

[T.] 636. As, if the **Divinity** of the Lord is denied, the Christian Church dies out.

D. 6093. On the three Persons of the **Godhead**.

Ath. 167. On this account, the Mohammedans have denied the **Divinity** of the Lord . . .

Can. Trinity ii. 10. From this it follows, that the **Divinity** and the soul of the Son of God, our Saviour, are not distinctly two, but one and the same.

v. A trinity of Persons in the **Godhead** is from the Nicene Council . . .

Coro. 38. The phantasy that God has transfused His **Divinity** into men . . .

Divorce. *Divortium*.

A. 10603^d. Hence the laws relating to such marriages and divorces, which otherwise would not have entered the external of the Word.

M. 234. On the causes of divorces, etc. Gen.art.

— Divorces are from adulteries, because these are completely opposite to marriages . . .

255. That adultery is the cause of divorce. . . (For) marriages are holy, and adulteries are profane; and therefore marriages and adulteries are diametrically opposite to each other; and when opposite acts upon opposite, the one destroys the other even to the last spark of its life. This is the case with marriage love, when, from what is confirmed, and thus from set purpose, a married man commits adultery. . . Marriages are in and from Heaven, and adulteries are in and from Hell; and these two cannot be conjoined . . . Hence it is, that adultery is the cause of divorce; wherefore the Lord says, that 'whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery.' He says (this), because the putting away for this cause is a plenary separation of minds, which is called divorce; whereas puttings away for all other causes are separations: after these, if another wife is married, adultery is committed; but not after divorce.

468. The lawful causes of this concubinage are the lawful causes of divorce, the wife being nevertheless retained at home. By divorce is meant the abolition of the marriage covenant, and thence a plenary separation, and after this the full liberty to marry another wife. The sole cause of this total separation is whoredom, according to the Lord's precept in Matt.xix.9. To the same cause belong manifest obscenities, which banish decency, and fill and infest the house with flagitious allurements, from which comes a scortatory immodesty, in which the whole mind is dissolved. To these is to be added malicious desertion, which involves whoredom, and causes a wife to commit adultery, and thus to be put away, Matt.v.32. These three causes, being the lawful causes of divorce—the first and third before a public judge, and the middle one before the man as judge—are also the lawful causes of concubinage; but when the adulterous wife is retained at home. The reason why whoredom is the sole cause of divorce, is that it is diametrically opposite to the life of marriage love, and destroys it even to extermination.

469^e. As these are the lawful causes of divorce, they are also lawful causes of concubinage; for the causes of retention at home do not take away the cause of divorce, when she has committed whoredom. Who but a vile person can fulfil the duties of the marriage bed and keep company there with a harlot? If it takes place here and there, it proves nothing.

D. 1794^e. Among such there are strifes and divorces.

Divorced woman. *Repudiata*.

E. 768¹⁹. 'A divorced woman' (Lev.xxi.14)=good rejected by truth, thus discordant.

Divulge. See PUBLISH.

Do, Make. *Facere*.

Deed. *Factum*.

Doer, Maker. *Factor*.

See Do EVIL, Do GOOD; and under ACT and WORK.

A. 292. That God instructed them, is expressed by 'To make' and 'to clothe' (Gen.iii.21).

472. 'The day in which God created man'=when he became spiritual; and in the likeness of God He made him (Gen.v.1)=when he became celestial. . . The term 'to create' properly regards man when he is . . . being regenerated; and 'to make,' when he is being perfected; wherefore in the Word there is an accurate distinction drawn between 'to create,' 'to form,' and 'to make,' as in chapter ii., where it treats of the spiritual man being made celestial: 'God rested from all His work, which God created in making;' where 'to create' regards the spiritual man; and 'to make,' that is, to perfect, regards the celestial man. 593.

682. 'Noah did according to everything that God commanded him, so did he' (Gen.vi.22)=that it was so done. Its being twice said 'he did,' involves both (good and truth). 683. 732.

823. Whatever a man does in the life of the body, successively returns in the other life . . . D.4109.

1080. See BIND at this ref.

1317. 'This they begin to do' (Gen.xi.6)=that now they begin to become different. . . 'To begin to do,' here, =thought or intention, thus the end. 1318.

1414. Made Divine. 1428. 1475. 1568. 1573. 1661. 1707. 1708. 1893. 1894. 1921. 2093. 2102. 2107. 2159. 2218. 2625. 2720. 4025. 4027.

1921. 'Do to her that which is good in thine eyes' (Gen.xvi.6)=command.

2169. 'So do, as thou hast said' (Gen.xviii.5)=that so it would come to pass.

2181. 'He gave to a boy, and he hastened to make it' (ver.7)=the conjunction of this (natural) good with rational good. . . 'To make'=what is ministered, or what comes to pass.

2256^e. Whatever man has thought and done, from infancy to the last of his life, remains . . . so that not the least of it entirely perishes; they are inscribed in his book of life, that is, on both his memories, and on his nature . . . From them he has formed a life for himself, and, so to speak, a soul, which is such after death; but

goods are never so mingled with evils . . . that they cannot be separated . . .

2349^e. 'Then He shall render to everyone according to his deeds' (Matt.xvi.27): 'deeds'=the goods which proceed from charity.

2488^e. Deeds have their quality from thoughts, and thoughts from ends.

2618. 'Jehovah did to Sarah' (Gen.xxi.1)=a state of union. . . (For) 'to do,' when predicated of what is Divine of the Lord,=everything of effect, thus state.

2954². To will and thence do it, is what is called good.

3397. 'Abimelech said, What is this thou hast done unto us?' (Gen.xxvi.10)=indignation.

3420^e. He therefore who teaches what is to be done, and does not do, does not want to know truths, because they are against his life.

3545. 'Which (Rebekah) made' (Gen.xxvii.17)=which are from the Divine.

3603³. Meanwhile the good with man is as it were this Involuntary which is in his Voluntary, in each thing he thinks, and in each thing he does.

3701⁵. They who are being regenerated do not learn truths as knowledges, but as life; for they do these truths; but the reason they do them is from the principle of the new will, which the Lord insinuates while they are entirely unaware . . .

—7. Thus the things of the former will and understanding are separated from those of the new understanding; and this not according to the affection of knowing truths, but according to the affection of doing them.

3709^e. (These truths) are said to be conjoined with good in the natural man, when there is pleasure and delight in knowing them for the sake of doing them.

3870. The first life manifests itself by obedience . . . the second, by the affection of doing the truth . . . which exists when delight and blessedness is perceived in doing the truth.

4101. 'And now everything that God hath said unto thee, do' (Gen.xxxi.16)=the Providence of the Lord; for (these words)=to obey, and when they are predicated of the Lord, they=to provide; for He does not do from another, but from Himself, nor does God say to Himself that He should do, but He Himself says, that is, does from Himself.

4190. In their obscurity (the gentiles) have something of conscience, against which they are unwilling to act, in fact, some are unable to do so.

4247². When a man is being regenerated . . . good manifests itself; for he is then not so much in the affection of knowing what is true, but he is in the affection of doing it.

4551. The things which a man believes, he does.

4774^e. 'The rich He hath sent empty away' . . . Those are called 'the empty rich' who know these things and do not do them; for the truths with them are not truths, because they are without good.

4814. 'It came to pass at this time' (Gen.xxxviii.1)=the state of the things which follow. 'Time'=state;

and that it is the state of the things which follow, is signified by its being said, 'it came to pass at this time.'

4979. 'It came to pass' or 'it was,' which frequently occurs in the Word, involves something that is new, thus another state. 4987. 5074. 5221. 5578.

4987^e. When one state is terminated, and another succeeds which is a remarkable one, it is indicated by 'it was,' or 'it came to pass;' and a change of state less remarkable, by 'and.' 5031.

5046. 'Everything that they did there, he was the doer' (Gen.xxxix.22)=absolute Power.

5126³. In proportion as he then imbues goods through truths, that is, in proportion as he does the truths which he learns, the Rational is opened; but in proportion . . . as he does not do truths the rational is not opened . . . In proportion, however, as in the following age, he . . . acts contrary to truths . . . the Rational is closed up, and also the interior Natural.

5264. 'What God is doing He hath shown Pharaoh' (Gen.xli.25)=what is provided. . . That 'what God is doing'=what is provided, is that everything the Lord does is Providence, which being from the Divine, has in it what is eternal and what is infinite . . . and as in each and all things the Lord does, such is contained His doing cannot be expressed by any other word than Providence.

5284. 'And God hasteth to do it' (ver.32)=with the whole event. (For) 'to do,' when predicated of God,=Providence, therefore it also=the event; for that which is of the Divine Providence certainly comes to pass; and 'to hasten to do'=the whole event . . .

5368. 'What he saith to you, do' (ver.55)=provided there is obedience; (for) to do what anyone says is obedience.

5466. 'They did so' (Gen.xlii.20)=the end of this state; (for) 'to do,' or it 'came to pass'=the end of a former state, and involves the beginning of the following one. Refs.

5491. 'And he did so' (ver.25)=the effect. 8471.

5503. 'What is this that God hath done unto us?' (ver.28)=(terror) on account of so great a Providence. (For) 'God's doing'=Providence, since all that God does cannot be expressed by any other word than Providence . . .

5578. See AND at this ref.

5755. 'Far be it from thy servants to do according to this word' (Gen.xliv.7)=when it is not from the will. (For) 'to do'=to will, since every deed is of the will; the deed itself is natural, and the will is the Spiritual from which it comes.

6185. '(Joseph) said, I will do according to thy word' (Gen.xlvii.30)=that so it shall be of Providence from the Divine; (for) 'to do according to anyone's word'=that so it shall be.

6545. 'His sons did so as he had commanded them' (Gen.l.12)=the effect according to influx. . . 'They did'=the effect.

6562. 'Thus shall ye say unto Joseph'=perception from the internal what is to be done. 'Say'=perception . . . and 'thus'=what is to be done.

[A.] 6572^o. For what God intends, He does.

6573. 'In order to do according to this day' (ver.20) = that it is according to order from eternity; (for) 'to do,' when said of the Divine, = order; for whatever the Divine does, is order.

7007. 'I will teach you what ye shall do' (Ex.iv.15) = thus what is Divine in each and all things that shall be.

7318. Says that good contributes nothing to salvation.

7944. 'The Sons of Israel went and did as Jehovah commanded Moses and Aaron' (Ex.xii.28) = that those who are of the Spiritual Church will obey truth Divine. (For) 'to go and do' = to obey. 8015.

7945. 'So did they' (id.) = an act from the will. (For) 'they did' is repeated, and the first time it = an act from the understanding. 8016.

8043². The Lord is called 'the Maker and the Former from the womb,' because He regenerates man, and, from natural makes him spiritual.

8140. 'And they did so' (Ex.xiv.4) = obedience.

8325². The natural man cannot but fall into what is fantastical about the Divine, when he thinks from time what the Divine had been doing before the creation of the world . . . D.3476, Gen.art.

8361. 'If thou shalt do what is right in His eyes' (Ex.xv.26) = life according to these (commandments). (For) 'to do what is right' = to live according to the dictate of truth. . . 'To hear,' properly = obedience, but when it is said 'to do,' as here, then 'to hear' = faith, and 'to do,' life, as is evident from, 'Everyone that heareth My words, and doeth them, I will liken him to a prudent man' . . . 'My mother and My brethren are they that hear the word of God, and do it.' In these passages, 'to hear' = to perceive, understand, and have faith; and 'to do' = to live according thereto. 9311^o.

8585. 'And Moses did so in the eyes of the elders of Israel' (Ex.xvii.6) = the effect through primary truths.

8638. He who knows these things is able to think them, then to will them, and at last to do them, and thus have a new life.

8777. 'They said, All that Jehovah hath spoken we will do' (Ex.xix.8) = according to the influx from the Divine.

8870^o. All dissemblers, hypocrites, and deceitful persons, learn to do this in the other life; in general, all who from frequent use have contracted a habit of speaking otherwise than they think, and of doing otherwise than they will. 8885.

8881. So long as a man does not will truths, and thence does not do them, they are not alive . . .

8911. The will is the man himself; therefore to be judged according to the deeds = to be judged according to the will; for the will and the deed are not at variance. It is only external bonds . . . that restrain; and meanwhile the deed is in the will, and the will is in the deed. Ex.

—^e. Man is also judged according to his deeds, but no further than according to the degree and the manner in which the deeds have proceeded from his will.

8932. 'Ye shall not make with Me gods of silver, and gods of gold' (Ex.xx.23) = that they should entirely abstain from such things as in the external form appear to be truths and goods, but in the internal form are falsities and evils. 8933.

—⁵. 'Which your Own hands have made' (Is.xxxi.7) = the things which are from man's Own intelligence.

9239. To believe in God is to know and to do; whereas to believe the things which are from God, is to know and not as yet to do. They who are truly Christian know and do, thus they believe in God; whereas they who are not truly Christian know and do not do. The latter the Lord calls 'fools,' but the former 'prudent.'

9245^o. They who 'do the Lord's sayings' are they who love the neighbour and who love the Lord; for he who loves, does.

9282. As the things of life, worship, and the civil state are not anything with a man so long as they are in his understanding only, but are with him when they are in his will, it is everywhere said in the Word that they are to be 'done;' for 'to do' is of the will; but to know, understand, acknowledge, and believe, are of the understanding . . .

9293. The case with presents is as it is with all other deeds of man. The deeds of a man are only gestures, and, regarded abstractedly from the will, are only motions variously formed, and as it were articulated. not unlike the motions of a machine, thus inanimate: but deeds regarded together with the will are not such motions, but are forms of the will shown before the eyes; for deeds are nothing else than testifications of such things as are of the will; and also have their soul or life from the will; wherefore, of deeds the like may be said as of motions, namely, that nothing lives in deeds except will, as nothing lives in motions except endeavour. That this is the case is known; for he who is intelligent, does not attend to a man's deeds, but only to his will, from which, through which, and for the sake of which, deeds come forth. Nay, he who is wise, scarcely sees deeds, but the quality and amount of the will in the deeds. . . From this it is evident, how it is to be understood, that everyone will receive judgment in the other life according to his deeds or works (Matt.xvi.27), namely, according to those things which are of the heart and thence of the life.

9312. 'If thou shalt do all that I speak' (Ex.xxiii.22) = compliance from faith and love. (For) 'to do the things which I speak' = to live according to those things which the Lord has taught in the Word . . . To live according to them is to comply with them from faith and love. . . The case with compliance is as with every deed of man; in a man's deed nothing lives except love and faith.

9319. 'Thou shalt not do according to their works' (ver.24) = that evils of life are not to be followed after; 'works' = evils of life; and 'not to do according to them' = not to follow or follow after them.

9333². Whatever a man from his earliest infancy thinks, wills, speaks, and does, adds itself to his life and makes it: these things cannot be exterminated, but only removed.

9334². All things which a man has thought, intended, and done from infancy, have added themselves to his life, and made it; and have also formed such a connection among themselves that one cannot be removed unless all are removed at the same time . . .

9385. 'They said, All the words that Jehovah hath spoken we will do' (Ex.xxiv.3)=reception then in the heart . . . 'To do'=reception by the voluntary part, thus reception in the heart.

9393. That truth is said to be received by man which becomes of his life and worship . . . or, what is the same, when he wills it, and, from will, that is, from love and affection, does it.

9398. 'They said, All things that Jehovah hath spoken we will do and hear' (ver.7)=the reception of the truth proceeding from the Lord's Divine Human, and obedience from the heart and soul . . . 'To do'=obedience in will, thus in heart; and 'to hear,' obedience in understanding, thus in soul.

9483. 'So shall ye make it' (Ex.xxv.9)=a representative certain and genuine. 'So to make,' when repeated, and bringing the words to a close,=what is certain and genuine.

9587. The Lord keeps man in the freedom of thinking, and in so far as external bonds . . . do not hinder, He keeps him in the freedom of doing.

9737^e. See BEAR—*portare*—at this ref.

9780². They who only know the things which are in the Word . . . and do not do them, are in no Knowledge of good, consequently, in none of truth.

9824². The case is the same with willing, thinking, and doing with man; to will is the first, to think is the second, and to do is the ultimate, which also is the effect, in which the prior or interior things come forth simultaneously; for in proportion as doing contains in it that which a man thinks, and that which he wills, the interior things are held together in form and in connection. Hence it is that it is said in the Word, that man is to be judged according to his deeds or according to his works, which=that he is to be judged according to his thinking and willing; for these are in the deeds as the soul is in its body.

9937². These things are not meant by 'bearing iniquity,' since the deeds remain with everyone after death; and he is then judged according to their quality either to life or to death: their quality is from love and faith; for the love and the faith make the life of the deed.

10284. 'In its quality ye shall not make like it' (Ex.xxx.33)=no imitation from the study of man.

10307. 'The incense which thou makest in its quality, ye shall not make for yourselves' (ver.37)=that worship from the holy truths of the Church is not to be applied to man's loves.

10331². See WORK at this ref.

10332. 'To make in gold, and in silver, and in brass' (Ex.xxxi.4)=interior and exterior goods and truths which are from the will . . . 'To make'=that which proceeds from the will; for that which a man does, proceeds from his will.

10337. 'They shall make (or do) all things which I have commanded thee' (ver.6)=the Divine truths which are from the Word, and which are to be represented in things external. 10352.

