spiritual things of the Church are signified by 'the glory of Lebanon,' or of the cedar (Is.lx.13); but the celestial natural things are 'the fir-tree, the pine-tree, and the box.'

2180. Because the Lord's Rational is treated of, ('the son of an ox') (Gen.xviii.7) is called 'tender,' from the Celestial Spiritual, or the truth of good.

2184³. 'Milk of the flock' (Deut.xxxii.14)=the Celestial Spiritual of the Rational. 'Milk'=the Spiritual from the Celestial, or the Celestial Spiritual. . . The reason 'milk'=the Spiritual which is from the Celestial, is that 'water'=what is spiritual, but 'milk,' because it contains fat, the Celestial Spiritual; or what is the same, the truth of good; or what is the same, the faith of love or of charity; or what is also the same, the Intellectual of the good of the will; or still the same, affection of truth containing within it affection of good; or what is still the same, the affection of Knowledges and of knowledges from the affection of charity towards the neighbour, such as it is with those who love the neighbour, and confirm themselves in so doing by Knowledges of faith, and also by scientifics, and therefore love these latter; all these are the same as the Celestial Spiritual.

—⁵. 'Teeth whiter than milk' (Gen.xlix.12)=the Celestial Spiritual which is in His Natural.

2830⁷. Spiritual good after regeneration is here treated of, and . . . its Celestial Spiritual is described by 'the mountains which skipped like rams' (Ps.exiv.4); and its Celestial Natural by 'the hills like the sons of the flock.'

—⁸. 'Rams the sons of Bashan' (Deut.xxxii.14)=celestial spiritual things.

3969³. 'Joseph'=the celestial spiritual man; and 'Benjamin,' the spiritual celestial. Ex.

—¹⁰. The Celestial Spiritual in the third Heaven is charity, which is the principal in the second Heaven.

4273. By 'Israel' is represented the celestial spiritual man.

4275. 'Until the ascending of the dawn' (Gen.xxxii.24)=before the conjunction of the natural good signified by 'Jacob' with the Celestial Spiritual, or Divine good of truth. 'The dawn' . . . here=the Celestial Spiritual; for when the dawn ascended, Jacob was named 'Israel,' by which is signified the celestial spiritual man. 4283.

4277. 'He touched the hollow of his thigh' (ver.25)=where celestial spiritual good is conjoined with the natural good signified by 'Jacob.' Ex.

4278. 'To be out of joint' (ver.25)=that truths were not yet arranged in such an order that all together with good could enter celestial spiritual good. 4302, Ex.

4286. 'Thy name shall no more be called Jacob, but Israel' (ver.28)=the Divine Celestial Spiritual now; and 'Israel'=the celestial spiritual man which is in the Natural, thus the natural man. 4292.

—³. What the Celestial Spiritual is shall be told

in a few words. Those are called celestial spiritual who are just above called spiritual, and are in the middle or second Heaven; they are designated celestial from mutual love, and spiritual from the intelligence thence derived; the internal ones there are those who are represented by 'Joseph' . . . and the external ones there are those who are represented by 'Israel' . . . The internal ones who are called 'Joseph' partake of the Rational; and the external ones who are called 'Israel' partake of the Natural; for they are intermediate between the Rational and the Natural; hence it is that it is said that 'Israel'=the celestial spiritual man which is in the Natural, thus the natural man; and that 'Joseph'=the celestial spiritual man himself who is the rational man . . .

4570. 'He called His name Israel' (Gen.xxxv.10)=the Internal Natural, or the Celestial Spiritual of the Natural.

—³. The Celestial is that which is of good, and the Spiritual is that which is of truth; thus the Celestial Spiritual is that which is of good from truth.

4585°. 'Joseph'=the exterior Rational, wherefore of him is predicated the Celestial of the Spiritual from the Rational.

4598. 'Israel journeyed' (Gen.xxxv.21)=the Celestial Spiritual of the Natural now. . . The Celestial Spiritual of the Natural . . . is the good of truth, or the good of charity which is procured by means of the truth of faith.

4675. Jacob as 'Israel'=the Divine Spiritual of the Natural, or the Celestial of the Spiritual from the Natural; and 'Joseph'=the Divine Spiritual of the Rational, or the Celestial of the Spiritual from the Rational.

4963. 'Joseph' (Gen.xxxix.1)=the Celestial of the Spiritual from the Rational; for 'Joseph'=the celestial spiritual man which is from the Rational.

—². The Celestial of the Spiritual from the Rational . . . is above the Celestial of the Spiritual from the Natural, which is represented by 'Israel.'

—^e. The Lord's internal man was not like that of another man; for His inmost was Jehovah; this intermediate therefore is what is called the Celestial of the Spiritual from the Rational.

4992. A third state is now treated of, in which the Celestial of the Spiritual was in the Natural. Ex.

4993°. The third state in which the Celestial of the Spiritual is, is here treated of, when it becomes spiritual in the Natural . . .

5097. 'Joseph came to them in the morning' (Gen.xli.6)=what is revealed and clear to the Celestial of the Spiritual.

5110. 'The prince of the butlers told his dream to Joseph' (ver. 9)=that the Celestial of the Spiritual perceived the issue concerning the things which were subject to the intellectual part of the Sensual, and which had been heretofore rejected.

—². The Celestial of the Spiritual is mentioned, but the Lord is understood . . .

5191. In this chapter (Gen.xli) the second state of the Celestial of the Spiritual, which is 'Joseph,' is treated

of; namely, its exaltation over those things which are of the natural or external man, thus over all the scientifics there, which are 'Egypt.'

[A.] 5202³. The subject treated of in this chapter (Gen. xli) is the influx of the **Celestial of the Spiritual** into those things of the Natural which were retained, namely, into those things which were of the intellectual part there. . . This new Voluntary is from the **Celestial of the Spiritual**. . . The truths which are in the Natural are extirpated by falsities, and thus the Natural is left to the **Celestial of the Spiritual**; which is signified by the devouring of the good knife by the evil, and the swallowing up of the full ears by the empty ones, and then by Joseph's having the care of the whole of Egypt.

5208. 'Pharaoh awoke' (Gen. xli.4)=a state of enlightenment. . . By a state of enlightenment is here meant general enlightenment by the **Celestial of the Spiritual**, thus by what is interior.

5244. An inclination to receive the **Celestial of the Spiritual** is signified by Pharaoh sending for and calling Joseph (ver. 14).

5251. 'Pharaoh said to Joseph' (ver. 15)=a perception of the **Celestial of the Spiritual** from the Natural. 'Pharaoh'=the Natural; 'Joseph,' the **Celestial of the Spiritual**. The reason perception of the **Celestial of the Spiritual** from the Natural is signified, is that the Lord is represented by both 'Pharaoh and Joseph; by Joseph' as to the **Celestial of the Spiritual**; and by 'Pharaoh,' as to the Natural; hence by 'Pharaoh said to Joseph' is signified the Lord's perception from the **Celestial of the Spiritual** in the Natural.

5254. 'I have heard upon thee' (Id.)=the capability of the **Celestial of the Spiritual**; 'that thou hearest a dream to interpret it'=to perceive what is in things foreseen.

5259. 'And Pharaoh spake to Joseph' (ver. 17)=thought of the **Celestial of the Spiritual** from the Natural.

5262. 'Joseph said to Pharaoh' (ver. 25)=perception of the Natural from the **Celestial of the Spiritual**.

5272. 'This is the word which I have spoken unto Pharaoh' (ver. 28)=that which the Natural thought from the **Celestial of the Spiritual**.

5307. 'Shall we find [one] like this, a man in whom is the Spirit of God?' (ver. 38)=concerning the influx of truth in which there is good from the interior, thus the **Celestial of the Spiritual**.

—2. This which 'Joseph' represents is called the **Celestial of the Spiritual** from the Natural, and it cannot be called by any other name; for the Celestial is good from the Divine, the Spiritual is truth from that good; thus it is the truth of good from His Divine Human; this the Lord was while He lived in the world; but when He had glorified Himself, He mounted above it, and became the Divine good itself or Jehovah as to the Human.

5308. 'Pharaoh said to Joseph' (ver. 39)=perception of the Natural from the **Celestial of the Spiritual**. 5315.

5309. The reason foresight and providence are attributed to the **Celestial of the Spiritual**, is that the Lord

is here treated of in the internal sense, Who is the **Celestial of the Spiritual** which is represented by 'Joseph.'

5313. 'Only on the throne will I be greater than thou' (ver. 40)=that it will still appear as if it were from the Natural, because it is from the **Celestial of the Spiritual** through it. . . The Natural is meant by 'a throne,' when the **Celestial of the Spiritual** is meant by him who sits on it; for the Natural is like a seat to the Spiritual, here to the **Celestial of the Spiritual**.

5316. These things took place of the Divine Providence, in order that 'Joseph' might put on the representation of the **Celestial of the Spiritual** which the Lord was while He was in in the world, and through which the Lord set His Natural in order. . .

5317. That the Natural gave up all power to the **Celestial of the Spiritual**, Sig.

5319. 'He clothed him in garments of fine linen' (ver. 42)=an external significative of the **Celestial of the Spiritual**. . . namely, of the truth which proceeds from the **Celestial of the Spiritual**.

5321. By 'Joseph' is represented the Lord as to the Divine Spiritual, thus as to the Divine truth from the Lord's Divine Human, from which Divine truth is the **Celestial of the Spiritual**.

5326. That the Natural (with a regenerate man) is from the **Celestial of the Spiritual**. Sig. and Ex.

5327. 'Without thee shall no man lift up his hand' (ver. 44)=that from the **Celestial of the Spiritual** there is everything of power in the Spiritual. . . 'Or foot'=everything of power in the Natural. 5328.

5331. 'Pharaoh called Joseph's name Zaphnath Paaneah' (that is, 'the revealer of hidden things and the opener of future things') (ver. 45)=the quality of the **Celestial of the Spiritual** then. . . This quality is the quality of the **Celestial of the Spiritual**, for the **Celestial of the Spiritual** is the good of truth in which is the Divine, or which is immediately from the Divine. This, namely, the **Celestial of the Spiritual** in which is the Divine, was with the Lord alone while He was in the world, and was the human in which His Divine was able to be, and which He could put off when He had made all the Human in Himself Divine.

5332. 'Joseph'=the good of truth in which is the Divine, which is the same as the **Celestial of the Spiritual**. . . The **Celestial of the Spiritual** which is in Heaven from the influx of the Divine of the Lord. . .