10373. 'For in six days Jehovah made Heaven and earth' (ver.17)=a state of combat and labour while the Church is being established . . . 'To make heaven and earth' does not mean the first creation of the visible heavens and earth, but the establishment of the Church, and the regeneration of man therein.

—². 'To create' (Is.xliii.1)=what is new that was not before; 'to form'=the quality; and 'to make'=the effect.

10469. 'What hath this people done to thee?' (Ex.xxxii.21)=whence is it that this nation is such; for 'to do,' here, does not signify to do, since by 'Aaron' is not signified Aaron, but the external whose quality is observed by the internal.

10491. 'And the sons of Levi did according to the word of Moses' (ver.28)=the effect by those who are in truths from good.

10645³. The truths which are from good are those which a man wills and thence does, but not which he understands and does without willing; for to do without willing is hypocrisy.

10740. That which anyone does from love remains inscribed on his heart . . .

H. 358. For man is such as his affection and thought are, or such as his love and faith are; all things he does—*agit*—in externals thence derive their life; for to act is to will, and to speak is to think; for he acts from will, and speaks from thought; wherefore, by its being said in the Word, that man will be judged according to his deeds, and that he will be recompensed according to his works, is meant that it will be according to his thought and affection, from which the deeds are, or which are in the deeds; for deeds are of no account without these, and are of precisely the same character as they are. Examp.

—^e. The deeds (of both these men) appear alike in the external form, but in the internal one are entirely unlike.

471. That man will be judged and recompensed according to his deeds and works. III.

—^e. That 'works' and 'deeds' are the external life of man, and that through them his internal life and its quality are manifested, is evident.

472. But by 'deeds' and 'works' are not meant the deeds and works solely such as are presented in the external form, but also such as they are in the internal one; for everyone knows that every deed and work proceed from the man's will and thought, because unless it did proceed thence it would be only a motion such as that of automaton and images. Wherefore, regarded in itself, a deed or work is only an effect, which derives its soul and life from the will and the thought, so much so, that it is the will and the thought in effect, and therefore it is the will and the thought in an external form. Hence it follows, that such as are the will and the thought which produce a deed or work, such, also, is the deed or work; if the thought and the will are

good, the deeds and works are good, but if the thought and the will are evil, the deeds and works are evil, although, in the external form, they appear alike. It is possible for a thousand men to do alike, that is, to present a like deed, so like, that as to the external form they cannot be distinguished from each other; and yet, regarded in themselves, each may be unlike all the others, because they are from a dissimilar will. Examp. [H.472]^p. The deeds of all these are evil, although they appear good.

475. In the deeds or works, the whole man is presented, and his will and thought . . . which are the interiors of the man, are not complete, until they are in deeds or works, which are the exteriors of the man; for these latter are the ultimates in which the former things are terminated, and without terminations they are as it were unbounded things, which as yet do not come forth, thus which as yet are not in the man. Thinking and willing, without doing, when one is able, are like a flaming thing enclosed in a vessel, which is extinguished; and like seed thrown into sand, which does not grow, but perishes . . . Whereas thinking and willing, and thence doing, is like a flaming thing giving heat and light around; and is like seed in soil, which grows . . . Everyone can know that to will and not to do, when one is able, is not to will; and that to love and not to do good when one is able, is not to love, thus that it is only to think that one wills and loves, and thus that it is thought separated, which vanishes away and is dissipated. The love and will is the very soul of the deed or work, and it forms its own body in the sincere and righteous things which the man does. The spiritual body, or body of man's spirit, is from no other source, that is, it is formed from nothing else than those things which the man does from his love or will. In a word, all things of a man and his spirit are in his deeds or works.

Life 47. There are many things which appear to belong only to faith, as that there is a God . . . of which it is not said that they are to be done, but that they are to be believed: these matters of faith are also dead with the man who is in evil, but alive with the man who is in good. The reason is, that the man who is in good not only does well from the will, but also thinks well from the understanding. 48, Ex.

F. 42^p. Then, said the Angel, you will not do anything. He replied, What should I do? I am not able to do what is good, that is good, from myself.

43. The Angel said, What is charity? He replied, To do what the Word teaches. He said, Have you only believed these things, or have you also done them? He replied, I have also done them. The Angel of Heaven then looked at him, and said, My friend, come with me, and dwell with us.

W. 215^e. From a mere deed or work of a man, the Angels perceive and see the whole of the will and thought of him who does it . . . Hence it is that in the Word works and deeds are so often commanded, and it is said that a man is Known from them. 220, Ex.

266. That an evil man is able to will and do these (truths), although he does not will and do them, reason and experience testify. Reason: Who is not able to

will and to do the things which he thinks? The reason he does not will and do them, is that he does not love to will and do them: his ability to will and to do them is the freedom which every man has from the Lord; and the reason he does not will and do what is good, when he is able, is the love of evil . . . which he can resist, as many do.

P. 78. That whatever a man does from freedom according to his thought, is appropriated to him as his, and remains. Gen.art.

— . That which a man does from his life's love, he does from freedom. The reason a man does from freedom according to his thought, is that what is of anyone's life or love he also thinks . . . and when it is confirmed, he does it from freedom according to his thought; for whatever a man does, he does from the will by means of the understanding. A man can also act from freedom against reason, and also according to reason but not from freedom; but these things are not appropriated to the man . . . Whereas the things which are of his spirit and heart are appropriated to the man when they become of his lips and body.

So. Nothing is appropriated to a man which he only thinks, or even which he thinks to will, unless at the same time he wills it to such a degree, that, when an opportunity is afforded, he does it. The reason is, that when he does it from this source, he does it from the will by means of the understanding, or from the affection of the will by means of the thought of the understanding; but so long as it is of the thought alone, it cannot be appropriated, because the understanding does not conjoin itself with the will . . . but the will with the understanding. This is meant by . . . 'Not that which goeth out from the mouth defileth the man; but that which cometh out from the heart' . . .

111^e. That consent is deed, is known; which is also what the Lord says: 'If anyone shall look on a strange woman, so as to lust after her, he hath committed adultery with her already in his heart.' It is the same with all other evils.

128. Who does not know from the Word that according to his deeds is a life allotted to everyone after death. (Very fully ill.) E.785³.

168^p. From interior enlightenment man perceives, that whatever a man loves he wills, and whatever he wills he does; and thus that to will is to do: and again, that whatever a man believes from love, he also wills and does, and thus that to have faith is also to do.

278. That evils cannot be removed, unless they appear. It is not meant that a man is to do evils in order that they may appear; but that he is to examine himself, not only his deeds, but also his thoughts, and what he would do if he did not fear the laws and disgrace; especially what evils he in his own spirit makes allowable, and does not account to be sins; for these he also does.

287. All that man thinks and wills, and thence speaks and does, is from influx . . . 292.

321⁷. Man is said to do this, but he does it as from himself, and then he does it from the Lord. When man acknowledges this . . . it lies inwardly hidden in

all that he afterwards thinks and does as from himself. . . In a word, it is like the heart and soul in all that he thinks and does.

326⁸. For the life of everyone is in each and all things which he does.

R. 463². (They affirm) that nothing which man does appears before God, whether good or evil . . . and therefore that it is allowable for man to will, think, speak, and do whatever he likes, provided he takes care of himself in so far as the world is concerned. T.462.

630. 'To make heaven, and earth, and the sea, and the fountains of waters' (Rev.xiv.7), in the natural sense, means to create them; but in the spiritual sense, it=to make the angelic Heaven and the Church, and all things thereof.

887. 'He said unto me, It is done' (Rev.xxi.6)=that it is the Divine truth.

M. 5³. They asked the Angel, What is heavenly joy? The Angel replied . . . It is the delight of doing anything that is of use for ourselves and others.

6⁶. There is a certain current latent in the affection of the will of every Angel, which draws the mind to be doing something: by this the mind tranquillizes itself, and satisfies itself: this satisfaction and that tranquillity make a state of mind that is receptive of the love of use from the Lord; and from the reception of this comes heavenly happiness.

12². While they were in amazement at the sight of these magnificent things, the Angel said, Marvel not, these things which you see have not been made and fabricated by any angelic hand, but they have been constructed by the Framers of the universe, and presented as a gift to our prince.

530. This scortatory love is imputed to anyone, not according to his deeds, as they appear in externals before men . . . but as they appear in internals before the Lord . . .

—^e. These things are imputed to anyone, not according to the deeds, but according to the state of mind in the deeds; for the deeds follow the body into the tomb, whereas the mind rises again.

I. 14. That . . . the will can be elevated into the heat of Heaven . . . according to the deeds of the life; but that the love of the will is not elevated, except in proportion as the man wills and does those things which the wisdom of the understanding teaches. Gen.art.

T. 313. See CONCUPISCENCE at these refs. 316. 328^e.

347³. Truths do not actually live until they are in deeds. Truths abstracted from deeds are of the thought only . . . He who learns truths and does not do them, is like one who scatters seed on a field, and does not harrow it in . . . Whereas he who learns truths and does them, is like one who sows, and ploughs over the sown surface . . .

589. (Thus) the first of the new generation is the reception of Truths in the understanding; the second of it is, that he wills to do according to the Truths, and at last he does them.

628. From arbitrary Election . . . they have fallen into . . . this abominable thing: that God does not

attend to the deeds of a man's life, but only to the faith inscribed on the interiors of his mind.

D. 1910. That the thoughts and the deeds of a man who is in faith are not his.

4324. All external things are abolished in the other life, as well as deeds themselves, both good and evil . . .

5541. They who were sent down asked me what they were to do, whether they were to do all the things in (the heavenly doctrine); and said that this they were utterly unable to do. It was granted to say to them, that it is not grievous and difficult . . .

E. 15^e. 'To do' is to will, and to will is 'to do,' because in deeds the will is everything.

98. 'I know thy works, and labour, and endurance' = all things which they will, think, and do . . .

—³. Who that is wise looks at a man from his mere deeds? Is it not from his will? If he wills well, he loves his deeds, but if he wills evilly he does not love his deeds; he sees these too, but explains them according to the intention of his will. He who is spiritual, attends still less to the deeds, and explores the will: the reason is that deeds are nothing in themselves, but everything of them is from the will; for deeds are the will in act.

—⁴. As 'works' or 'deeds' in the Word = in special those things which proceed from the will or love of a man, it is so often said in the Word that a man will be judged and recompensed according to his works; and it is meant not according to works in the external form, but in the internal one. III.

108². That it is not knowing and understanding truths Divine which makes the Church and forms Heaven with a man, but knowing, understanding, and doing, the Lord teaches openly in many places. III.

195². A man lives a moral life from a spiritual origin . . . when he thinks . . . that what is evil, insincere, or unjust is not to be done, because it is against the Divine laws. He who abstains from doing these things for the sake of the Divine laws, acquires spiritual life . . .

242⁴. (Thus) unless Knowledges are implanted in the life by thinking and willing them, and thence doing them, they are like the unmastered meats in ruminatory stomachs . . . Moreover, the circle of man's life is to know, to understand, to will, and to do; for man's spiritual life begins from knowing, then it is continued into understanding, afterwards into willing, and at last into doing: whence it is evident, that while Knowledges are in the memory they are only at the entrance to life, and that they are not fully in the man until they are in deeds; and that they are more fully in the deeds in proportion as they are more fully in the understanding and the will.

292^e. To live the life of love is to do the precepts of the Lord; for to love is to do; for what a man loves he wills and he does; whereas what he does not love he does not will, and therefore he does not do.

294^e. (Thus) 'to make' or 'create,' here = to make man new, or to reform him.

328⁷. Divine truth is received when it is applied to and implanted in the life through doing it; therefore

the Lord so often says, that they should **do** His words. Hence it is evident, that these two things, to wit, to believe in the Lord and to **do** His words, make a one; and that they cannot possibly be separated; for he who does not **do** the Lord's words does not believe in Him. . .

[E.]376⁶⁷. 'The work of Jehovah' is said of the goods of life; and 'the deed of His hands' (Is.v.12), of the truths of doctrine; both from the Word.

391²³. The Lord is called '**Maker**' (Is.xvii.7) from the fact that He leads into the goods of life; for these **make** man; and 'the Holy One of Israel,' from the fact that He teaches the truths of doctrine. 585⁷.

—²⁷. 'To **make**' is said of good; and, in the opposite sense, of evil.

411¹¹. 'To **do** the Lord's words'=the good of life; for when a man **does** the truth it becomes good; for it enters into the will and love, and that which is of the will and love is called good.

419¹³. From the reformation of man and the establishment of the Church, the Lord is called 'the **Maker** of the earth' (Jer.x.12; li.15); and elsewhere, 'the **Former**' and 'the **Creator**.'

440. That which a man wills, he **does** when he is able; for the **deed** is nothing but the will acting, as may be evident from the fact, that the **deed** ceases when the will does, and that it lasts as long as the will does.

644²⁴. 'The house' (which fell)=the man . . . who receives Divine truths with only one part of the mind, which is of the thought or understanding, and not at the same time with the other, which is of the affection or will . . . Hence it is evident what is meant by 'hearing the Lord's words, and not **doing** them.'

696⁶. In many places where it is said 'to fear Jehovah God,' it is also said 'to keep and **do** His words and precepts;' where 'to fear'=worship through truths; and 'to keep and **do**,' worship through the good of love; for to **do** is of the will, thus of love and of good; and to fear is of the understanding, thus of faith and of truth.

796. 'Power of **doing** was given to him forty-two months' (Rev.xiii.5)=destruction even until nothing of truth and good remained; (for) 'the power of **doing**'=the act of destroying goods and truths.

797⁴. Love in its essence is to will, and in its manifestation is to **do**; for that which a man loves he wills, and that which he wills from love he **does**; therefore the Lord says: 'He that hath My commandments, and **doeth** them, he it is that loveth Me' (John xiv.21).

825³. Every day he is taught by the Lord what to **do** and to speak . . . for when evils have been removed he is under the Lord's auspices, and is in enlightenment. . .

837¹³. There exists no truth with man, still less any faith, unless he wills and **does** . . .

948⁵. If these bonds did not restrain, they would **do** them.

1013. 'It is **done**' (Rev.xvi.17)=it is consummated. . .

1099³. Nothing is full until it is **done** . . .

C. 4. (A man) must not think of the things he **does**, but of those, he wills to **do**; if he believes these to be allowable, he also **does** them; and the reason he **does**

not **do** them is on account of the world. There is an internal and an external effect, or an internal and an external work: the external effect or work proceeds and comes forth from the internal effect or work, as act does from endeavour. Endeavour, in man, is will; therefore, although he does not **do** a thing in the body, if he **makes** it allowable, the endeavour or will remains; and this is the act itself in the spirit.

Can. Trinity viii. 4. A plurality of gods may be confirmed from . . . 'Let us **make** man in our image and likeness.'

Do Evil. *Malum facere.*

Do Harm. *Malefacere.*

A. 1327³. The man who **does evil**, but does not think evil, has not imputed to him the **evil** he **does** . . .

1864². From himself, man thinks and **does** nothing but **evil**; all the good he does is from Jehovah.

2359. (Lot said) 'I pray you, my brethren, **do** not wickedly' (Gen.xix.7)=that they should not do violence to these things. 2373.

3820². See **Do Good** at these refs. 4992^o. 6405³. 6477. 6703.

4078. 'God gave not to him to **hurt** me' (Gen.xxxi.7)=that he could not hinder.

4317⁵. It is believed that (hereditary evil) is to **do evil**; but it is to will and thence think evil. . . It is the endeavour itself which is within; and when he **does** good it adjoins itself.

5596. 'Wherefore did ye ill to me to tell the man whether there was yet a brother?' (Gen.xxxiii.6)=that they would separate from themselves the truth of good. . . 'To **do ill**'=to separate.

6666². All the delight of the life (of infernal Spirits), thus their very life, consists in **doing harm**; wherefore nothing else occupies their thoughts, consequently they intend nothing else; to **do good** they are unable, because it is repugnant; if they **do good**, it is for the sake of self.

7165. 'Lord, wherefore hast Thou so **evil** entreated this people?' (Ex.v.22)=that those who are in truths and goods are being too much infested by falsities; (for) 'to **entreat evil**'=to permit them to be too much infested by falsities; for, in the spiritual sense, this is 'to **entreat evil**' when it is said of those who are in truths and goods.

7168. '(Pharaoh) hath **done harm** to this people' (ver. 23)=that by the falsities which are injected, they who are in the truths and goods of the Church seem to be injured; (for) 'to **do harm**'=to injure by means of the injection of falsities.

7392². By means of reasonings from mere falsities they cannot **do harm**, because the upright laugh at mere falsities. . . Whereas by the falsities which are from fallacies and appearances. . . they could **do harm**. . . Nothing delights the infernals, except **doing evil**, in whatever way it is possible to **do it**; for to **do harm** is the very delight of their life, so much so that it is their life itself; wherefore, when they are not permitted to **do harm**, they are weary. This is why Pharaoh deprecated the evil of the frogs, but not that of the blood.