5333. 'Joseph went out over the land of Egypt' (ver. 45). . . By these words, together with those which go before, is signified the quality of the **Celestial of the Spiritual**, and the quality of the marriage of good with truth and of truth with good, when the **Celestial of the Spiritual**, through influx, makes both Naturals its own.

5336. 'In his standing before Pharaoh king of Egypt' (ver. 46)=when it was present in the Natural. . . 'Pharaoh king of Egypt'=the new state of the Natural, or the new natural man; thus the Natural in which there is now the **Celestial of the Spiritual**, and which the **Celestial of the Spiritual** has now made its own. 5337.

5345. 'Joseph gathered corn as the sand of the sea, very much' (ver.49)=the multiplication of truth from good . . . here, from the good of the **Celestial of the Spiritual** through influx . . .

5348. 'Unto Joseph were born two sons' (ver.50)=good and truth thence, namely, from the influx of the **Celestial of the Spiritual** into the Natural.

5367. 'Go ye to Joseph' (ver.55)=that it is from the **Celestial of the Spiritual** . . . namely, good instead of truth. 5375.

5375. The **Celestial of the Spiritual** is the good of truth from the Divine.

5376. That there was desolation everywhere in the Natural . . . except in the scientifics where the **Celestial of the Spiritual** was, sig.

5396a. The subject treated of in the former chapter (Gen.xli) is the influx and conjunction of the **Celestial of the Spiritual** with scientifics in the Natural; the subject now treated of (chap.xlii) is the influx and conjunction of the **Celestial of the Spiritual** with the truths of faith which are of the Church therein. 5481. 5486. 5970.

5413. That (the Spiritual of the Celestial) would perish without the **Celestial of the Spiritual**, sig.

5417. 'Joseph was the ruler over the land' (Gen. xlii.6)=that the **Celestial of the Spiritual**, or truth from the Divine, was reigning in the Natural, where scientifics are . . . The reason the **Celestial of the Spiritual** is truth from the Divine, is that the Lord's internal Human, before it was fully glorified, since it was a receptacle for His Divine, was the **Celestial of the Spiritual** . . . This receptacle or recipient of the Divine is the same as truth from the Divine . . . 5459. 5510.

5421. 'Joseph saw his brethren, and recognized them' (ver.7)=perception and acknowledgment by the **Celestial of the Spiritual**.

5427. 'Joseph recognized his brethren' (ver.8)=that these (general) truths of the Church appeared to the **Celestial of the Spiritual** by its own light.

5428. But the **Celestial of the Spiritual**, or truth from the Divine, did not appear to the general truths of the Church in natural light not as yet illuminated by celestial light. Sig.

5430. 'Joseph remembered the dreams which he had dreamed of them' (ver.9)=that the **Celestial of the Spiritual** foresaw what would happen in connexion with the general truths of the Church in the Natural.

5432. The subject treated of in the internal sense, is that the truths of the Church are to be appropriated to the Natural, and that they cannot be appropriated to it, except by means of influx from the **Celestial of the Spiritual** through a medium.

5458. 'Joseph said to them on the third day' (ver.18) = the perception of the **Celestial of the Spiritual** concerning these truths separated from itself, when it was full.

5574. The subject is continued of the conjunction of the truths of the Church in the Natural, which are the ten sons of Jacob, with the **Celestial of the Spiritual**, or truths from the Divine, which is 'Joseph,' through the

medium, which is 'Benjamin;' but in this chapter (Gen. xliii) the general influx which precedes conjunction is treated of.

5638. 'They stood before Joseph' (Gen.xliii.15)=the presence of the **Celestial of the Spiritual** there. . . That the **Celestial of the Spiritual** was present in both Naturals, was represented by Joseph's being made lord over the whole of Egypt; this is what is meant by the presence of the **Celestial of the Spiritual** in the interiors of scientifics, for scientifics are in the Natural; and the truths which are represented by the ten sons of Jacob are truths in the Natural.

5639. 'And Joseph saw Benjamin with them' (ver.16) =perception of a spiritual medium present with truths by the **Celestial of the Spiritual**.

5642. 'He brought the men to the house of Joseph' (ver.17)=the first introduction into the good which is from the **Celestial of the Spiritual**. 5645.

5686. Because it is a medium, it comes forth from the **Celestial of the Spiritual**, which is 'Joseph,' as from a father, and from the Natural as from a mother . . . And as the **Celestial of the Spiritual**, which is 'Joseph,' in like manner came forth from the Natural as a mother, but from the Divine as a Father, Benjamin is called 'his brother, the son of his mother,' but presently, 'his son' . . .

5689². As in the supreme sense, the Lord's internal Human was the **Celestial of the Spiritual**, and this was truth from the Divine, or the nearest covering of the Divine itself in the Lord; and as the Spiritual of the the Celestial, which is the medium, proceeded from it, it follows that the Divine was also with this . . . 5692.

5805. 'Joseph'=the **Celestial of the Spiritual**, thus internal good, for this is the same as the **Celestial of the Spiritual**.

6435. The external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom through the medium which is called the **Celestial of the Spiritual** . . .

6526. 'All the house of Joseph' (Gen.l.8)=celestial things of the **Spiritual**.

7456⁴. 'Jerusalem' (Ezek.xxiii)=the **Celestial Spiritual** Church; 'Samaria,' the **Spiritual** Church.

9671². They who in Heaven relate to the uniting medium, are called **Celestial Spiritual** (Angels), and **Spiritual Celestial** (Angels); the former are represented in the Word by 'Joseph,' and the latter by 'Benjamin.'

H. 27. The only communication (between the Angels of the Celestial and of the Spiritual Kingdoms) is through intermediate angelic Societies, which are called **celestial spiritual**; through these, the Celestial inflows into the **Spiritual**. . . The Lord always provides such intermediate Angels . . . —(n), Refs.

J. 74. The Angels have much hope of a certain nation . . . which is of such a nature that it can receive spiritual light, and become a **celestial spiritual** man.

D. 4627³. The interiors of man succeed each other thus; the Sensual, the Natural, the **Spiritual Natural**; these are of the external man. Then come the **Celestial**

of the **Spiritual**, the **Celestial**, and the inmost . . . these are of the internal man. The medium between the external and the internal man is called the **Spiritual of the Celestial**.

[D.] 5547. There are seven degrees of Heavens. . . The internal are distinguished into three, and the external into three; and between the internal and the external ones there are intermediate ones for the sake of conjunction; these are called **celestial spiritual**. Hence it is that there are seven degrees.

E. 831². As the **Celestial Angels** are perfected in wisdom by hearing, there are intermediate **Angels**, who are called **Celestial Spiritual Angels**, who preach and teach truths in their temples.

De Verbo 3. In the second Heaven are the **spiritual**, and in the third Heaven are the **Celestial**; there are also intermediate (**Angels**) who are called **Celestial Spiritual**; many of these are preachers in the highest Heaven.

Celestial Truth. *Verum coeleste.*

A. 1402. The advance from scientifics to **celestial truths** is here described (Gen.xii).

1470. 'I know that thou art a woman beautiful in look' (ver.11)=that truth from a celestial origin is delightful. . . For all truth which is celestial, or which is produced from what is celestial, is happy in the internal man, and delightful in the external; no otherwise is truth perceived with the **Celestial Angels**. It is quite otherwise when it is not from a celestial origin. . . It is known that truth is attended with happiness and delight, but these are essentially so when truth is from what is celestial; thus truth itself also becomes celestial, and is called **celestial truth** . . .

1475. 'Sister' (ver.13) = intellectual truth, when celestial truth is 'a wife.' 1497.

1495. While a man is being instructed (he advances) from scientifics to rational truths, then onwards to intellectual truths, and at last to **celestial truths**, which are here signified by 'a wife.' If he advances from scientifics and rational truths to **celestial truths** without the mediumship of intellectual truths, the **Celestial** has violence done to it, because there is no connexion of the rational truths which are from scientifics with **celestial truths**, except through intellectual truths, which are intermediate.

1496. In the other life truths are never regarded from truths, but from the life which is in them, that is, from the celestial things which are of love and charity in the truths; from these, truths become celestial, and are called **celestial truths**.

1499. That scientifics left the Lord is in this way; when celestial things are conjoined with intellectual truths, and these become **celestial truths**, all things which are of no account are dissipated of themselves. 1501.

1545. 'He and his wife (went up out of Egypt)' (Gen. xiii.1)=the **celestial truths** then with the Lord (were left by scientifics). . . That it is **celestial truths**, or truths which are from celestial things [which are meant],

is evident from the fact that 'he' is first mentioned, and 'wife' afterwards. **Celestial truth** is one thing, and **truth celestial** another; **celestial truth** is what derives its origin from the **Celestial**; **truth celestial** is what is from truth, and is implanted in the **Celestial** by means of **Knowledges**.

2066³. From the Lord's Divine good meant by 'Abraham' all **celestial truth** must go forth and be, and from the Lord's Divine truth meant by 'Sarah' all **spiritual truth** must go forth and be; **celestial truth** is that which exists with the **Celestial Angels**, and **spiritual truth** is that which exists with the **Spiritual Angels**; or what is the same thing, **celestial truth** was that which existed with the men of the Most Ancient Church . . . and **spiritual truth** was that which existed with the men of the Ancient Church.

2533. When Abraham is called 'a man-vir' (Gen. xx.7), he signifies **celestial truth**, which is the same thing as doctrine from a celestial origin.

2830³. The celestial man is such that he is in celestial love . . . and thence in **celestial truth**.

3654². 'Man of Judah' (Is.v.3)=truth from the good of love to the Lord, which is called **celestial truth**; that is, (he=) those who are in such truth.

—⁶. 'Israel' (Ps.cxiv.2)=**celestial truth**, or **spiritual good**.

3688. 'The sister of Nebaioth' (Gen.xxviii.9)=the affection of **celestial truth**, which is the same as the affection of **spiritual good**. . . By these words is signified the conjunction of the good represented by 'Esau' with truth from a Divine origin, thus with the affection of **celestial truth** more interiorly.

3727⁵. The **Celestial Church** acknowledged no truth except that which is from good, which is called **celestial truth** . . .

3812¹. 'Nazarite' (Lam.iv.7,8)=the celestial man; 'whiter than snow, and brighter than milk'=that he is in **celestial truth**; and as this truth is from the love of good, it is said 'that their bones were more ruddy than gems.'