—³. In the other life, all those perceive delight in **doing harm**, who in the world have not done well to the neighbour for the sake of the neighbour, nor to their country for the sake of their country, nor to the Church for the sake of the Church, but for the sake of self; thus those who do not do what is true and good for the sake of what is true and good. That it is a delight to them to **do harm** does not shine forth in the world, because the external man hides it; but in the other life, when the externals are taken away, and the man is left to his own interiors, this delight manifests itself. Hence it is, that they are in Hell; for all who are there love to **do harm**; but all who are in Heaven love to impart benefits—*benefacere*.

8120. He who renders aid to a poor or needy rogue, through him **does harm** to the neighbour; for by the aid which he renders him he confirms him in evil, and furnishes him with the means of **doing harm** to others.

8910³. Man cannot desist from thinking evil, but from **doing it**; whereas, as soon as from the thought he receives evil into the will, it does not go out, but enters into him.

9093². 'To serve two lords' . . . to acknowledge truth, and **do evil**. He who does this has a divided mind; hence his destruction.

10718. They who have Hell in themselves will evil to all, and perceive delight in **doing harm** to others; if these perceive delight in imparting benefits, it is not for the sake of what is good and true, but for the sake of self and the world.

H. 319². He who does not **do harm** to the neighbour because to do so is contrary to religion, thus contrary to the Divine, he, from a spiritual origin, abstains from **doing harm**; whereas, he who does not **do harm** to another merely on account of fear of the law, the loss of reputation, or of honours and gain, thus for the sake of self and the world, he, from a natural origin, abstains from **doing harm**; and is led by self.

550. See PUNISH—*punire*—at this ref.

P. 19. An evil person can **do harm**, and also **does harm** in a thousand ways; nevertheless, he can **do harm** to the evil only from their evil; but he cannot **do harm** at all to the good; if he **does harm** to the good, as sometimes happens, it is by means of conjunction with their evil.

R. 153¹⁰. If anyone **does evil** to another, he is thrown into a corner of the cavern, upon a certain bed of damned dust, where he is miserably tormented . . .

325^e. All those who worship the Lord and live according to the truths of His Word . . . the evil in the World of Spirits continually want to kill . . . and as they cannot do this, they burn with such hatred against them, that they feel nothing to be more delightful than to **do harm** to them . . .

M. 264³. Everyone in Hell is left to his own phantasy . . . but is not allowed to **do evil** to another. 268^e.

T. 160⁷. We said . . . Examine these. And they turned them round, and saw that the hinder parts of their heads [were very hollow; and then they said, Depart hence, because you have the delight of the love of **doing harm** . . .

—⁸. On the way home, we spoke about the reason why the back parts of the head, with those who have delight in **doing harm**, are in this World hollowed out. Ex.

798¹¹. They said, that (in that cave) they are all enemies, and that everyone seeks a pretext of **doing harm** to another, and that they also **do it** when they get hold of any slight occasion, and that this is the delight of their life.

D. 4582. See DELIGHT—*juvandum*—at these refs. —^e. 5830^e. 5873. E.661. 991⁶.

De Verbo 4². They explained the meaning of Ps. xxxii.2, from the mere letters, and said that their meaning as a whole was, that the Lord is merciful even to those who **do harm**.

Do Good. *Bonum facere.*

Do Well, Impart Benefits. *Benefacere.*

A. 105. As no one can **do good** from himself . . .

361. 'If thou **doest well**' (Gen.iv.7)=if thou wilt well . . . 'If thou **doest not well**'=if thou dost not will well.

363. 'To **do well**'=to will well, because **doing good** flows forth from willing good.

735. If he believes in simplicity that he can **do good** from himself . . . he can easily be instructed that the good which he does is from the Lord.

1485. 'And to Abram he **did well** for her sake' (Gen. xii.16)=that matters of knowledge were multiplied with the Lord; (for) 'to **do well**'=to enrich.

1534. By favour—*beneficio*—of the light . . .

1712. They who are in ignorance can know no otherwise than that the good they do is theirs, and that the truth they think is theirs. In like manner they who attribute to themselves the goods which they do, and place merit in them; not knowing that in that case they are not goods . . . But it is otherwise if this is done from ignorance not confirmed; in this case these evils and falsities are easily shaken off: whereas, if they confirm themselves in the idea, that with their Own strength they can **do good** and resist evil, and that so they merit salvation, this remains adjoined, and makes the good evil, and the truth falsity. But still the order is such, that man is to **do good** as if from himself; and therefore he is not to hang down his hands, thinking, If I can **do nothing good** from myself I must await an immediate influx, and thus remain in a passive state. This, too, is contrary to order. He ought to **do good** as if from himself; but when he reflects upon the good he does or has done, he should think, acknowledge, and believe, that the Lord has operated it in him. If he hangs down his hands, thinking as we have said, he is not a subject into which the Lord can operate; He cannot flow into anyone who deprives himself of everything that is of a nature into which forces can be infused . . .

1864². See DO EVIL at these refs. 4317⁵. 6666³. 7392³. 10718.

1937. See important passages under COMPEL at these refs. E.1152². —³.

1992⁵. 'Shaddai' . . . means the Tempter, and the Benefactor after temptations.

[A.]2715². When (a spiritual man, as distinguished from a celestial one) does well to anyone, it is for the sake of an end in the world . . . and he thinks of recompense from those to whom he does well . . . so that his good is defiled with what is meritorious. (Also) when he has done anything good, if he can mention it . . . he is in the delight of his life.

2738. Mutual love, such as prevails in Heaven . . . is such as is the love of those who are affected with doing good—*benefaciendo*—on account of . . . the joy it is to them. 5084⁸. 6388.

2882. No one ever has freedom in thinking what is true and doing what is good from himself . . . But the freedom of thinking the truth which is of faith, and of doing the good which is of charity all flows in from the Lord.

2883. In order, therefore, that a man may receive a heavenly proprium, he ought to do what is good from himself, and think what is true from himself; but still he ought to know, and, when he is reformed, to think and believe, that everything good and true is from the Lord . . .

2928^e. As they do good from the affection of truth . . .

3671^e. When a man understands what is good and true . . . but still does not love to know them, and still less to do them, good cannot be fructified nor truth multiplied in the Rational.

3701⁴. Such Knowledges are insinuated as are not altogether contrary . . . as that benefits are to be imparted to those who appear poor . . . whatever may be their inward quality.

—⁶. At last, when he is still further perfected, he studies to impart benefits to those who are in good, and this according to the quality of the good in them; and at last he perceives delight in imparting benefits to them.

3820². They who are in external truths . . . impart benefits equally to the evil and the good, not knowing that to do good—*benefacere*—to the evil is to do evil to the good . . . Whereas they who are in internal truths . . . impart benefits to everyone according to his quality.

3887. (The spiritual Angels) place the delight of their life in this: that they are able to impart benefits to others without recompense; this is their recompense, that they are allowed to do good to others; and the more they will and yearn for this, in the greater intelligence and happiness they are.

3934². The good of faith cannot exist without works; just as thinking good and willing good cannot without doing good; the former is the internal, the latter is the corresponding external.

—⁷. He who wills good does good; but he who does not do good, however he may say that he wills good, still does not will it when he does not do it.

3956. The hire to those who are in charity is that they are able to impart a benefit, and that the benefit is accepted; this is the delight itself, yea, the blessedness which prevails with those who are in the affection of charity.

3987². To will good to another, and thence to think good, are of the interior man; and to do good, and

thence to teach good, are of the external man: unless doing good is conjoined with willing good, and teaching good with thinking good, the man has no good; for the evil can will evil and do good, also think evil and teach good . . .

3993⁵. Truth without good has such merit in it; for when anyone does good, not from the good of truth, he always wants to be recompensed; for he does it for the sake of self; whereas, when he does truth from good, the truth is enlightened by the light which is from the Lord.

—¹¹. He who believes that a man is saved from believing well, and not from willing well; and yet wills well, and thence does well—*bene facit*; this is a falsity to which good and truth can be adjoined; but not if he does not will well, and thence do well—*bene facit*.

4001. 'The black in the lambs'—the first state of innocence, because at first there reigns the proprium of the man who is being regenerated; for he supposes that he does good from proprium; and he must do it as from proprium, in order that he may be gifted with a heavenly proprium.

4258. 'Thou hast said, In doing good I will do good—*benefaciendo benefaciam*—to thee' (Gen. xxxii. 12) = that still he should then obtain life. . . 'To do good' = to obtain life.

4368⁴. When they who are in the affection of truth from the good of genuine charity hear that heavenly blessedness is to do good—*benefacere*—to others from good will, for the sake of no end for self, they rejoice; whereas, they who are in the affection of truth from the love of self and the world do not want this, nor in fact do they apprehend it.

4721³. The Church which acknowledges faith alone . . . will wonder that anyone should say, that the happiness of the life after death and the joy in Heaven is the Divine that flows into willing well and doing well to others; and that the happiness and blessedness thence surpass all perception; and that the reception of this influx can never exist with anyone who has not lived the life of faith, that is, who has not been in the good of charity.

4730². Who at this day knows anything else than that love towards the neighbour is to give what he has to the poor . . . and to impart benefits to them in every way, without distinction as to whether he is good or evil . . .

4741². Who does not see that to will well and to do well is the veriest Christian life; and if it is said to him, that this is charity, he cannot but affirm it . . .

4788³. The men of the Church are distinguished into those who are in good, and those who are in truth; the former are called the celestial, and the latter the spiritual. . . They who are in good are in the affection of doing good for the sake of good, and this without any recompense for themselves; the recompense is that they are permitted to do good; for they thence perceive joy. But they who are in truth are not in the affection of doing good for the sake of good, but because it is so commanded, and for the most part they think of recompense; their joy is thence, and also from glorying. Hence it is evident, that those who do good from good

do it from internal affection, whereas they who do good from truth do it from a certain external affection; whence the difference is manifest, to wit, that the former are internal men, and the latter external.

4844⁷. As in the Jewish Church . . . all things were representative, so was imparting benefits to the fatherless and widows . . .

4992^e. To impart benefits to a friend, without regard to his quality, is natural and not spiritual; whereas to impart benefits to a friend for the sake of the good in him, and still more to hold the good itself as the friend to which to impart benefits, is spiritual-natural; and when a man is in this, he knows that he is doing wrong when he is imparting benefits to a friend who is an evil person; for then, through him, he does harm to others.

5008². See POOR at these refs. 5028².

—³. See NEIGHBOUR at these refs. 5028³. 6704.

5071^e. In the love and zeal of imparting benefits to others.

5293. That which conduces to use, is to know good and truth; that which is of use, is to will and do them.

5354². From the new will he feels delight in doing well to the neighbour . . .

5461^e. In the same proportion the Lord flows in, and makes the affection of doing good, that is, of exercising charity towards the neighbour.

5555. From this general principle they have imparted benefits equally to the evil and the upright . . . 6405.

6208. Many enjoy natural good hereditarily, from which they have delight in imparting benefits to others; but they are not imbued with principles of doing good from the Word . . .

6388. See ISSACHAR at this ref.

6389. They who do good for the sake of recompense are indeed of use . . . but are among those in the Lord's Kingdom who are in the lowest place . . . 6393.

6393³. 'The recompense in the resurrection of the just' is the internal happiness from doing good—*benefaciendo*—without reward which they who perform uses receive from the Lord.

6477. I have observed a general sphere of influxes around me . . . from the perpetual endeavour of doing evil by the Hells on the one part, and from the continual endeavour of doing good by the Lord on the other; by means of these opposite endeavours I have been constantly kept in equilibrium . . .

6478. When an Angel does good to anyone, he also communicates to him his own good. (See ANGEL at this ref.)

6481². The Lord moves the evil to do good to the neighbour, to their country, and to the Church, by their evil loves . . . 6914³.

6687. 'God did well to the midwives (Ex.i.20)=that the Natural is blessed by the Divine.

6703^e. The evil, from the benefits they receive, do harm to the neighbour, but the good do good—*benefaciunt*.

6708^e. The evil are to be benefited in a different way.

6821. See COUNTRY at this ref.

7318. Truth is falsified when . . . he says, that as no one can do good from himself, good contributes nothing to salvation . . .

8002. 'A lodger and a hireling shall not eat it'=that those who do good from mere natural disposition, and for the sake of gain, shall not be with them.

8255. That to do good is to worship the Lord, is evident from Matt.vii.24,26.

8487³. The concupiscences into which the Angels are let down . . . are the delights of doing good—*benefaciendi*—in some abundance, and thence something of glory, in which, however, there is benevolence and the earnest disposition to be of service . . .

8516². It is not of charity to do good for the sake of self . . .

8546. (I said to the Spirits of Jupiter) that no one can do anything good from himself, but from the Lord . . . They modestly replied that they supposed they were able to do good from themselves . . . It was granted to reply, that the Lord leaves those to say so who live in simplicity and innocence, provided they know that nothing of good comes from themselves, but from the Lord.

8639. He who does not know that the Lord is the Saviour of mankind, cannot have faith in Him, adore Him, love Him, and thus do good for His sake.

8701². Man is not regenerated before he acts from the affection of good; for he then wills what is good, and is delighted and happy to do it.

8762. They are of the external Church who do good to the neighbour . . . from obedience of faith; whereas they are of the internal Church who do good to the neighbour . . . from love.

9174⁴. 'To lend'=to do good from the affection of charity . . .

— To love enemies, and do good—*benefacere*—to the evil, is the affection of charity; but enemies are loved and it does good—*benefit*—to them, when they are being instructed; and also when, by suitable means, they are amended.

9207. See DESIRE—*desiderare*—at these refs. —².

9209². The internal of charity and mercy is clearly to see who and of what quality they are to whom good is to be done—*benefaciendum est*, and in what way to each. They who have been at last initiated into the internal of charity and mercy know that the internal itself is to will well and to do well to the internal of man . . . and that the external is to do well to the external of man . . . but always with such prudence, that while one benefits—*benefit*—the external, one may benefit—*benefiat*—the internal at the same time; for he who does good—*benefacit*—to the external, and does harm to the internal, does not exercise charity. . . It is the external of charity that is described in the literal sense by 'doing good—*benefaciendum*—to the poor and needy.'

9210. 'A usurer'=one who does good for the sake of gain.

—². If the end is to do good for the sake of reputation, etc., the good he does is not good . . . Whereas, if the end is to do good for the sake of . . . the neighbour,

the good he does is good. . . The difference between (these two) is . . . as great as that between Heaven and Hell ; and they who do good for the sake of the neighbour and the Lord are in Heaven ; whereas they who do it for the sake of themselves and the world are in Hell ; for they who do good for the sake of the neighbour and the Lord love the Lord above all things and the neighbour as themselves . . . whereas they who do all things for the sake of themselves and the world love themselves above all things . . .

[A.] 9211. He who is led by the Lord never thinks at all about reward, and does good to the neighbour from the heart, .

97807. The virgins who took the lamps and no oil, are they who hear the Word, read it, and say they believe, and yet do nothing of good ; and if they do it it is not from the love of what is good and true, but from the love of self and the world.

9975. See under GOOD at this ref.

10067⁸. That man can do nothing of good from himself. Sig.

10219. 'And there be not in them a plague in numbering them'=lest there be the penalty of evil in doing goods as from themselves. . . For the goods which a man does, he does as from himself ; he perceives no otherwise until he is in faith from love . . .

—³. So long as there is such a state in a man that he cannot perceive and feel the influx of goods from the Lord, so long he does goods as from himself ; but still he ought to acknowledge and believe that they are from the Lord.

10718. They who have Heaven in themselves will good to all, and perceive delight in doing good—*benefaciendo*—to others, not for the sake of themselves and the world, but for the sake of the good and truth that are so to be done.

H. 361². A rich man can in many ways benefit (his country and neighbour) more than a poor man . . .

535 (e). Charity is to do what is good, just, and right, in every work and employment. Refs.

— Unless doing good is conjoined with willing good and with thinking good, there is no salvation, nor is there conjunction of the internal man with the external.

N. 152. They who do good for the sake of reward do not do good from the Lord, but from self . . .

157. To think and believe that those come into Heaven who do good, and also that good is to be done in order that men may come into Heaven, is not to regard reward as an end, thus not to place merit in works ; for so think and believe even those who do good from the Lord . . . T.440.

C. J. 42³. (They complain that from those sermons) they do not know whether good is to be done or not . . .

Life 1. All religion is of life, and its life is to do what is good, Gen.art.

— The reason it is said that the life is to do what is good, is that doing good acts as one with thinking good . . .

2. That religion is of life, and that life is to do good, Ill.

9. No one can do good that is good from himself. Gen.art.

— The reason scarcely anyone knows hitherto whether the good he does is from himself, or from God, is that the Church has separated faith from charity . . .

11. As it concerns salvation to know whether the good which a man does is from God, or whether it is not from God, it is to be revealed.

16. In what follows, they who do good from themselves will be called natural men . . . but they who do good from the Lord will be called spiritual men . . .

17. That no one can do anything good that is good, from himself. 29, Ill.

— They who believe in the Lord, and do good from Him, are called 'sons of light,' etc.

18. In proportion as a man shuns evils as sins he does good not from himself, but from the Lord. Gen.art.

21. Hence results this general law : That in proportion as anyone shuns evils, he does goods.

24. That if a man wills and does goods before he shuns evils as sins the goods are not goods, is because he is not in the Lord. Examps. Thus, if he does good—*benefaciat*—to the Church, etc. J. (Post.) 347.