4487. The good of truth is called **celestial truth**, (which) is truth that has been made of the life.

5117. 'Clusters' (Gen.xl.10)=the truth of **spiritual good**; and 'grapes'=the good of **celestial truth**.

5899⁹. **Celestial truth** is charity, but **spiritual truth** is faith. 5922¹².

6295⁶. The good of charity (with the celestial man) is what is called truth, but **celestial truth**.

6745³. 'To suck the breasts of kings' (Is.lx.16)=the insinuation of **celestial truth**.

8815. Divine truth itself in Heaven is signified by 'voices' and 'lightnings;' but **celestial** or **angelic truth** which is adjoined to what is Divine, and which is beneath or around, is signified by 'the voice of a trumpet.' III.

9468. 'Scarlet double-dyed' (Ex.xxv.4)=mutual love; as is evident from the signification of 'scarlet' and of 'double-dyed,' which is **celestial truth**, and which is the same as the good of mutual love. Ex.

9470⁵. Wool=celestial truth, which relatively is good.

—⁶. Wool=celestial truth, which is the truth of the good of love.

9544. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love.

Celibacy. *Coelibatus.*

Celibate, Unmarried. *Coelebs.*

M. 54³. They who in the world have lived unmarried, and have completely alienated their minds from marriage, if they are spiritual, remain unmarried; but if they are natural, they become whoremongers. It is otherwise with those who in their state of celibacy have longed for marriage, especially if they have solicited it without success; for these, if they are spiritual, blessed marriages are provided; but not until they come into Heaven.

—⁴. They who in the world have been shut up in monasteries, both virgins and men, (if not disposed to marriage) are carried to the celibates at the side of Heaven. 155⁶, Ex.

—⁵. The reason the celibates are at the side of Heaven, is that the sphere of perpetual celibacy infests the sphere of marriage love, which is the very sphere of Heaven.

155. Chastity cannot be predicated of those who have renounced marriage, vowing perpetual celibacy, unless there remain in them the love of a life truly conjugal. Gen.art.

—. Hence it is provided by the Lord that this celibacy should exist only with those who are in outward worship; being in this worship because they do not approach the Lord or read the Word. With such, eternal life is not so much endangered by vows of celibacy together with a solemn engagement of chastity, as it is with those who are in inward worship.

156. A state of marriage is to be preferred to a state of celibacy. Gen.art.

De Conj. 51. They who have lived in celibacy live long in celibacy (after death), but if in the world they had longed for marriage, they at last enter into it.

Cell. *Cella.*

A. 938⁶. The sordidly avaricious seem to themselves to pass their time in cells, where their money is . . . H.488⁴.

J. 58². The ecclesiastics hid (the treasures) in its cells and subterranean vaults . . .

I. 14⁵. Like an adulterer who hides a harlot below in a cell . . . T.590.

D. 384. The avaricious seem to themselves to be shut up in subterranean cells . . .

Cell. *Cellula.*

H. 108. Bees know how . . . to build cells . . .

W. 355. (The queen bee) marches from cell to cell . . .

R. 421². Huts which are divided into cells . . .

—³. When they are first sent in they sit in the first cells . . . They then enter cells nearer to the east . . .

D. 5310. They dwelt in cells (which are described, and illustrated by a drawing).

Cellar. *Cellarium.*

R. 772. (The Babylonians filled cellars with treasures.)

T. 527². Like those who gather jewels of gold and silver into treasure chests, and hide them in cellars.

Censer. *Thuribulum.*

A. 9424⁴. Worship according to these things is signified by 'a censer in the hand of each, and by the abundance of the cloud of incense' (Ezek.viii.11).

9434⁶. 'To put strange fire in the censers' (Lev.x.1) = to set up worship from some other love than a heavenly one.

10177¹⁰. (Origin of the use of censers, etc. among the Romans.)

10296². From the frankincense—thus, the vessels for the incense were called censers.

R. 392. 'Another Angel came and stood at the altar having a golden censer' (Rev.viii.3)=spiritual worship, which is carried on from the good of charity by means of truths of faith. . . 'The golden censer' which he had in his hand=the worship of the Lord from spiritual love, which worship is from the good of charity by means of truths of faith.

395. 'And the Angel took the censer, and filled it with the fire of the altar, and cast it into the earth' (ver.5)=spiritual worship in which there is celestial love, and its influx into the lower parts where were those who were in faith separated from charity. By 'a censer,' equally as by 'incense,' is signified worship from spiritual love.

E. 491. 'Having a golden censer' (Rev.viii.3)=the conjunction of (celestial) good with spiritual good, and thus the conjunction together of the higher Heavens. 'A censer'=worship from spiritual good . . . and 'a golden censer,' spiritual good from celestial good. . . The censers used by the Jewish and Israelitish nation were of brass, and by the offering of incense from those censers there was represented worship from spiritual good, and at the same time conjunction with natural good, for 'brass'=natural good. Here therefore, by 'the golden censer' is signified the conjunction of celestial good with spiritual good. The reason it also=the conjunction of the two higher Heavens, is that the good of the inmost Heaven is celestial good, and the good of the middle Heaven is spiritual good . . .

496. 'And the Angel took the censer, and filled it with the fire of the altar'=the conjunction of celestial love and of spiritual love. 'A censer'=spiritual good; hence also spiritual love, since all good is of love.

Centre. *Centrum.*

A. 549. Everyone (in Heaven) is as it were a centre to all the rest.

1582. Wherever the Lord is, there is the centre . . .

2057². The heavenly form is of such a nature, that everyone is a kind of centre, thus a centre of communications, and therefore of happiness from all . . .

2872. 3633⁶.

[A.] 3833. He now proceeds from the good and truth which he believes and perceives as from a centre to the circumferences . . . Thenceforth as from new centres he produces new circumferences, and so on.

4225°. Everyone (in Heaven) is the **centre** of all the influxes . . .

4321°. To the Lord as a Sun and to the **Centre** there, all things have reference . . .

4482°. The Lord is the **Centre** of all things . . .

5128°. (The sensuous things) which agree (with truths) are as it were in the **centres**, and those which disagree are in the circumferences; those which are in the **centres** are as it were lifted up towards Heaven, and those which are in the circumferences as it were hang downwards; those which are in the **centres** receive light through the Rational, and when presented to view in the other life appear like little stars which sparkle and throw out light on every side even to the circumferences . . . But when the Rational is subjected to sensuous things, the contrary happens, for then falsities are in the midst, or in the **centre**, and truths are in the circumferences; those things which are in the **centre** are in a sort of lumen there . . .

5134°. Evils are then separated, and are cast out from the **centre** . . . to the circumferences . . . P.79.

6028. The best is in the midst, that is, in the **centre**, or inmost . . .

6068. Those things which are directly under the sight are in the midst, that is, in the **centre** . . . 6084°.

6451°. The inmost thing which flows in keeps the **centre** there . . .

6468°. The Lord is the **Centre** of the looking of all (in Heaven).

6952°. Elevation by the Lord . . . is like a pressing towards the **centre** of gravity; the **centre** is where the Lord is in His Sun; towards this are the heads of the Angels elevated, but the feet of the infernals . . .

H. 86¹⁰. The Lord is the common **Centre** of Heaven. 124. 142. 430°. N.307,Refs.

430°. To look below is to look backwards from the Lord to the opposite **centre**, to which look and tend all things of Hell.

558. (Love to the neighbour beginning from self as a **centre**, and from the Lord as a **centre**, compared.)

C. J. 40. The best of the English nation are in the **centre** of all Christians. The reason they are in the **centre**, is that they have an interior intellectual light. T.807.

P. 86. With the evil, evils with falsities are as it were in the **centre**, and goods with truths in the circumferences; but with the good, goods with truths are in the **centre**, and evils with falsities in the circumferences; and in both cases, the things which are of the **centre** spread themselves out to the circumferences; as heat does from fire in the **centre**, and as cold does from frost in the **centre**. Thus with the evil, the goods in the circumferences are defiled by the evils of the **centre**; and with the good, the evils in the circumferences are made mild by the goods of the **centre**.

M. 3807. Whether the **centre** is from the expanse, or the expanse from the **centre**. Ex. T.357.

D. 303. That those who are inmost are as it were bases and multiplied **centres**, like the stars in the heavens to which the rest bear relation as to their **centres**.

305. That the **centres** and bases which are like the stars of the heavens are very numerous in every Heaven. . . Thus all Spirits and all Angels are, in particular, the **centres** of influxes . . . Man, in like manner, is a **centre** of influxes, corresponding. 3033.

2204. The Society thus manifested itself, when yet there was one who was as the **centre** to all the rest, and to whom the rest were referred in the order in which they were in the Society.

4090. Everyone (in the Spiritual World) is as it were a certain **centre**, according to a stupendous form, from the Lord.

6058°. Every man is in his own reigning love, and thus as it were in the **centre** . . . Also all Angels and all Spirits are **centres**, for the heavenly form is from continuous **centres**.

E. 1593. All the least things of the body turn themselves to the common **centre** of our world, which is called the **centre** of gravity . . . But this **centre** of gravity is only the **centre** of gravity in nature; but in the Spiritual World the **centre** of gravity is different, this is determined with a man by the love in which he is, downwards if he has infernal love, and upwards if he has heavenly love . . .

Centripetal. *Centripetentia.* H.142.

Century. See under AGE-*saeculum.*

Cerberus. *Cerberus.*

A. 2743. I saw a great dog, like **Cerberus** . . . which signifies a guard lest in marriage love a man should pass from heavenly to infernal delight, or the reverse. 5051°.

M. 79°. Among the ponds there were terrible dogs, some of which were three-headed, like **Cerberus**, some two-headed . . . Their cupidities were represented by these horrible dogs.

D. 4946. On the worst magicians from Africa; the **Cerberuses**.

6110²⁶. The apparent similarity of the delights of (marriage love and of adultery) are what is signified by **Cerberus**, who stands at the door, and prevents the delight of heavenly love from descending into Hell.

De Conj. 104. I saw a great dog, like the one called **Cerberus** by the ancient writers; the gape of his jaws was horrible; I was told that such a dog signifies a guard lest a man should pass over from heavenly marriage love to the infernal love of adultery. When a man passes from the former love into the latter opposite one, the delight appearing almost the same, then such (a dog) is presented as it were guarding lest the opposite delights should communicate with each other.