31. (Although) it is a Truth that no man can do good from himself which is good, by this to destroy all the good of charity which a man does who shuns evils as sins, is an enormity . . . For everyone knows that religion is to do what is good . . . Every man is able to shun evils as from himself from the Lord's power . . . and that which he afterwards does is good from the Lord.

58. In the second Table . . . it is not said that man is to do this or that good, but that he should not do this or that evil . . . The reason is, that man cannot do anything good from himself ; but when he does not do evils, he then does good, not from himself, but from the Lord. R.461⁰.

P. 326⁸. If thou doest goods in all abundance, as if thou buildest churches . . . endowest hospitals, givest alms daily, succourest widows and orphans . . . and yet dost not shun evils as sins against God, all these goods are not goods, being either hypocritical or meritorious . . .

—³. To do good and not acknowledge God, is contradictory ; for the one cannot exist without the other.

R. 577. 'Its deadly wound was healed'=the cure of that 'head' of the doctrine by this reasoning, that no one can do good work from himself . . .

580. 'They adored the beast'=the acknowledgment by the general body that it is a holy Truth, that no one can do good work from himself . . .

581. 'Who is able to fight with him?'=who can deny that man cannot do any spiritual good from himself ?

601. 'That they should make an image to the beast that hath the wound by a sword and did live'=that faith is the only means of salvation, because no one can do good from himself, except it be meritorious . . .

634². To live according to (the doctrine of faith alone) . . . is to **make nothing of good**, by thinking within themselves, that no one can **do good** from himself, except it be meritorious: thus they only avoid evils for the sake of civil and moral laws . . . These are they who **do goods** merely for the sake of themselves and the world, and therefore from the love of self . . .

875³. How man can **do good** from God, and yet as from himself. (Fully ex.) T.461.

M.130⁴. The wisdom of life is . . . to shun evils . . . and to **do goods**, because they are advantageous for the soul, the commonwealth, and the body.

B. 43. **Goods** are to be **done**, because they are of God, and from God. And these are to be **done** by man as by himself, but it is to be believed that they are from the Lord with him and through him. 117³. T.3. Scia.10.

59⁹. My friend, make your escape from such, and shun evils as sins, and **do goods**, and believe in the Lord, and saving justification will be given you.

T. 329. The First of love to God and of love towards the neighbour is not to do evil, and the Second of them is to **do good** . . . There are two opposite loves, the love of willing and **doing good**, and the love of willing and **doing evil** . . . All Hell is in the love of **doing evil**, and all Heaven is in the love of **doing good** . . . How evils are removed, and man is brought to **do goods**, will be demonstrated in the two chapters on Repentance and Reformation.

—³. That evils are to be put away, before the **goods** which a man does become **goods** before God. The Lord teaches in Isaiah: 'Wash you, purify yourselves, put away the wickedness of your works from before Mine eyes; learn to **do good** . . . (i.16,17).

330⁶. To these things are to be added two canons for the service of the New Church: I. No one can shun evils as sins, and **do goods** which are **goods** before God, from himself; but in proportion as anyone shuns evils as sins, he **does goods**, not from himself, but from the Lord. J.(Post.)348.

374. That charity is to will well, and that **good works** are to **do well** from willing well. Gen.art.

404. He **does good** to the neighbour, but for the sake of returns.

409. That **good** is to be **done**—*benefaciendum sit*—to an adversary and enemy from charity, the Lord teaches in Matt.: 'I say unto you, Love your enemies, bless them that curse you, **do good**—*benefacite*—to them that hate you, and pray for them that injure and persecute you . . . (v.44).

410. Charity itself resides in the internal man, in which it is willing well, and is thence in the external man, in which it is **doing well** . . .

414. **Good** is to be **done**—*benefaciendum est*—to our Country according to its needs . . . They who love their Country, and from **good** will **do good**—*benefaciunt*—to it, after death love the Lord's Kingdom . . .

419. To do uses is to **do goods**; and according to the quantity and quality of the use in the **goods**, the **goods** are **goods**.

420. Charity and **good works** are two distinct things, like willing well and **doing well**. Gen.art.

428. After death, these are well discriminated, and are separated from those who have performed the **benefactions** of charity prudently; for they who have performed them from that blind idea of charity, then **do good**—*benefaciunt*—equally to the evil and the good; and the evil thereby **do evils**, and thus injure the good; wherefore, these **benefactors** are also the cause of injury to the good; for to **do good**—*benefacere*—to a rogue is like giving bread to a devil, which he turns into poison . . . It is also like handing a sword to an enemy, with which he may kill some one . . .

435. That the first of charity is to put away evils, and the second of it is to **do goods**, which are of use to the neighbour. Gen.art.

— A man can see from reason itself, that in proportion as the evil seated in the will is not removed, the **good** which he **does** is impregnated with that evil; for the evil is then within the good, like a kernel in its shell . . .

—⁴. That a man cannot **do good** which in itself is good, before evil has been removed, the Lord teaches in many places. III.

437. It is believed that charity is simply to **do good**, and that then one does not do evil; consequently, that the First of charity is to **do good**, and its Second not to do evil; but this is turned completely upside down: the First of charity is to put away evil, and its Second is to **do good**; for it is a universal law in the Spiritual World, and thence also in the natural world, that in proportion as anyone does not will evil, he wills good; thus in proportion as he turns away from Hell, from which all evil ascends, he turns himself to Heaven, from which all good descends . . .

439². That **good** is not to be **done** with reward as the end, the Lord teaches in Luke: 'If ye **do good**—*benefacitis*—to them that **do good**—*benefaciunt*—to you, what thank have ye: rather love your enemies, and **do good**—*benefacite*—, and lend, hoping for nothing again . . . (vi.33,35).

— That man cannot **do good** which in itself is good, except from the Lord. III.

440². With these, the delight of **doing good** to the neighbour is the reward; this delight . . . far surpasses all natural delight; and they who are in this delight do not want to hear of merit; for they love to do . . . They are like those who **do good** to friends for the sake of friendship . . .

484². But my friend, shun evil, and **do good**, and believe in the Lord with all your heart, and with all your soul, and He will give the love to **do** and the faith to believe; and then you will **do good** from love . . .

535². All those who **do good** from religion avoid actual evils; and yet how very rarely they reflect upon the interior things of the will, believing that they are not in evils because they are in goods; and even that the **goods** cover the evils . . .

536. Still, all who **do good** from religion, not only Christians, but also pagans, are accepted by the Lord, and are adopted after death; for the Lord said, 'I was

a hungered, and ye gave Me meat, etc.' To this I will add this new thing: All those who do good from religion, after death reject the doctrine . . . of three Divine Persons . . . and also the faith applied to the three in order; and turn themselves to the Lord God the Saviour, and draw in with pleasure the things of the New Church. All others . . . have hearts of adamant . . .

[T. 536]⁷. It is not said (in the parable of the goats) that they had done evils, but that they had not done goods; and they who do not do goods from religion do evils, because 'no one can serve two lords' . . .

537. They who do good from mere natural goodness, and not at the same time from religion, are not accepted after death . . .

726². There are many who confess the Lord, and who do good to the neighbour, but if they do not do it from love to the neighbour, and from faith in the Lord, they are not regenerate; for they do good to the neighbour merely for the sake of reasons which regard themselves and the world . . . The works of these are merely natural . . . Love towards the neighbour, and faith, are from the Lord alone, and both are given to man, when he, from his free-will, does good to the neighbour naturally, believes truths rationally, and looks to the Lord; doing these three on account of the things commanded in the Word.

D. 3000. On some who want to do good from their own powers.

3025a. On a certain person who supposed that he could do good and love the neighbour from himself. 3026.

4815. One (of the Moravians) does not confer a benefit on another: if he confers a benefit, he at once becomes his enemy . . . Thus there is a deadly vindictiveness against all who do good.

6004². If they ask what it is to do good, it is answered, that it is to have as an end the good of the Church, of our Country, of society, and of a fellow-citizen, for their own sakes, and for the sake of good; thus to do good because it is commanded in the Word, which is to do it for the Lord's sake . . . This is the good of life which makes faith . . . —³.

E. 741². Man does not do good from himself, but from the Lord, when he does good from the Word, that is, because it is commanded by the Lord in the Word; for the Lord is the Word . . . and the Lord is in those things which are from the Lord with man, as He also teaches in John: 'He who keepeth My word, I will come to him, and I will make My abode with him.'

—³. It is evident (from Rev.iii.20) that the Lord is continually present, and gives the endeavour to do good, but that man is to 'open the door,' that is, receive the Lord; and he receives Him when he does good from His Word; and although this appears to the man to be done as by himself, still it is not of man, but of the Lord with him . . .

785^e. He who does good has faith, but he who does not do goods has not faith.

797⁵. If they do good, it is from the love of reward . . .

—¹⁰. If (a man who in both doctrine and life makes

good works of no account) still does goods, because they are commanded in the Word, he does no other goods than moral goods from the natural man, which goods are from himself, and are also meritorious goods; for all the doing of man is from his will, and is as his will; for a deed is nothing but the will in its activity; wherefore, when a man thinks, and also wills, that there is nothing of salvation in works, he is not able to do any other goods than such as are from this origin. Such are many of the learned . . .

798⁴. In (love to the Lord and charity) are all they who do goods from the Word . . .

—⁶. That to do good from obedience is from the natural man. Ex. (But) no one can do good from charity but he whose spiritual mind is opened, and the spiritual mind is opened solely by a man's abstaining from doing evils . . . because they are contrary to the Word . . . Whatever a man then does is good . . . and it follows that to do good from charity is spiritual; but to do good from obedience, because it is from the love of reward, is natural. This is the Natural in which they are who are at the entrance to Heaven . . .

802⁴. That faith has been given as the means of salvation, because man cannot do good from himself. Ex.

803². How man may be . . . in affection to do the goods which must be of his love. Ex.

— V. Hence it follows, that to shun evils is to do goods.

— VI. In proportion as man acts from (these good affections, he does goods, because he does these from the Lord, and not from himself.

—³. Many believe that they will come into Heaven, if they have faith . . . and do goods; and yet they are not averse to evils . . . But let them know that their faith is not faith . . . and their goods are not goods . . .

897. They who believe that Angels . . . are in such a state of integrity that they are able to do goods from themselves, are very much mistaken . . .

935^e. Everyone can see that in these eight commandments there are contained the evils which are to be shunned, and not the goods which are to be done.

946⁵. As a man thinks and wills he also does; for every deed of man proceeds from the thought of his will: hence it follows again, that when a man shuns and is averse to evils, he does goods, not from himself, but from the Lord: hence it is that to shun evils is to do goods. The goods which the man then does are meant by good works, and good works in the whole complex are meant by charity.

951⁸. To regard use in the first place and self in the second, is to do goods for the sake of the Church, our Country, a society, and the neighbour; and the goods which a man does for the sake of these are not from man, but from the Lord . . .

1167. The law of the Divine Providence, that in proportion as man can be withdrawn from evils, he does good from the Lord which is in itself good. Ex. See 1141².

J. (Post.) 217. The argument in which they place force, is that man cannot do good from himself which is good. This is true: but still unless man is in good

as from himself, it is not appropriated to him, and thus he is not conjoined with the Lord. In order to conjunction there must be reciprocation . . .

342. That to do goods and not fight against evils is to do goods from self, and not from the Lord . . . It is believed by many that they will be saved because they have done goods, as that they have given to the poor, benefited the neighbour, acted sincerely and justly in their employment and in their work; and yet have never fought against the evils opposed to these goods, believing that evils are thus removed—it does appear, too, as if goods removed evils—saying in their hearts, If I do good, then I shun evil. But still the fact really is, that he does indeed do good from obedience to the Lord's commandments, but still not from the Lord, but from himself, thus not from a spiritual law, except only apparently, but really from a moral law and a civil one; and in this case evils still remain, and although he does not do them, still he is not averse to them; wherefore when the love of evil with its delight returns, he does not resist it, and so either excuses it and does it, or for the sake of self and the world omits to do it, and then he does not even know that it is evil. It is very different when he fights against evil from a spiritual law; in proportion as he does this he arraigns it; and in the same proportion he loves good and its truth; and in the same proportion he does good from the Lord, and not from himself; and in the same proportion, through his good and his truth, the Lord removes evil.

343. I heard Spirits saying that they know no other-wise than that to do good is to shun evil: but they received for answer that still they do not shun evil further than that they do not do it at that time; but still they do not hate evil and arraign it as sin, except in proportion as they have fought against it: by means of combat, evil is removed, and then good succeeds . . . To do good and not to fight against evil, is a thing that exists only in externals, and not in internals; whereas to fight against evil and thus do good, is a thing that exists in internals. Man does not become spiritual, except through combat. Some of those who have been sincere, just, chaste; and have not fought against things insincere, unjust, and unchaste, are let into combats after death; and then it clearly appears how much they have done from themselves or for the sake of themselves, or how much from the Lord; and, through combats, they are reformed.

345. Man does good from obedience, and he does good from affection; he does good from obedience before he has fought against evils; this is the first state of man, and may be a state of reformation—and he who is in this state, and does not do evils, is regenerated in the other life through combats against them, or through temptations. To do good from affection exists when a man has fought against evils; this state is the state of man's regeneration; and is the inverse of the former one.

346. To do good from obedience is not from freedom, because not from affection; there is the thought of recompense in it; thus, afterwards, of merit.

347. No one can do good from himself, but the Lord
VOL. II.

does good in the man; and no one comes to the Lord except the man who removes evils from himself through combats against them: thus in proportion as anyone so removes them, he does good from the Lord. This good has a similar appearance to that which is done—*fiat*—by man; but still he is always thinking about the Lord, and the Angels have the perception that it is from the Lord.

C. 13. That the Second of charity is to do goods because they are uses.

17. That to will to do good to the neighbour is of charity.

— If a man does these goods (giving to the poor, etc.) before he shuns evils as sins, they are external goods, yea, meritorious, because they flow from an impure fountain; and the things which flow forth from such a fountain are inwardly evil: the man is in them, and the world is in them.

18. That to do Christian goods is of charity is known, and it is believed by many that good blots out evil . . . But it does not blot out evil if the man does not think about the evils in himself, and perform repentance from them.

20. That man is able to do good which he believes to be of charity, and still not shun evil, and yet all evil is against charity. . . That to shun evil [and do good] are two distinct things is evident; for there are those who do every good of charity . . . and yet do not know that to cherish hatred and revenge, to commit whoredom, to slander, etc., are evils. Examp. . . In a word, to shun evils as sins, and to do Christian good, are two distinct things. He who shuns evils as sins does Christian goods; but they who do good and do not shun evils as sins do no Christian good. For evil is contrary to charity, and must therefore be abolished before the good a man does is of charity. No one can do good, and at the same time will to do evil.

23. That as a man does not will to do evil to the neighbour, so he wills to do good to him; and not the converse.

27. That first evil is to be removed . . . before the good he does is the good of charity.

28. (The Decalogue) was so holy because no one can do Christian good before.

29. That good follows is clearly evident from this: A judge says, I will not judge from what is evil . . . but justly; and he does good.

31. So in a thousand other cases; when one does not do evil he does good.

32. Wherefore it may be taken as a maxim, that to shun evil as sin is to do good.

Can. Trinity ix. 6. When (the laity and the clergy) were examined as to whether they had in them anything of God, of faith and of charity, it was observed that there was nothing, consequently nothing of Heaven, of the Church, and of salvation, except with those who had done goods from religion; because these are receivable in the Spiritual World of faith in the Lord God the Saviour.

Dock. Navale. A.1977. R.463. T.462.

Doctrines. *Doctrina.***Doctrinal.** *Doctrinalis.*

See BEERSHEBA, BOW, CHARIOT, CITY, HEAVENLY DOCTRINE, and SHIP.

A. 5^o. I have been instructed there . . . especially concerning the doctrine of faith which is acknowledged in the universal Heaven.

36. Few know that faith is the doctrine of faith . . . not only the Knowledge of all things that are embraced in the doctrine of faith, and the acknowledgment of them, but especially obedience to all things which it teaches. The primary thing it teaches is the love of the Lord and the love of the neighbour . . . as the Lord clearly teaches . . . in Mark xii. 28-35 . . . 'the law and the Prophets' are the universal doctrine of faith, and the whole Word.

324. It treats (in Gen. iv.) of doctrines separated from the Church, or heresies.

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

330. Perverted doctrine is called 'the curse concerning the ground.'

337. As the falsification of the doctrine (of the Most Ancient Church) is here treated of, and consequently heresies and sects under the names of Cain and his descendants, (it shall be explained) how the doctrine was falsified . . . Thus it follows that the doctrine was falsified in the most ancient time when they made confession of faith, and thus separated faith from love. They who thus falsified the doctrine . . . were called 'Cain;' and, with them, such a thing was an enormity. 442. 468.

340. Before, they had as it were been ignorant what faith is, because they had a perception of all the things of faith; but when they began to make a distinct doctrine about faith, they took out the things of which they had a perception, and reduced them into doctrine, and called it, 'I have gotten a man Jehovah,' as if they had found out something new; thus that was made a matter of knowledge which before was inscribed on the heart.

355. 'Cain'=faith separated from love, or such a doctrine that faith can be separated.

368. That 'a field'=doctrine, thus whatever is of the doctrine concerning faith and charity. Ill. 2936.

442. Owing to their being of such a genius, these separated doctrines and heresies were much more profound than they are at this day.