Cerebellum. *Cerebellum.*

See under BRAIN, and INVOLUNTARY SENSE.

A. 1977°. It is the angelic Spirits who are at the

confines of the paradisiacal places who insinuate such dreams; it is their office also to watch over certain men while they are asleep, lest they should be infested by evil Spirits. This office they undertake with the highest delight . . . and they love to affect the man with the delightful and delicious things which they see in his affection. They are . . . of those who in the bodily life have loved to make the life of others delightful . . . They belong to the province of the **cerebellum**, because the **cerebellum** is awake in time of sleep, while the cerebrum is asleep. This was the source of the dreams of the men of the Most Ancient Church. D.3183.

4227³. These Spirits correspond to the vitiations of the purer blood . . . When such act in consort, they are known by . . . their being seated at the back part of the head, beneath the **cerebellum** to the left.

4326. They were those who relate to the general involuntary sense . . . They can well perceive a man's thoughts, but are not willing to utter them; like the **cerebellum**, which perceives everything the cerebrum does, but does not publish it . . . D.3860.

—². The influx from the **cerebellum** insinuates itself especially into the face, as is evident from the fact that the disposition is inscribed on the face, and affections appear in it, for the most part without the man's will, as fear, reverence, shame, etc. . . These come from the **cerebellum** by means of its fibres when there is no dissimulation within . . .

—³. With the most ancient people . . . all the Involuntary of the **cerebellum** was manifest in the face . . . But with the ancient people, whose age was called the Silver one . . . the Involuntary of the **cerebellum** was not manifest on the right side of the face, but only on the left side. Whereas with their descendants . . . the Involuntary was no longer manifest in the face, but betook itself to the region about the left ear. I have been instructed that the fibres of the **cerebellum** have thus changed their efflux into the face, and that fibres of the cerebrum have been translated thither in their stead, which exercise command over those from the **cerebellum**; and this from the effort to shape the expression of the face according to the pleasure of man's Own will, which [course of action] is from the cerebrum. 4327. D.3863, Ex.

8593. These Genii belong to the province of the **cerebellum**, and also to that part of the spinal marrow which sends forth fibres and nerves to the involuntary things.

9670². The Angels of the inmost Heaven correspond to those things with man which belong to the provinces of the heart and **cerebellum** . . . The things which are of the heart and **cerebellum** are called involuntary and spontaneous, because they so appear.

9683^o. Hence it is that the motion of the heart, which is involuntary, is altogether taken away from the will; the same with the action of the **cerebellum**; and the motions of the heart and the forces of the **cerebellum** rule the voluntary things, lest these should rush beyond bounds and extinguish the life of the body before the time; on which account the beginnings which act from each, namely, from both the involuntary and the voluntary things, in the whole body go conjoined together.

H. 251. The influx of the Celestial Angels is into that part of the head beneath which is the **cerebellum**, and is called the occiput . . . for that region corresponds to wisdom.

W. 366². This cortical or glandular substance constitutes the surface of the cerebrum, also the surface of the corpora striata . . . and the middle of the **cerebellum**, and also the middle of the spinal marrow.

T. 160^o. Why the occiputs of those who take delight in doing evil, in the Spiritual World are hollow . . . The reason is . . . that in the **cerebellum** dwells the love of the will, and in the cerebrum the thought of the understanding, and when the thought of the understanding does not lead the love of the man's will, the inmost parts of the **cerebellum**, which in themselves are celestial, fall in. Hence the hollowness. 564^o.

D. 1550¹. One of the Spirits of Mars who was with me drew back the upper part of the front of my head towards the occiput, thus signifying the character of their thought, that it was not of their cerebrum or will, but is withdrawn to their nature so as to be at the **cerebellum**, and so that they do not act from their own will, but from the fear of the Lord.

3183^e. The **cerebellum** as it were sleeps during the day time, while the cerebrum is awake.

3862. The general operation of the **cerebellum**, besides being into the face, is also about the loins, where numerous nerves of the **cerebellum** flow together, for the sake of the propagation of offspring . . . for propagation is taken away from the voluntaries of man in almost all respects.

3868. The fibres of the cerebrum have now worked themselves into the face, and now perform what does not belong to its function, but to that of the **cerebellum** . . .

4518. They know that in the night-time man is in spontaneous things, and that the **cerebellum** is the source of what is spontaneous . . .

Cerebrum. See BRAIN.

Ceremony. *Ceremonia.*

Ceremonial. *Ceremonialis.*

A. 234^o. The ceremonial or ritual . . .

T. 55^e. Ceremonies constitute the dress . . . (Their necessity.)

667. (The Sacraments believed to be mere ceremonies.)

Certain. *Certus.*

Certainty. *Certitudo.*

Certainly. *Certe.*

A. 1673¹. He may then be very sure that such Spirits are with him . . .

1818. A temptation against the Lord's love, which wanted to be made certain, sig. 1820.

1820. **Certainty** concerning the issue precedes victory, and is of victory.

2252. I know for certain . . .

3981. To know for certain that it was from the Divine, sig.

[A.] 4872. What is reciprocal if there is **certain**, sig. Because a pledge was for the sake of **certain** . . .