464. The Church called 'Enoch' . . . made doctrine from the things revealed and perceived in the Most Ancient Church; which doctrine, although of no use at that time, was preserved for the use of posterity. Tr. 519. 521.

521. Enoch reduced to doctrine that which was perceptive of the Most Ancient Church, which at that time was not permitted; for it is entirely different to know from perception, from what it is to learn from doctrine; they who are in perception have no need to know what they do know through the way of formed doctrine. Examp. . . To those who know from percep-

tion, it is given by the Lord to know what is good and true through an internal way; whereas to those who know from doctrine, it is given to know through an external way, or that of the bodily senses; the difference between which is like that between light and darkness. But, as it was foreseen that the perceptive of the Most Ancient Church would perish, and that afterwards they would learn what is good and true by means of doctrines, or by means of darkness would come to the light, it is here said that 'God took him,' that is, that he preserved it for the use of posterity.

530. The names in this chapter=Churches, or, what is the same, doctrines; for the Church is from doctrine, and has its name from it; thus 'Noah'=the Ancient Church, or the doctrine remaining from the Most Ancient one . . .

531. 'To comfort us by our work, and by the pain of our hands out of the ground which Jehovah hath cursed'=doctrine, by which that which was perverted would be restored.

555. That they conjoined the doctrinal things of faith to their cupidities, and thus confirmed themselves in evils and falsities, is signified by 'the sons of God took to themselves wives from the daughters of man.' 570.

557. They who immersed the doctrinal things of faith in their cupidities . . . are 'the giants.'

570. The truths of the Church are doctrinal things, which, as those here treated of had them by traditions from the most ancients, regarded in themselves were truths; wherefore they are called 'the sons of God.'

609. As there was no longer any communication with Heaven . . . of the Lord's Providence, doctrinal things of faith were preserved . . . for the use of this posterity; which doctrinal things were first collected by Cain, and were stored so that they might not be lost, wherefore it said of Cain that a mark was set on him, lest anyone should kill him. . . Afterwards, they were reduced into doctrine by Enoch, which doctrine was of no use at that time, but was for posterity, and therefore it is said that 'God took him.' . . 920⁴.

769. 'The sons of Noah'=doctrinal things. . . For a Church cannot exist without doctrinal things . . .

809^o. Therefore, neither does what is doctrinal make the Church, if that which is doctrinal does not regard charity both in general and in special. In that case charity is the end, and from the end is evident the quality of what is doctrinal as to whether it is of the Church or not.

920⁴. These doctrinal things (collected by Cain) consisted solely in significative things . . .

1065. 'These three sons of Noah'=these three kinds of doctrines, which are those of the Churches in general. There are indeed innumerable kinds of doctrines less universal, but there do not exist any other universal kinds; for they who acknowledge neither charity, faith, nor external worship, are of no Church.

1066. 'By them was the whole earth scattered over'=that thence have been derived all doctrines, both true and false.

1068. 'Noah began to be a man of the ground' = man in general instructed from the **doctrinal things** of faith.

—². The **doctrinal things** which the man of the Ancient Church possessed . . . were preserved from the revelations and perceptions of the Most Ancient Church, in which they had faith, as we at this day have in the Word. These **doctrinal things** were their Word.

1071. The man of this Church had no perception . . . but had to learn what was good and true from **doctrinal things** of faith collected and preserved from the perception of the Most Ancient Church; which **doctrinal things** were the Word of that Church. The **doctrinal things** of faith, like the Word, were in many cases of such a character that without perception they could not be believed; for spiritual and celestial things infinitely transcend human apprehension. 1151. 1152. 1154. 1156.

1141. They who are here called 'sons of Japheth' . . . knew no other **doctrinal things** except external rites.

1143^e. In the literal sense, the names mentioned here = the peoples who constituted the Ancient Church; but in the internal sense, their **doctrinal things**.

1145. 'These are the nativities of the sons of Noah' = the derivations of the **doctrinal things** and worships of the Ancient Church.

1147. 'And sons were born to them' = the **doctrinal things** thence derived . . . by which are meant both truths and falsities; for such are the **doctrinal things** of Churches.

1176. The Knowledges of interior things are what are called **doctrinal things**, and which these also distinguish from rituals. Examp.

1188. 'Nineveh' = the falsities of **doctrinal things**; and 'Rehoboth' and 'Calah,' the like, from a different origin.

1190. 'Resen between Nineveh and Calah' = that they also formed for themselves **doctrinal things** of life; and 'Resen' = the false **doctrinal things** thence derived. . . In the former verse it treated of the falsities of doctrine; here, of the falsities of life.

1196. 'Pathrusim and Casluhim' = the **doctrinal things** of rituals from a like origin, which are only matters of knowledge.

1198^e. 'The Philistines' . . . cannot do otherwise than pervert even the Knowledges of faith by reasonings therefrom, and thence form for themselves false **doctrinal things**.

1214. 'The sons of Ham' = the derivations of **doctrinal things** and worships from corrupt internal worship. . . (For) 'sons' = **doctrinal things**; and 'Ham,' corrupt internal worship.

1241². The internal things (of the worship of the second Ancient Church) were **doctrinal things** from the antediluvian time, especially from those who were called 'Enoch,' who collected the perceptive things of the Most Ancient Church, and thence made **doctrinal things**; these were their Word. 1409².

1280. The first state of the first Ancient Church, that there was one doctrine for all. Tr.

1285. 'The whole earth was of one lip' = that everywhere there was one doctrine in general. 1316.

—². As to the first Ancient Church, which although spread so widely through the world, was one in doctrine in general and in particular, when yet the worships both internal and external were everywhere diverse; as has been shown in the preceding chapter, where by every nation there mentioned is signified a diverse **doctrinal** and ritual; the case is this. (Ex. by the Heavenly Societies.)

—³. The doctrine is one, when in all there is mutual love, or charity. . . (Then) the varieties of **doctrinal things** and worships are like the varieties of the senses and viscera in man, which contribute to the perfection of the whole.

1288. 'Their words were one' = that they were one in doctrine in particular. (For) 'lip' = doctrine in general; 'words,' doctrine in particular, or the particulars of doctrine. For the particulars are of no account—*nihil faciunt*—, as was said, provided they regard one end, which is, to love the Lord above all things, and the neighbour as ourselves; for in this case the particulars belong to the generals.

—². That 'word' = all doctrine concerning charity and thence faith. Ill.

1304. The Church is such that when charity recedes, and the love of self succeeds in its place, the doctrine of faith is of no account, except in so far as it can be turned into the worship of self. . . These are the things which are signified by 'the city and the tower.'

1322. 'So that they may not hear a man the lip of his companion' = . . . not to acknowledge what another teaches, or his doctrine. . . They indeed acknowledge it with the mouth, but not with the heart. (Ex. by the case of the infernal Societies.) The case is the same with such doctrine and worship in the world; they acknowledge what is doctrinal and ritualistic well enough conjointly; but the general principle which holds them together is the worship of self . . .

1324. 'They ceased to build the city' = that such a doctrine was not received . . . From this it is evident, that such a doctrine . . . containing within it the love of self . . . was not permitted with this Ancient Church.

1330. 'These are the nativities of Shem' = the derivations of the second Ancient Church; (for) 'nativities' = the origin and derivation of **doctrinal things** and of worships.

1346. 'Begot sons and daughters' = **doctrinal things** which are rituals.

1515. Sirens in the other life seize upon . . . **doctrinal things** . . . in order to turn them into magic and claim command over others . . . Hence it is evident that what is doctrinal is of no account, unless the man does as it teaches . . . Besides, many are among the infernals who have been pre-eminently skilled in **doctrinal things**.

1679³. Falsities from adopted principles . . . cannot be so rooted in the voluntary part of man. Such are false or heretical **doctrinal things**: these commence from an origin outside the will, being from the imbuing of such things from infancy, and afterwards from confirmation in adult age. But as they are false, they cannot do otherwise than produce evils of life. Examp.

[A.] 1798². In a general sense, faith is every doctrinal thing of the Church ; but what is doctrinal separated from love or charity never makes the internal of the Church ; for what is doctrinal is only knowledge, which is of the memory, and exists also with the worst persons, even with the infernals. But what is doctrinal, when it is from charity, or of charity, does make the internal, because this is of the life. The life itself is the internal of all worship, and so is everything doctrinal which flows from the life of charity.

—⁴. These are the commandments of the Decalogue, which are the exterior doctrinal things of faith, and which, with those who are charity and its life, are not known by memory, but are in their hearts.

1799³. What is doctrinal itself does not make the external, still less the internal (of the Church) ; nor does it distinguish Churches with the Lord ; but it is life according to doctrinal things, all of which, when true, regard charity as their fundamental. What is the use of that which is doctrinal, except to teach how a man must be ?

—⁴. See CHURCH at these refs. 1844. 3305⁷. 3310. 3451². 3786². 4468. 4683. 4747². 4837³. 4899².

1832. By spiritual things, are meant . . . all things which are of faith, thus all doctrinal things ; for these are said to be of faith, although they are not of faith until they are conjoined with charity.

1834². See CHARITY at this ref.

2009⁶. 'Where I made My name dwell at the beginning'=worship, thus the doctrine of true faith.

—¹¹. That 'the name' of God or of the Lord = all the doctrine of faith concerning love and charity, which is signified by 'to believe in His name.' III.

—^e. The reason they say that there is no salvation in any other name than the Lord's, is that there is not in any other doctrine, that is, not in any other thing than mutual love, which is the true doctrine of faith.

2049. The truths of faith are all doctrinal things concerning the eternal life, the Lord's Kingdom, and the Lord.

—³. The law and the Prophets, that is, the universal doctrine of faith with all its Knowledges, consist in love to the Lord and in love towards the neighbour. . . Nevertheless, doctrinal things or the Knowledges of faith are in the highest degree necessary for the formation of the life of charity, which cannot be formed without them.

2116³. The doctrinal things and dogmas of faith are not faith, but are of faith ; for each and all are for the sake of the end that man should become such as they teach, as is evident from the Lord's declaration that in love to God, and in love towards the neighbour, consists all the law and the prophets, that is, the universal doctrine of faith.

2228^e. Faith . . . is charity ; for to this lead all things which are called of the doctrine of faith.

2231. '(Abraham) will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment'=that from Him is the whole doctrine of charity and faith ; (for) the signification of 'son,' 'house,' 'way,' 'justice,' and 'judgment,' when reduced into one sense=the whole

doctrine of charity and faith ; for 'sons'=all who are in truths ; 'house,' all who are in goods ; 'the way,' the doctrine in which they are instructed ; which doctrine concerning good is signified by 'justice,' and concerning truth, by 'judgment ;' the doctrine concerning good is the doctrine of charity, and the doctrine concerning truth is the doctrine of faith. In general, there is only one doctrine, to wit, the doctrine of charity ; for all things of faith regard charity . . .

—³. They then began to distinguish between charity and faith, and to refer to faith all the doctrinal things which belonged to their religion, and to call them by the single term faith . . .

2234. That 'a way'=doctrine (is because) 'a way' is predicated of truths, because truths lead to good, (and therefore) 'a way'=doctrine, because doctrine in one complex comprehends all those things which lead to good, that is, to charity.

2371. 'They said, Is one come to sojourn'=those who are of a different doctrine and a different life ; (for) 'to sojourn'=to be instructed and to live, thus doctrine and life . . . That the good of charity, in consequence of its complete secession from life, is also rejected from doctrine (is here signified).

2382. 'The men who were at the door of the house'=rational things and thence doctrinal things, by which force is put upon the good of charity ; (for) 'men'=rational things ; and 'a door,' introduction or approach, which leads either to truth or to good ; thus what is doctrinal.

2385^e. Then everyone would say, in whatever doctrine, and in whatever external worship he was, This is my brother, I see that he worships the Lord, and is good.

2417. 'Look not behind thee'=that he should not have regard to doctrinal things ; for the city was behind him, and the mountain before. . . What it is to look to doctrinal things, will be shown in what follows ; here, we shall only say what that is which is doctrinal. What is doctrinal is twofold ; first, that which is of love and charity, and secondly, that which is of faith ; every Church of the Lord at its beginning . . . has nothing doctrinal except what belongs to charity, and loves no other, because this is of life ; but the Church successively bends itself from this [kind of] what is doctrinal, beginning to undervalue it, and at last to reject it, and then it acknowledges nothing to be doctrinal except what is called of faith ; and when it separates this from charity, what is doctrinal conspires with a life of evil. (Traced through all the Churches.) Hence it is evident that what is doctrinal is twofold . . . although in itself it is one ; for what is doctrinal of charity involves all things of faith ; but when what is doctrinal is made solely from those things which are of faith, then what is doctrinal is said to be twofold, because faith is separated from charity.

—⁸. As what charity is and what the neighbour is, is in such great obscurity, it follows that after what is doctrinal of faith had gained the ascendancy, what is doctrinal of charity was among the things that were lost, although this was the sole one that was cultivated in the Ancient Church . . .

—^e. In order, therefore, that what is doctrinal of charity may be restored, it shall be told in what follows . . . what charity is and what the neighbour.

2418. 'Stay thou not in all the plain' = that he should not delay in any of these (doctrinal things); (for) 'a plain' = the whole of what is doctrinal. III.

2454. 'His wife looked back behind him' = that truth turned itself away from good and looked to doctrinal things . . . (For) 'to look back behind him' = to look to doctrinal things, which are of truth, but not to a life according to doctrinal things, which is of good. Ex.

—⁴. 'Not to return back to take the garments' = not to turn away from good to the truth of what is doctrinal.

—⁵. Truth is said to turn itself away from good and look to doctrinal things, when we no longer have at heart what sort of life makes the man of the Church, but what sort of doctrine; when yet life according to doctrine makes the man of the Church, but not doctrine separated from life; for when doctrine is separated from life, as the good which is of life is laid waste, so is laid waste the truth which is of doctrine, that is, it becomes a statue of salt; as everyone may know who regards doctrine alone, and not life, by seeing whether, although doctrine teaches them, he believes in the resurrection, in Heaven, in Hell, yea, in the Lord, thus in all the other things which are of doctrine.

2496. By Abraham's sojourn in Gerar, where Abimelech was, is signified the Lord's instruction in the doctrinal things of faith. It treats here especially concerning the doctrine of charity and faith, its origin, to wit, that it is spiritual from a celestial origin, and not from a rational one. 2497².

2497. It treats of the state in which the Lord was when He first instructed Himself in the doctrinal things of charity and faith; the state itself is signified by 'Kadesh' and 'Shur'; the doctrine of faith, by 'Abimelech the king of Gerar.'

—^e. That thus doctrine is perfect. Sig.

2500. 'Abraham journeyed towards the land of the south' = a further and more interior progression, which is into goods and truths as to the doctrine of faith; (for) 'land' = the Church, for the sake of which doctrine exists.

2509^e. 'Abimelech' = the doctrine of faith, but the doctrine of faith regarding rational things. 2510, Ex.

2510. In what follows, it treats of the doctrine of faith, as to whether it derives its origin from the Rational or from the Celestial. . . Doctrine is said to regard rational things, when nothing is acknowledged as the truth of doctrine, except what can be apprehended by reason, so that the view of all things which are of doctrine is from the Rational; but that the doctrine of faith is not from a rational, but from a celestial origin, is taught in what follows, in the internal sense.

2511. The things contained in this verse involve the Lord's first thought about the doctrine of faith, as to whether it would be profitable to consult the Rational or not. . . Whatever was human . . . from the mother, He had to put off. . . So also this human thing, as to whether the Rational is to be consulted in the doctrinal things of faith.

2516. (God said to Abimelech) 'Thou shalt die on account of the woman' = that there would be no doctrine of faith if the Rational were to be consulted as to the things therein.

—². The reason there is no doctrine of faith from the Rational, is that the Rational is in the appearances of good and truth, which appearances are not truths in themselves; moreover, the Rational has fallacies under it, arising from external sensuous things confirmed by scientifics, which induce a shade on those appearances of truth. For the most part, the Rational is merely human . . . Hence it is that nothing doctrinal of faith can be begun, still less built, from it; but it must be from the Divine itself and the Divine Human of the Lord. This is its origin, and that so completely, that the Lord is doctrine itself; and therefore, in the Word, He is called 'the Truth,' 'the Light,' 'the Way,' 'the Door;' and, what is an arcanum, everything doctrinal is from the Divine good and the Divine truth, and has in it the heavenly marriage: anything doctrinal which has not this in it is not a genuine doctrinal thing of faith. Hence it is, that in each thing of the Word whence doctrine comes, there is a resemblance of a marriage. It does indeed appear, that the doctrine of faith, in the literal sense of the Word, has many things from the Rational, nay, from the Natural, but this is because the Word is for man, for whom it is thus accommodated; but still, in itself, it is spiritual from a celestial origin, that is, from the Divine truth conjoined with the Divine good.

2517. 'She is married to a husband' = that the doctrine of true faith is spiritual, and the things which are therein are conjoined to the Celestial. . . As 'Sarah' = spiritual Divine truth, the doctrine of true faith itself is also meant by Sarah as a wife; for doctrine is from truths.