4873. That it was **certain**, sig. 'A pledge' = **certain** thence.

5284. 'To hasten' does not signify quickly, but what is **certain**, and also what is full . . . Thus haste of time (implies) that there are many things working together, whence there results a **certain** and full issue.

5449. 'Let Pharaoh live' (Gen. xlii. 15) = what is **certain** . . . 5453. 5454.

6783. A perception that now conjunction was **sure**. Sig. 'To haste in coming' = **sure** conjunction.

6981. 'In me, O Lord' (Ex. iv. 10) = what is **certain**; being a form of asseveration.

9483. 'Thus shall ye make it' (Ex. xxv. 9) = a **sure** and genuine representative, (because the expression is repeated, and forms the close).

H. 473. Whether you say faith, or the settled thought of man, is the same thing.

R. 4. 'The things which must quickly be done' (Rev. i. 1) = the things which must **certainly** be, lest the Church should perish.

547. It is **certain** that the New Church . . . will come into existence . . . and it is also **certain** that the falsities of the former Church must first be removed . . .

949. 'Behold, I come quickly' (Rev. xxii. 12) = that the Lord will **certainly** come.

T. 759^o. Who speaks more persuasively of the **certain**ty of his phantasy than a naturalistic atheist?

Certificate. Under **TOKEN**.

Cerulean. See **BLUE**-*cæruleus*.

Cesspool. Under **LAKE** or **POOL**-*stagnum*.

Chaff. *Palea*.

A. 3941⁹. '**Chaff**' (Matt. iii. 12) = things in which there is nothing of good.

4884^o. What a man merely thinks, and does not act . . . is dissipated like **chaff** by a breath of wind . . .

4957^o. Like a husk or **chaff** relatively to the kernels.

5495. 'Fodder' is the food of asses, and consists of straw and **chaff**; hence it = all reflection about scientifics . . .

6208^o. Like **chaff** in the wind . . . 6631^o. 8002^o.

7112. 'Ye shall not add to give **chaff** to the people' (Ex. v. 7) = the lowest scientifics, and the most general of all. '**Chaff**,' or straw = scientific truths; and in fact the lowest scientifics and the most general ones of all; for the lowest of all foods in a spiritual sense is straw or **chaff**, because it is that of beasts. Ex.

7127. 'I will give you no **chaff** whatever' (ver. 10) = that there will no longer be the most general scientifics from that source. . . '**Chaff**' = the most general scientifics of all. —^o. 7128. 7134. 7144.

R. 961^o. (My former ideas) were separated like **chaff** from the wheat . . .

T. 347². Which on being pounded yields only **chaff**. . .

E. 374¹⁴. By 'the **chaff** which He shall burn up with unquenchable fire' (Matt. iii. 12) is signified falsity of every kind which is from an infernal origin, and which will be destroyed; thus those who are in that falsity.

740¹². As the faith of falsity is like **chaff** before the wind, it is said that 'Satan hath demanded them, to sift them as wheat' (Luke xxii. 31); 'wheat' = the good of charity separated from the **chaff**.

Chain. *Catena, Catenula.*

A. 3091. There is a **chain** of subordination . . . from the Lord . . .

8869⁶. 'The metal-caster overlayeth it with gold, and casteth **chains** of silver' (Is. xl. 19) = that by means of reasonings he causes falsities of doctrine to appear true.

8932⁵. 'To cast **chains** of silver' (id.) = to make them cohere as though they were connected with truths.

9852. 'Two **chains** of pure gold' (Ex. xxviii. 14) = the coherence with good of the whole Kingdom. '**Chains**' = coherence. The reason '**chains**' have this signification, is that joinings together are effected by means of them . . .

—^o. That falsities may cohere is signified by 'he casteth **chains** of silver.'

9855. 'Thou shalt place the **chains** of cords upon the sockets' (id.) = conjunction with the good from which come truths, and thus the preservation of the Spiritual Kingdom by all work and power.

9879. 'Thou shalt make upon the breastplate **chains** at the ends' (ver. 22) = the conjunction of the whole Heaven in outermost things. . . '**Chains**' = coherence, thus also conjunction.

10406⁴. 'He casteth **chains** of silver' = by means of coherence.

H. 304^o. Like a **chain** when the hook is removed . . .

R. 840. 'Having a great **chain** upon his hand' (Rev. xx. 1) = the endeavour and thence the act of binding and loosing.

926³. In his left hand a **chain** of pearls.

E. 587⁴. That falsities may cohere and appear as truths, is signified by 'he casteth **chains** of silver.'

652²⁶. 'To be bound with **chains**' (Nah. iii. 10) = to be tied up by falsities so that truths cannot come forth.

Chain. *Torques.*

A. 5320. 'He put a **chain** of gold upon his neck' (Gen. xli. 42) = a significative of the conjunction of the interiors with the exteriors, which is brought about by good. A '**chain**,' as it encircles the neck, is a significative of their conjunction; 'a **chain** of gold' = conjunction by means of good. Ill.

10540³. 'A **chain**' (Ezek. xvi. 11) = truth from good as to influx, and thence the conjunction of the interiors with the exteriors. E. 1957. 242¹⁵.

Coro. 43. Some (idols) they decorated with **necklaces**, etc.

Chair. *Cathedra, Cathedralis.*

M. 315². In that public School in front there was a **chair**. . . The **chair** was for the youths who were to give answers . . .