2519. 'Abimelech had not approached her' = that in the doctrine of faith rational truth was not consulted in any way. . . The reason the Rational was not consulted in any way . . . is that the doctrinal things of faith are all from the Divine, which is infinitely above the human Rational. . . But as it at first appeared as if the Rational ought to be present . . . this thought at first occurred, whether it should not be simultaneously consulted; but the Lord revealed and replied to Himself, that thus there would be no doctrine. 2530.

2520. 'A righteous nation' = both good and truth; for both are of doctrine.

—². Although the Lord perceived from the Divine, that the doctrine of faith is from a celestial origin only, yet, out of regard for mankind, who receive nothing of which they cannot have some idea from the Rational, it is said, 'Wilt Thou also slay a righteous nation?' by which is signified would the good and truth of doctrine be extinguished? Ex.

2531. In order that it may be further known, how the case is with the doctrine of faith, that it is spiritual from a celestial origin, it is to be known, that it is truth Divine from good Divine, thus wholly Divine. That which is Divine is incomprehensible . . . but still it can flow into man's Rational through the Divine Human . . . and it is there received according to the truths which are there . . . Hence it is evident how

important it is that interior truths should be known and received. These truths . . . can only be received by those who are in love or faith in the Lord ; for the Lord is the Divine good, thus He is the Divine truth, and therefore He is doctrine itself ; for whatever is in the doctrine of true faith, regards the Lord . . . That the Lord is doctrine itself as to truth and good, thus that He alone is regarded in doctrine, He teaches in . . . 'I am the Way, the Truth, and the Life;' where 'the Way'=doctrine ; 'the Truth,' everything that is of doctrine ; and 'the Life,' the good itself which is the life of truth.

[A.] 2533. 'And now bring back the man's wife'=that he should restore the spiritual truth of doctrine free from what is rational ; for 'wife'=spiritual truth ; and 'the man,' doctrine itself ; for when Abraham, by whom is represented the Lord in that state, is called 'the man,' he=celestial truth, which is the same as doctrine from a celestial origin . . . And 'Abimelech'=doctrine regarding rational things, or, what is the same, the rational things of doctrine.

—². It was said above, that although in itself the doctrine of faith is Divine, and thus above all human apprehension, even angelic, nevertheless it has been stated in the Word according to the apprehension of man. Ex.

—^o. As the Lord is the Word, He is also doctrine ; for there exists no other doctrine which is Divine doctrine itself.

2534. 'A prophet'=one who teaches, also, abstractedly, the doctrine itself. And as the Lord is doctrine itself, or the Word which teaches, He is called 'a Prophet.' Ill.

2535. '(If thou dost not bring her back,) dying thou shalt die'=that there will be no doctrine of truth and good.

— (Thus the spiritual sense of this verse is,) that the spiritual truth of doctrine was to be restored free from what is rational, and that it was so to be taught and revealed to Him, and thus there would be life in doctrine ; whereas if spiritual truth were not restored free from what is rational, the doctrine of truth and good would be no doctrine of truth and good . . . The case with doctrine is this : In proportion as there is anything human, that is, sensuous, scientific, or rational, from which it is believed so to be, in the same proportion there is no doctrine ; whereas, in proportion as what is rational, scientific, and rational is removed, that is, in proportion as it is believed without them, in the same proportion doctrine lives ; for in the same proportion what is Divine flows in : it is the things proper to the human which hinder the influx and the reception . . .

2543^o. How great the Lord's aversion was, is evident from the zeal . . . which zeal was for doctrine, that it might be uncontaminated by everything rational and scientific.

2545. 'Abimelech called Abraham and said to him'=the Lord's thought from the doctrine of faith. 2550.

2546. Self-reproof . . . because what is rational and scientific wanted to rise up and enter, and thus have something in common in the doctrine of faith, which is Divine. Sig.

2547. 'Thou hast brought upon me and upon my kingdom a great sin'=that thus the doctrine of faith and all doctrinal things were in danger.

2553. Man cannot apprehend anything doctrinal that is purely spiritual and celestial, that is, Divine ; because it infinitely transcends his apprehension, thus also his faith ; all man's thoughts are terminated in natural things . . . Wherefore, if doctrinal things were expounded before man in any other way, they would not be received at all . . .

2568. It was said above that there would be no doctrine if what is rational were consulted . . . But it is said here that the doctrine of faith was enriched with goods and truths both rational and natural. At first sight this may appear contradictory, but it is not so. How the case was with the Lord has been told ; but how it is with man, shall be told. With man, it is one thing to regard the doctrine of faith from rational things, and quite a different thing to regard rational things from the doctrine of faith. (See the whole of this important passage quoted under BELIEVE, at A.2568, and —³ ; and under BEGINNING, at 2568⁴.)

2571. 'Abimelech said, Behold my land is before thee'=the Lord's perception concerning the doctrine of love and charity . . . (For 'land,' here,=the doctrine of love and charity . . . which is the doctrine of the Church ; and which, here, is the land of Abimelech ; for by 'Abimelech' as a king, is signified the doctrine of faith . . . but by his 'land,' whence and where he was, the doctrine of love and charity, whence and where faith is.

—². The reason why the Lord's thought was hitherto about the doctrine of faith, but now about the doctrine of love and charity. Ex.

—^o. This is the reason why the doctrine of love and charity is now mentioned for the first time, although, regarded in itself, the doctrine of faith is the same thing . . . Hence it is that the doctrine of love and charity is the Divine doctrine itself, and that which was cultivated in the Most Ancient Churches ; and as this made one with the doctrine of faith, they rejected those who separated them.

2572. 'Dwell in that which is good in thine eyes'= . . . in the proximate sense, that He was in the good of doctrine ; (for) 'the eyes'=the Intellectual, which is of doctrine.

—². There exist the good and the truth of doctrine ; the good of doctrine is love and charity, the truth of doctrine is faith ; they who are in the good of doctrine, that is, in love and charity, are in the truth of doctrine, that is, in faith. But it is one thing to be in good . . . and another thing to be in the good of doctrine : little children . . . are in good, but not in the good of doctrine, and therefore not in the truth of doctrine . . . But those are in the good of doctrine who have been regenerated through the truths of faith . . .

—³. Such also is the case with those who are in the good of doctrine, relatively to those who are in the truth of doctrine separated from good, although the latter suppose that they see further than the former ; but still they see nothing of good, nor anything of truth except

very slightly and superficially, and this defiled with falsities.

2581. 'God healed Abimelech'=the soundness of doctrine as to good. . . His wife also is said to be healed, by which is signified the soundness of doctrine as to truth.

2583. 'And his maid-servants'=as to the affections of the doctrinal things thence derived.

2584. 'And they brought forth'=fertility . . . as to the things which are of doctrine.

—³. That 'God healed Abimelech, his wife, and his maid-servants, and they brought forth;' and that 'in shutting up Jehovah had shut up every womb of the house of Abimelech, on account of the word of Sarah, the wife of Abraham'=what is the state of the doctrine of faith when it is regarded from truths Divine, and what it is when it is regarded from what is rational, to wit, that when it is regarded from truths Divine, that is, from the Word, each and all things, both rational and scientific, confirm; but when regarded from human things, that is, from reason and knowledge, nothing of good and nothing of truth is conceived; for to look at it from the Word is to look at it from the Lord; whereas to look at it from reason and knowledge, is to look at it from man; from the former come all intelligence and wisdom; from the latter, all insanity and folly. 2586. 2588², Examps.

2586. All the conception of doctrine is from good as a father, whereas its birth is from truth as a mother.

2588. It here treats of the doctrine of faith, concerning which the Lord thought in His childhood, as to whether it was allowable to enter into it by means of rational things, and so form for Himself ideas concerning it . . . But He perceived from the Divine that this ought not to be done . . .

—². How the case is with the doctrinal things of faith in men, was told at 2568. . . They who are in the affirmative, that is, who believe that things are true because the Lord has said so, are continually being confirmed by means of rational things, scientific, and even sensuous things . . . for man has light from no other source than by means of rational things and matters of knowledge . . . With these, doctrine thus in living lives, and it is said of them that they 'are healed,' and that they 'bring forth;' but with the former, doctrine 'in dying dieth,' and it is said of them that 'shutting up, the womb is shut up.'

—¹⁰. Those who by means of scientific and rational things want to enter into the doctrinal things of faith and into Divine things, and who consequently become insane, are treated of in (many passages here quoted).

2613. On human rational things adjoined to the doctrine of faith which in itself is Divine. Tr.

2614. Doctrine, with these things adjoined, is 'Beersheba.'

2679. '(Hagar) went and wandered in the wilderness of Beersheba'=an erratic state (before reformation) in the doctrinal things of faith. See 2671.

2682³. But they who are being regenerated, think much about doctrine and life . . . and therefore if truth is lacking . . . they grieve at heart. Sig.

2686³. 'Wheels'=the doctrine (of natural truths).

2691^e. The Spiritual of man is born from the affection of the Knowledges of truth from doctrine . . .

2702. 'A fountain'=the Word, also doctrine from the Word, consequently, also, truth itself. Ill.

—³. The doctrine in which there are no truths is called 'a pit,' but a pit in which there is no water. Ill.

—¹⁵. '(The waters) descending into the plain'=doctrinal things which are of the Rational.

2704. They who come out of vastation . . . are easily imbued with truths . . . they who are on earth, from the Word of the Lord, or from doctrine . . .

2709. The truths by which the man of the Spiritual Church defends himself, and about which he debates, are from the doctrine which he acknowledges. That the spiritual man was formerly called 'a shooter,' and 'an archer;' and doctrine, 'a bow' and 'quiver;' and the truths of doctrine, or rather doctrinal things, 'missiles,' 'darts,' and 'arrows.' Ill.

2710. The state of the Spiritual Church is relatively obscure, and is one of combat; because the man of the Spiritual Church knows truth from no other source than doctrine; not from good itself, like the celestial man.

2718. By knowledges . . . are meant all . . . that he can imbue from doctrine, etc.

2719. It now treats of the doctrine of faith that will be of service to the Spiritual Church, to wit, that human rational things from scientifics were adjoined to it, which are 'Abimelech' and 'Phicol.' . . . (For) the Spiritual Church would not comprehend doctrine without them, and therefore would not receive it. . . The man of the Spiritual Church is relatively in obscurity, wherefore doctrine is to be invested with such appearances as are of human thought and affection, and are not so discordant as that the Divine good cannot possess therein a kind of receptacle.

2720⁴. 'Abraham reproved Abimelech'=the Lord's indignation; 'by reason of a well of water which the servants of Abimelech had seized'=the doctrine of faith, which scientifics wanted to attribute to themselves.

—⁶. 'And Abraham took flock and herd, and gave to Abimelech'=Divine goods implanted in the rational things of doctrine.

—⁷. 'That I have dug this well'=that doctrine is from the Divine.

— 'Therefore he called that place Beersheba'=the state and quality of doctrine.

—⁸. 'And they struck a covenant in Beersheba'=that human rational things were adjoined to the doctrine of faith.

—^e. 'And Abimelech arose, and Phicol the prince of his army, and returned to the land of the Philistines'=that still they had no part in doctrine.

2722. '(Abraham) planted a grove in Beersheba'=the doctrine thence derived with its Knowledges and its quality.

—^o. When predicated of the Spiritual Church, 'trees'=Knowledges, because the man of the Spiritual Church has no perceptions except those through Knowledges from doctrine or the Word.

2723. 'Beersheba'=the state and quality of doctrine,

to wit, that it is Divine to which are adjoined human rational things . . . (For) 'well' = the doctrine of faith; and 'oath' = conjunction. Ill. 2767.

[A.2726.] 'Abraham sojourned in the land of the Philistines many days' = that the Lord adjoined to the doctrine of faith very many things from the knowledge of human Knowledges.

2762^o. The doctrine of faith is the same as the understanding of the Word as to interior things, or the internal sense.

2831^o. Hence men can have conscience from any doctrine whatever . . .

2858. 'They went together to Beersheba' = progression into the doctrine of charity and of faith, which was Divine, and to which were adjoined human rational things.

2859. 'Abraham dwelt in Beersheba' = that the Lord is that doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine, but when predicated of the Lord, it = to be doctrine. . . That the Lord is the Word is known, thus the Lord is doctrine; for all doctrine is from the Word. All the doctrine in the Word is from the Lord, and is about the Lord; in the internal sense nothing is treated of but the Lord and His Kingdom . . . and everything of doctrine in the Word, as to man, is to worship Him, and to love Him.

2913. The doctrinal things (of the Ancient Church) were all of charity or life; they who cultivated the doctrinal things of faith were called 'Canaanites,' and were separated from the rest of the inhabitants of the Land of Canaan.

2973. Exterior Knowledges are those of the ritual and doctrinal things of the external Church; interior Knowledges are those of the doctrinal things of the internal Church.

2982. In ancient times there were many Churches all at once, and they all differed as at this day as to doctrinal things; but still they made one in this, that they acknowledged love to the Lord and charity towards the neighbour as the chief and as the essential thing; and thus doctrinal things were not for them to think by, but to live by . . .

—². Doctrinal things are for the sake of life . . . What are doctrinal things except for the sake of an end, and what is the end but the life . . .

3052^o. Scientific and doctrinal things are distinguished from each other by the fact, that doctrinal things are from scientifics; the former regard use, and are procured by reflection from scientifics.

3057^o. A holy arrangement of general knowledges, and then at the same time a removal from doctrinal things, to receive the truths of faith. Sig.

—⁴. (For) while general scientifics are being arranged, doctrinal things are removed; for these are conclusions from scientifics; for there flows in through the Rational as it were a dictate that this is true, and that that is not true . . . There exists no other influx as to truths; doctrinal things are indeed present before, but they are not doctrinal things before they are believed; they are only scientifics; wherefore, when the man thinks about them, no conclusion is drawn from them, but it is drawn

from other things about them. This is what is meant by removal from doctrinal things . . . But this state is what is called an obscure one, and is here signified by 'the time of evening.' When, however, doctrinal things have been confirmed, so as to be believed, then comes the morning, or a lucid state.

3077^o. 'Rebekah came out' = the affection of truth from doctrinal things . . . because she came out of the city. . . Truths also are from doctrinal things. —^e.

3079^o. 'A clean vessel' = a concordant external, thus the things which are in the external, which are scientifics, Knowledges, and doctrinal things.

3091. The submission of the recipients . . . is, that doctrinal things, Knowledges, and scientifics, which are recipients, apply themselves.

3102^o. Every truth which is elevated out of the natural man, that is, out of scientifics, or out of Knowledges and doctrinal things, for these are of the natural man . . .

3161^o. Man becomes rational by means of scientifics, to wit, by means of Knowledges of many genera and species, the first of which are means to those which follow next in order; and so on in order to the last ones, which are Knowledges of the spiritual things of the Lord's Kingdom, and are called doctrinal things. That these are learned partly from the doctrine of faith, partly immediately from the Word, and thence partly from one's own study, is known. So long as these doctrinal things are only in the memory, they are only scientific truths, and are not as yet appropriated to the man as his own; but they are for the first time appropriated to him, when he begins to love them for the sake of life, and still more so when he applies them to life . . .

3167^o. Natural truth is (then) everything doctrinal and scientific which has wisdom for its end . . .

3182. Truth is separated when man no longer regards good from truth, but truth from good; or, what is the same, when he no longer regards life from doctrine, but doctrine from life. Examp.

3203^o. Spiritual truths at first are scientifics; for when doctrinal things are learned and inserted in the memory, they are nothing else; but they are successively called out thence by the Lord, and implanted in the life . . . until at last he no longer acts from what is doctrinal or truth, but from charity or good.

3240^o. As there are two classes of the spiritual, to wit, those who are more in good, and those who are more in truth, they have two kinds of doctrinal things, to wit, the doctrinal things of charity and the doctrinal things of faith; the doctrinal things of charity for those who are in the good of faith, and are here signified by 'the sons of Jokshan;' and the doctrinal things of faith for those who are in the truth of faith, and are signified by 'the sons of Midian.' 'Sheba' and 'Dedan' are they who constitute the first class, that is, those in the Spiritual Kingdom who are in the good of faith, and who have doctrinal things of charity. Hence it is that by 'Sheba' and 'Dedan' are signified the Knowledges of celestial things, or what is the same thing, those who are in the Knowledges of celestial things, that is, who are in the doctrinal things of charity; for doctrinal things are Knowledges.

3241³. (In the Spiritual Church) each remains in that doctrinal matter, and calls it truth, which belongs to his Church . . .

— . As there are dissensions about the most essential thing of all, it is evident that the varieties and differences of doctrinal things are innumerable . . . but notwithstanding there being so many varieties and differences of doctrinal things, or so many derivations, they nevertheless all together form one Church, when all acknowledge charity as the essential of the Church . . .

3242. The life of faith remains, but not the doctrine of faith, except in proportion as it makes one with the life.

—². 'The dromedaries of Midian and Ephah' = doctrinal things; the doctrinal things of good are 'gold'; the doctrinal things of truth are 'frankincense'; both are 'the praises of Jehovah.'

3243. 'All these are the sons of Keturah' = as to the doctrinal things and the worships thence derived; (for) 'sons' = truths and doctrinal things. . . As the worship of the Spiritual Kingdom is according to doctrinal things, 'the sons of Keturah' = doctrinal things, and also the worships thence derived.

3263³. ('Ishmaelites' = those who are) as to life in simple good, and as to doctrine in natural truth.

3266. 'These are the names of the sons of Ishmael' = the qualities of the doctrinal things of the spiritual.

3268¹⁰. The doctrinal and ritual things of the Ancient Church were various, but still there was one Church, because they did not make faith but charity the essential thing.

3270. The external things of the Church are rituals; the internal things are doctrinal things, when these are not a matter of mere knowledge, but of life.

3305. 'They called his name Jacob' = the doctrine of natural truth. . . (for) that which is represented by Jacob is the doctrine of natural truth. 3324.

— . There are two things which constitute the Natural . . . one of life, the other of doctrine; that which is of life is of the will, that which is of doctrine is of the understanding . . .

3309. From these (scientific truths) there may afterwards be learned and apprehended truths still more interior, which are called doctrinal things, and which are signified by 'a man of the field.'

—³. 'Hunters' = those who teach from scientific truths, and also from doctrinal things.

3310. 'A man of the field' = the good of life from doctrinal things.

—³. With the good of life from doctrinal things . . . the case is this: they who are being regenerated, first do good from doctrinal things; for they do not know what good is from themselves, but learn it from the doctrinal things of love and charity . . . But afterwards, when they are regenerate, they do not do good from doctrinal things, but from love and charity; for they are then in the good itself which they have learned through doctrinal things. Examp.

—⁴. This also is the case with spiritual truths, which are called doctrinal things, and are still more interior commandments; for doctrinal things are the

interior truths which are for the natural man. The first truths are sensuous, the second are scientific, the interior are doctrinal; these latter truths are founded upon scientific truths, insomuch that man can have and retain no idea, notion, or conception of them except from scientifics . . . Thus they succeed in order with man; wherefore, until man is in adult age, and, through sensuous and scientific truths, is in doctrinal things, he cannot be regenerated; for he cannot be confirmed in the truths of doctrinal things except by means of ideas from scientific and sensuous things . . .

3314. 'Rebekah loved Jacob' = that the Divine truth of the Divine Rational loved the doctrine of truth.

3316. 'Jacob boiled pulse' = a mass of doctrinal things. (For) 'Jacob' = the doctrine of natural truth, thus the doctrinal things which are in the natural man; and 'pulse' = a mass of such things.

—². The first state of the man who is being regenerate . . . is, that in . . . his memory there are amassed the doctrinal things of truth, without any fixed order. The doctrinal things which are therein may be compared to some undigested and uncompounded mass, and to a kind of chaos . . . These are not reduced into order by themselves, but by the good which flows into them . . . When good first longs for them, in order to conjoin them with itself, it manifests itself under the appearance of the affection of truth. This is what is signified by Esau saying to Jacob, 'Cause me to sup I pray of the red, this red.' 3318. 3320.

3324. It treats (here) of the right of priority, as to whether it belongs to . . . the doctrine of truth, or to the life of good . . .

3325. 'Sell as to-day thy birthright to me' = that as to time the doctrine of truth was apparently prior.

—¹¹. In the Spiritual Church, at the beginning . . . the doctrine of truth is the firstborn with the external Church, and the truth of doctrine with the internal Church; or, what is the same thing, the doctrine of faith is the firstborn with the external Church, and faith itself with the internal.

— . The Church then no longer studies life, but doctrine; and when this takes place, it casts itself into shades . . . This was represented by Cain . . . by Ham . . . by Reuben . . . and by Pharaoh and the Egyptians . . .

3330. 'He sold his birthright to Jacob' = that the priority was meanwhile conceded to the doctrine of truth.

3332. 'Jacob gave Esau bread and pottage of lentiles' = the good of life endowed with the good of truth, and the good of doctrinal things. . . That Jacob gave these to Esau = that these goods exist through the doctrine of truth.

—². Here is described . . . how the case is with the spiritual man when he is being regenerated, to wit, that he first learns the doctrinal things of truth; then, that he is affected with them, which is the good of doctrinal things; afterwards, that by looking into doctrinal things he is affected with the truths which are in them, which is the good of truth; at last, that he wills to live according to them, which is the good of life. Thus does the spiritual man, when being regenerated, advance from the doctrine of truth to the good of life. But when he

is in the good of life, the order is inverted; and from this good he regards the good of truth; and from this the good of doctrinal things; and from this the doctrinal things of truth.

[A.332]². The good of life is what flows forth from the will; the good of truth, from the understanding; the good of doctrinal things, from knowledge; what is doctrinal is that which contains these goods.

3336³. See AFFECTION at this ref.

3357. How appearances of truth of three degrees were adjoined to truth Divine, in order that truths and their doctrinal things might be received. Tr.

3364². It treats here about the Lord, that all the doctrinal things of faith are from His Divine; for there does not exist any doctrinal thing, not the least of it, which is not from the Lord; for the Lord is doctrine itself. Hence it is that the Lord is called 'the Word,' because the Word is doctrine. But as everything that is in the Lord is Divine, and what is Divine cannot be apprehended by any created thing, the doctrinal things which are from the Lord, in so far as they appear before created things, are not truths purely Divine, but are appearances of truth; yet still in the appearances there are truths Divine . . .

3365. 'Isaac went to Abimelech the king of the Philistines, to Gerar'=the doctrinal things of faith. . . (For) 'Abimelech'=the doctrine of faith looking to rational things; 'the king of the Philistines'=doctrinal things . . . and 'Gerar'=faith. Hence (the above words) =that from the Lord comes the doctrine of faith which looks to rational things; or, what is the same thing, the doctrinal things of faith.

—². All those things are called doctrinal things which are of doctrine, and which, in so far as they can be received and acknowledged in Heaven by the Angels, and on earth by men, are said to look to rational things; for it is the Rational which receives and acknowledges them. But the Rational . . . can never apprehend Divine things . . . therefore truths Divine are presented by the Lord before the Rational by means of appearances. Hence it is, that doctrinal things are nothing but appearances of truths Divine, or nothing but celestial and spiritual vessels, in which is what is Divine; and as what is Divine is in them . . . they affect. Hence the conjunction of the Lord with Angels and men. 3368.

3368². Whether you say rational things enlightened by the Divine, or appearances of truth, or celestial and spiritual truths such as are in (Heaven and the Church), it is the same thing: the same are also called doctrinal things, but this from the truths which are in them.

3385. It here treats of the reception of (the appearances of truth), first by those who are in the doctrinal things of faith, and are here meant by 'the men of the place,' or of Gerar; and who belong to the first class of those who are called the spiritual.

3387. The internal sense of these words is, that if truths Divine themselves were to be opened, they would not be received by those who are in the doctrinal things of faith, because they surpass all their apprehension, thus all their faith . . . Examp.

3388. It here treats of those who are in the doctrinal

things of faith, and who have no perception of truth from good, but only a conscience of truth . . . With these, the first of the confirmation of truth is, that it is called Divine, for they then at once have an idea of what is holy, which gives a universal confirmation to each and all things that are said, and this although they do not apprehend them; but still the things which are said must be adapted to their apprehension . . .

3391. 'Abimelech the king of the Philistines looked forth through a window, and saw'=the doctrine of faith looking to the rational things in Knowledges.

3393. 'And Abimelech called Isaac and said'=the Lord's perception from doctrine. . . (For) as 'Abimelech' =that doctrine in which what is Divine was now perceived, he=the Lord as to that doctrine; for each and all things in the Word in the supreme sense relate to the Lord; and the Lord is doctrine itself, that is, the Word . . .

3412². In the Ancient Church, and afterwards, those were called 'Philistines' who studied life little, but doctrine much . . . consequently, who made nothing of the doctrinal things of charity, which in the Ancient Church were the whole of doctrine, and thus obliterated them, whereas they cried up the doctrinal things of faith in their stead, and in these placed the whole of religion . . . and therefore, they, pre-eminently, were called 'the uncircumcised;' for by 'the uncircumcised' were signified all who were not in charity, however much they might be in doctrinal things.

3413². On the approach of the light of truth from the Lord, they who are in doctrine alone, and not in life, are completely darkened and amazed . . .

3417. 'He encamped in the valley of Gerar'=that the Lord disposed truths that they might also be adapted to the genius and apprehension of those who are not so much in life, but in the doctrinal things of faith. Examp.

3419³. As the Ancients were in the representatives and significatives of the Lord's Kingdom, in which there is nothing but celestial and spiritual love, they had doctrinal things which treated only of love to God and charity towards the neighbour; from which also they were called 'the wise.' From these doctrinal things they knew that the Lord was to come into the world, and that Jehovah would be in Him, and that He would make the Human in Himself Divine, and thus would save mankind. From these things they also knew what charity is . . . and what the neighbour is . . . At this day, these doctrinal things are completely destroyed, and in their stead there are the doctrinal things of faith, which the Ancients made comparatively nothing of . . .

— According to these doctrinal things (of charity) is the whole Word as to the sense of the letter, wherefore they who do not know them can never know any interior sense of the Word. Ill.

—^e. That these truths are completely obliterated by those who are in the doctrinal things of faith, and not in the life of charity, that is, by those who are called 'Philistines,' is signified by 'the Philistines stopped up the wells after the death of Abraham.'

3420. Those are in the knowledge of Knowledges who are in the doctrinal things of faith, and do not want to know the truths of Knowledges or of doctrinal things. The truths of Knowledges or of doctrinal things are those things which are of life, and regard charity towards the neighbour and love to the Lord. The doctrine, to which belong the doctrinal things and Knowledges, only teaches these truths; he, therefore, who teaches what is to be done, and does not do it, does not want to know truths . . . It is from these that the doctrinal things of love and charity, which were the whole of doctrine in the Ancient Church, have been obliterated.

3427². They who are in the mere doctrinal things of faith, who are called 'the shepherds of the valley of Gerar' . . . cannot but deny that there is an internal sense of the Word . . .

—⁴. Moreover, they who are in the mere doctrinal things of faith . . . cannot but be in persuasive faith . . .

3436. 'He went up thence to Beersheba' = that thence the doctrine of faith was Divine; (for) 'Beersheba' = the Divine doctrine of faith. The doctrine of faith which is here signified by 'Beersheba' is the literal sense itself of the Word; for the Word is doctrine itself . . .

3445. 'There the servants of Isaac dug a well' = the doctrine thence derived; (for) 'a well' = the Word; and as the Word is doctrine itself, and thus all the doctrine of the Church is from the Word, 'to dig a well,' = the doctrine thence derived, to wit, from the literal sense of the Word, because this is here treated of. But the doctrine itself from the literal sense of the Word is one only doctrine, namely, the doctrine of charity and of love; for this doctrine and a life according to it is the whole Word, as the Lord says.

3447. 'Abimelech went to him from Gerar' = the doctrine of faith looking to rational things. . . It here treats of those who are in the literal sense of the Word, and thence in the doctrinal things of faith; and also of the agreement with the internal sense of the doctrinal things of these persons in so far as they are from the literal sense. . . They are those who make faith the essential thing, and do not indeed reject charity, but set it behind, and thus set doctrine before life. Our Churches at this day are almost all of this character, except that which is in Christian Gentilism . . .

3448. 'Ahusath his companion, and Phicol the general of his army' = the primary things of the doctrine of their faith. . . For 'a general' = primary things; and 'an army' = the doctrinal things themselves. The reason 'an army' = the doctrinal things which are of truth, or which are lower truths . . . (is) that truths or doctrinal things are the things by which spiritual combats are carried on. III.

3451³. If anyone acknowledges as a doctrinal thing that charity is from faith, and lives in charity . . . he is not in truth as to doctrine, but still is in truth as to life.

—⁴. Here, therefore, by 'Abimelech' it treats of those who are in the doctrinal things of faith . . . and of the agreement of their doctrinal things with the internal sense, with whom it is evident that conjunction is effected, but only with those who are in good, that is,

with those, who, although they make faith the essential thing as to doctrine, yet make charity the essential thing as to life.

— (Refs. to passages on the subject of doctrine.)

3452. 'We said, Let there be an oath between us . . . and let us make a covenant with thee' = that, regarded in themselves, the doctrinal things of their faith were not to be denied, to wit, in so far as they are from the literal sense of the Word. . . (For) 'an oath between us' = the agreement of doctrinal things with the literal sense of the Word. . . No doctrinal things whatever, provided they are from the Word, are to be denied; for they are accepted by the Lord, provided he who is in them is in the life of charity; for with this life all things which are of the Word can be conjoined.

3454. The Lord's Divine Human, love to Him, and love towards the neighbour, are the three chief things of the internal sense . . . and they are the internal and holy things of all the doctrinal things which are from the Word. . . A fourth is, that the Word is Divine as to every tittle, thus that the Lord is in the Word. This, too, all confess and acknowledge who have doctrinal things from the Word.

3459. They (who are here represented by Abimelech) confirm themselves in the doctrinal things of faith, and not in any of charity. When they act good, it is from the doctrinal things of faith; and the good thence is what is called the good of truth. With those who are in this good, the Lord conjoins Himself, but not so much as with those who are in the good of charity.

3462. 'It came to pass in that day' = in the state . . . here, the state of doctrine of which it treats.

3464. 'They said, We have found waters' = that in doctrinal things there are interior truths; for there are interior truths in all the doctrinal things taken from the literal sense of the Word . . . for in each and all things of the Word there is an internal sense, which, also, is in the doctrinal things that are from the Word.

—². With the doctrinal things that are from the literal sense . . . the case is this: that when a man is in them, and at the same time in a life according to them, he has correspondence in himself; for the Angels who are with him are in interior truths while he is in exterior ones; thus, by means of doctrinal things, he has communication with Heaven, but according to the good of his life. Examp.

—³. The Angels dwell with everyone in the affection of his life, thus in that of the doctrinal things according to which he lives. . . But if the life is at variance, as if he is in the affection of gaining honours and wealth by means of doctrinal things, the Angels recede, and the infernals dwell in that affection . . . and then the doctrine of his mouth is only a sound excited and modified by the fire of (the loves of self and of the world).

3466^e. Of interior things is predicated state, which is signified by 'place;' but of exterior things is predicated doctrine, which is signified by 'city;' for all doctrine has its state and its quality from its interior things.

3494. The affection of truth, and thence the doctrine of truth, is what is called 'the younger son.'

3502². The Natural is not . . . regenerated except by

means of doctrinal things or Knowledges of good and truth; the celestial man, by the Knowledges of good first, but the spiritual man, by the Knowledges of truth first. Doctrinal things or Knowledges of good and truth cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of delightful and pleasant things accommodated thereto; for they are insinuated through an external or sensuous way.

[A.] 3508^e. The vessels which receive good and truth from the Rational are the truths themselves of the Natural, which are nothing but scientifics, Knowledges, and doctrinal things.

3539². Even in the other life, man has the things which belong to the external man, to wit, natural affections, and also doctrinal things, even scientifics; in a word, all things which belong to the exterior or natural memory; for these are the planes in which his interior things are terminated. According to the way, therefore, in which these things are disposed, do the interior things become when they flow in; for they are modified therein.

—⁶. The first state of the reformation of the good, is that the truth of doctrine appears to them to be in the first place, and the good of life in the second; for from truth they act good; whereas their second state is that the good of life is in the first place, and the truth of doctrine in the second; for from good they act good, that is, from the will of good; and, when this takes place, as the will is conjoined with the understanding as in a marriage, the man is regenerate.

3540². 'If in pledging thou shalt pledge the garment of thy companion, thou shalt restore it to him before the sun goes down, because this alone is his covering, this is his garment for a skin in which he will lie down' . . . =that companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and rituals . . .

3570⁶. See *DESIRE—desiderare*—at this ref.

3603². They do indeed know from revelation that . . . the doctrinal things which are from the Word are true, but, as they do not live according to them, they have no perception of that good and truth, but only Knowledges separated therefrom.

—³. In his first age, man knows only by memory the things that are in the Word, in like manner the things which are in the doctrinal things of faith; and he believes himself to be good when he knows many things from this source, and can apply them, not to his own life, but to that of others. In his second age, when he is more grown up, he is not content merely to know by memory the things which are in the Word and in doctrinal things, but begins to reflect upon them from his own thought, and in proportion as he adds something over and above from what is his own, it is pleasing to him . . . But in the third age, if he is one of those who can be regenerated, he begins to think about use, and then begins to reflect upon those things which he reads in the Word and draws from doctrinal things for the sake of use; and when he is in this state, the order is inverted, to wit, truth is no longer set so much in the first place. And in the fourth age, which is the age of his regeneration . . . he loves the Word and the doctrinal things which are from the Word,

that is, truth, for the sake of the good of life, and therefore from the good of life.

3612². If man first knew good and truth from doctrine conjoined with life, or from life conjoined with doctrine, he would know and apperceive innumerable things concerning good and truth. Des.

3680^e. All truths are Knowledges of good: the truths which are not from good, or which do not regard good as the end, are not truths; but in so far as they regard doctrine, they are called Knowledges of truth.

3690. 'Jacob went forth from Beersheba' = life more remote from Divine doctrinal things. . . Life is said to be more remote from them when it is in external truths, and when it is carried on according thereto, as is the life of early childhood and youth with those who are being regenerated. . . All the historical things of the Word are truths more remote from Divine doctrinal things themselves, yet are of service to little children and youths, as means to introduce them by degrees into the more interior doctrinal things of truth and good, and at last to the Divine ones themselves. . . How far these things are remote from Divine doctrinal things, may be evident from the following example. He who at first only knows that God descended upon Mount Sinai, and gave tables to Moses on which were inscribed the ten commandments, and that Moses broke them, and that God afterwards wrote like things on other tables; when delighted merely with this historical matter, is in the life of external truth, remote from Divine doctrinal things. Afterwards, when he begins to be delighted and affected with these commandments . . . and lives according to them, he is then in the life of truth, but is even yet remote from the Divine doctrinal things themselves; for his life according to them is only moral life . . . But he who is being regenerated, is by degrees led from this . . . moral life into a life nearer to the Divine doctrinal things, that is, into a spiritual life; (and then he comes into the internal sense of the commandments,) and when he who is being regenerated is in these truths, and in a life according to them, he is in Divine doctrinal things, and is then in an angelic state.

3709. 'In thee shall all the families of the ground be blessed' = that all the truths of the good of doctrine shall be conjoined with good. . . (For) 'ground' = that which is of the Church, consequently, the doctrine of good and truth in the natural man, which is here represented by 'Jacob.'

3712. 'And I will bring thee back to this ground' = conjunction with Divine doctrine. . . (For) 'ground' . . . here, = Divine doctrine, because by the sojourning of Jacob with Laban are represented the intercedent means by which the Lord made His Natural Divine; and by the return of Jacob to the Land of Canaan is represented the end of these intercedent means, to wit, that He had made the Natural Divine. . . Divine doctrine is Divine truth, and Divine truth is the whole Word of the Lord. Divine doctrine itself is the Word in the supreme sense, in which it treats only of the Lord; thence Divine doctrine is the Word in the internal sense, in which it treats of the Lord's Kingdom in the Heavens and on earth. Divine doctrine is also the Word in the literal sense, in which it treats of those

things which are in the world and upon earth ; for, as the literal sense contains within it the internal sense, and this the supreme, and completely corresponds by means of representatives and significatives, therefore, also, the doctrine thence derived is Divine.

3726². Hence it is that man ought to commence from scientifics, which are the truths of the natural man ; and afterwards from doctrinal things, which are the truths of the spiritual man in his Natural. Ex.

3767. 'Behold there three droves of a flock lying down near it'=the holy things of Churches and of doctrinal things. . . (For) 'the droves of a flock'=the things which are of the Church, thus doctrinal things . . . (for) in general, 'a flock'=all who are in good, thus all who belong to the Lord's Church in the whole world ; and as all these are introduced into good and truth by means of doctrinal things, 'a flock'=doctrinal things. Ex.

—^e. The droves of the flock are said to be lying down 'near a well' because doctrinal things are from the Word.

3769. The Word is said to be shut up, when it is understood only as to the sense of the letter, and everything therein is taken for what is doctrinal ; and it is still more shut up, when those things are acknowledged for doctrinal things which favour the cupidities of the love of self and of the world . . .

3770. 'They collected thither all the droves'=that all Churches and their doctrinal things are from the Word.

3772. 'They gave the flock to drink'=that doctrine is (from the Word).

3773. When any Church is being established, the Word is at first shut up to them, but is afterwards unclosed . . . and then they learn that all doctrine is founded upon these two commandments, that the Lord is to be loved above all things, and the neighbour as themselves.

3786. 'It is not time to gather together the small cattle'=that the goods and truths of Churches and of doctrinal things are not yet in one.

—². So it is with the Church when it is being established ; first, the doctrinal things of good and truth must be in a one ; for these are what the Church is built upon ; doctrinal things also have a connection together, and mutually regard each other ; wherefore, unless they are first in a one, there will be something defective, and the things which are lacking will have to be supplied from the Rational of man . . . Therefore the Word has been given to the Church, in which are all the doctrinal things of good and truth. The case in this respect with the Church in general is the same as it is with a man who is being regenerated in particular . . . and that with a man there ought first to be the doctrinal things of good and truth, before he is being regenerated, was stated above.

3843². No longer from knowledge or doctrine, but from a certain delight . . .

—^e. Hence it is evident, that even the interior truths of doctrine are not conjoined with man until they are of the life.

3849. Hence it is, that nothing which is of doctrine, nor even anything which is of knowledge, can enter man, except by means of affections ; for there is life in affections ; but not in truths of doctrine and of knowledge without them.

3856. 'He opened (Leah's) womb'=that doctrines of Churches were thence derived ; (for) 'to open the womb,' or to conceive and bear—to become the Church ; and as this is effected by means of doctrinal things, 'to open the womb'=the doctrines of Churches.

3857. 'Rachel was barren'=that interior truths were not received. . . (For) 'barren'=that doctrines were not thence derived, and thus not Churches. . . The reason interior truths are not received . . . is that they are not according to external appearances, or the fallacies of the senses . . . For example, it is an interior truth that time and space do not exist in the other life, but state in their stead ; (but) unless the states which exist in the other life were described to man by means of (the things of) time and space, he would perceive nothing . . . Thus the doctrine would be barren, and therefore there would be no Church.

—⁵. This may be evident from the Churches which existed in ancient times, and from their doctrinal things, to wit, that their doctrinal things were formed from external truths . . .

3863. When a man is being regenerated or becoming a Church, he first learns those things which are of faith, that is, which are of spiritual truth ; for he is introduced by means of the doctrine of faith or of truth ; for man is such that he does not know from himself what heavenly good is, but this he learns from the doctrine which is called the doctrine of faith. All the doctrine of faith regards life as the end, and as it regards life, it regards good.

3880. 'She said, This time I will confess Jehovah,' in the external sense, = doctrine from the Word ; (for) confession is nothing but a declaration of one's faith before the Lord, thus it comprehends in itself the things which the man believes, and therefore the things which to him are doctrine.

3899. It now treats (in Matt.xxiv.) of the state of the Church such as it then is as to doctrine in general, and with those in special who are in holy external worship, but in profane internal worship.

3900. 'Then, if anyone shall say unto you, Lo, here is Christ, or there, believe it not'=an exhortation that they should beware of their doctrine. 'Christ'=the Lord as to Divine truth, thus as to the Word, and as to doctrine from the Word ; here, the contrary, to wit, Divine truth falsified, or the doctrine of what is false.

—². 'For there shall arise false Christs and false prophets'=the falsities of that doctrine.

3952⁴. The truths of the external man are scientifics and doctrinal things . . . With those who are in the love of self and of the world . . . scientifics and even doctrinal things are conjoined with delights, but they are the delights of their loves, with which even truths can be conjoined.

3993¹³. That there are evils and falsities to which goods and truths can be adjoined, may be evident from

the fact that there are so many diverse dogmas and doctrinal things, many of which are quite heretical, and yet in every one there are some who are saved.

[A.]4245². They who think much about doctrinal things, but not about the goods of charity . . . can never know, still less perceive, that the truth which is of faith must be subordinated to the good which is of charity.

4249³. He speaks differently when he is speaking from what is doctrinal of faith . . . for he believes from this feeling, and not from what is doctrinal, when yet what is doctrinal is true and the feeling fallacious.

4266. 'Droves' = scientifics, also Knowledges, thus doctrinal things. So long as these are in the natural man, that is, in his memory, and are not yet implanted in the spiritual man, they are signified by 'the droves given into the hand of his servants.'

4269². Man acts from charity when he lives according to the truths of faith, and loves doctrine for the sake of life.

4270^o. Reuben represented faith in the understanding, or doctrine, which is the first thing of regeneration ; or, in the complex, the truth of doctrine by means of which man arrives at the good of life (4731) : and 'Gad' represented the works of faith. These two things, the truths of faith or doctrinal things, and the works of faith which are first exercised, are those by means of which the man who is being regenerated is insinuated into good.

4301². Truth is in obscurity ; for men call that truth which they have learned from doctrinal things, and that good which is done according to this truth.

4319. This Christians know from what is doctrinal from the Word . . . but few believe it. —².

4335. 'To take the mill, and grind flour' = to hatch doctrinal things from truths which they pervert.

—⁴. 'Mills' = doctrinal things ; and 'a millstone,' the truths of doctrinal things.

4390². These two things (truth and good), include in general all things which are of doctrine and which are of life ; truths, all things which are of doctrine, and goods, all things which are of life.

4433. These truths (which were the internal of the statutes, judgments, and laws of the Ancients) were their doctrinal things according to which they lived ; in fact, they were the doctrinal things of charity ; for in the ancient time there were no other doctrinal things for those who belonged to the genuine Church. Relatively to doctrine, the same may be called the interior truths of faith, but goods, relatively to life.

4459². They who are in externals . . . affirm that there is what is internal, because they know from doctrine that it exists, but they affirm it 'from fraud.'

4468. 'We shall be for one people' = as to doctrine, also conjunction. 'People' = the truth of the Church, thus doctrine. Thus 'to be for one people' = conjunction by means of doctrine. (See CHURCH at this ref.)

4479. 'These men are peaceful with us' = agreement, here, as to doctrinal things. 'Men' = truths, hence also doctrinal things ; for the truths of the Church collected into one and acknowledged are called doctrinal things.

4481. 'And in trading they let them range through (the Land)' = as to doctrine ; (for these words) = to enter into the Knowledges of good and truth, thus into doctrine ; for this contains and teaches these Knowledges.

4489³. Afterwards, (the Lord taught what was good) by means of the doctrinal things of good and truth . . . Hence the Christian Church.

4493. 'To enter' (a city) = accession to doctrine, and recession from external things. Here the contrary is signified.

4502^o. 'Into their secret come not my soul, and into their congregation be not united my glory' = disjunction as to life and doctrine ; for 'soul' is predicated of life ; and 'glory' of doctrine.

4606. 'Judah' . . . in the exterior sense, = the doctrine from the Word which belongs to the Celestial Church.

4638³. 'The prudent took oil in their vessels with their lamps' = that they have the good of charity and of love in their truths ; 'vessels' = the doctrinal things of faith.

4642. 'Edom' = the Lord's Divine Human as to natural good, to which are adjoined the doctrinal things of truth, thus as to the Natural and Corporeal ; for doctrinal things are as a body to truth ; or, in a spiritual sense, are the corporeal things of natural truth. . . . The reason doctrine is as a corporeal form to truth, is that in itself doctrine is not truth, but truth is in doctrine as the soul is in its body.

4651. The doctrinal things of good from them, and their rise, state, and quality. Sig. —.

—'. 'These are the leaders of Edom' = the chief doctrinal things.

4677². The prophets represented the Lord as to the truths of doctrine ; and as these are of the natural man, they had coats of hair ; for hair = what is natural.

4680². See ANCIENT CHURCH at this ref.

4683. When this Church commences, they preach charity, but only from what is doctrinal, thus from what is scientific . . . and, in process of time . . . they preach faith, and at last . . . faith alone . . . without works . . . which they call the fruits of faith : they do thus conjoin them, but only from doctrine . . . Yet as they plainly know from the Word, and also from their own Intellectual, that doctrine is nothing without life . . . they make saving faith to consist in confidence . . .

4686. 'We were sheaving sheaves in the midst of the field' = teaching from doctrine ; for 'a sheaf' = doctrine. . . . The reason 'a sheaf' = doctrine, is that 'a field' = the Church . . . and the standing corn in a field = the truth in the Church ; thus a sheaf containing that corn = the doctrine in which there is truth. Ill.

4687. 'Lo, my sheaf arose and stood up' = what is doctrinal concerning the Lord's Divine Human. 4689.

—². With this highest of doctrinal things, the case is this . . .

4689^o. Hence it is evident that at this day it is doctrine which makes the Church, and not life ; and that the fruits which they adjoin to faith, exist only in

doctrine, and not at all in their minds. (See CHRISTIAN at this ref.)

4697^a. As 'the stars'=the Knowledges of good and truth, they=the doctrinal things of the Church; for these are Knowledges. Ill.

4700^e. Not from doctrine, but from love . . .

4715. That everything of doctrine regards life, every one may know from mere natural lumen.

4720. 'Let us go to Dothan'=that they betook themselves from the general to the special things of doctrine; (for) 'Shechem'=the general things of doctrine; and 'Dothan'=the special things of doctrine. Ill.

—³. At its beginning, every Church knows nothing but the general things of doctrine. . . In process of time, it adds the particulars, which are partly things confirmatory of the general things; partly additions, which, however, are not at variance with the general principle; and also explanatory things which draw what is openly contradictory to their side, so that they may not go contrary to what common sense dictates. All these things, however, are the special things of false principles; for all the things of every doctrine mutually regard each other as it were in a kind of society; and are conjoined as it were in relationship by blood and by marriage, acknowledging a general principle as their father. Hence it is evident that, when the general principle is false, they are all flavoured with falsity.

4723. There are two essentials which constitute the Church, and thence two principal things of doctrine; one, that the Lord's Human is Divine, the other, that love to the Lord and charity towards the neighbour make the Church. . . As these are the primary things of Divine truth, they are represented by 'Joseph.'

4729. There are three origins of falsity; one from the doctrine of the Church, the second from the fallacies of the senses, and the third from the life of capidities. That which is from the doctrine of the Church takes hold only of the intellectual part; for the man is persuaded from early childhood that it is so, and things confirmatory afterwards strengthen it.

4731^e. They who are in . . . charity adore the Lord as their God and Saviour . . . But when they are thinking from doctrine, as they cannot comprehend how His Human can be Divine, they speak from what is doctrinal.

4747. 'Ishmaelites'=those who are in simple good as to life, and thence in natural good as to doctrine.

—². If they have confirmed themselves against it, not only in doctrine, but also in life . . . That which is confirmed in doctrine imbues what is intellectual; and that which is confirmed in life imbues what is voluntary; and that which is rooted in both man's lives . . . cannot be eradicated.

4769. Divine truths such as are of the literal sense of the Word, from which are the doctrinal things of the genuine Church . . .

—⁴. 'He-goats'=those who are in separated faith, that is, those who set doctrine before life; and at last do not care for life.

4783². That the Word from the sense of the letter can

be explained in one's favour by means of interpretations, is very evident from the fact, that all doctrinal things whatever, even heretical ones, are thence confirmed. Examp.

4788^e. They who are external men may sell Divine truth, because they do not apperceive truth from good, but only know it from doctrine and teachers . . .

4818³. Evil from the falsity of evil, is evil of life from a false doctrinal matter, which has been hatched from the evil of the love of self, that is, by those who are in this evil; and has been confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation; such is the origin of evil with some in the Christian world, especially with those who are meant by 'Babel.' This evil is of such a character that it closes up every way to the internal man, so that nothing of conscience can be formed in it; for the evil which a man does from a false doctrinal matter, he believes to be good, because he believes it to be true; and so he does it from allowableness, freedom, and delight; and he thus so closes up Heaven against himself that it cannot be opened. Examp.

4843². The doctrine of falsity from which is the life of evil, is signified by 'the daughters-in-law commit adultery.'

4844³. The Ancient Church knew no other doctrinal things . . . than those which taught what related to charity and the neighbour . . . But these doctrinal things are now quite obliterated . . . and in their stead there have succeeded the doctrinal things of faith, which, if widowed and separated from the doctrinal things of charity, teach almost nothing; for the doctrinal things of charity teach what is good, and the doctrinal things of faith what is true; and to teach what is true without teaching what is good is to walk blindfold; for good is what teaches and leads, and truth is what is taught and led. Between these two kinds of doctrinal things there is as great a difference as there is between light and darkness: unless the darkness is enlightened by the light, that is, unless truth is enlightened by good, or faith by charity, there is nothing but darkness. Hence it is that no one knows from intuition, and therefore not from perception, whether truth is true, but only from the doctrine drawn in during childhood and confirmed in adult age. 4955.

—⁶. Good without truth . . . becomes the good of wisdom by means of the doctrine of truth. Sig.

4928^e. When truth has been conjoined with good . . . the man acts from good, and regards truths as it were from good; for he then studies life more than doctrine.

4966. The primary things for interpretation (which are signified by 'the prince of the guards') are those things which primarily conduce to interpret the Word, and thus to understand the doctrinal things of love to God and charity towards the neighbour which are from the Word.

4982. 'In everything that he had in the house and in the field'=in life and in doctrine. . . 'A field'=the truth of the Church, and therefore it=doctrine; for all truth is of doctrine.

[A.] 4984². At their beginning, all uses are truths of doctrine . . .

4988². The good with man is from a twofold origin, to wit, from what is hereditary and thus adscititious ; and also from the doctrine of faith and of charity . . . The good which is from the latter origin is spiritual natural good. Truth is from the like origin, because all good has its own truth adjoined to it.

—³. This management of good is taught by the doctrine of what is just and fair ; and, in a higher degree, by the doctrine of faith and of charity.

5006³. See CHRISTIAN CHURCH at this ref. (Doctrine without life.)

5032³. They who are in spiritual good, when they lived in the world, received precepts from doctrine, by means of which they imbued the internal man . . . But they who are in natural good not spiritual, when they lived in the world, did not receive any precepts from doctrine . . . wherefore with them there is no plane into which Heaven can operate . . .

5044. That truth which governs (in a state of temptation) is that truth, and such truth, as they have learned from the Word, or from doctrine, and which they themselves have confirmed in themselves ; other truths are indeed recalled ; but they do not govern their interiors. Sometimes the truth which is governing is not presented conspicuously before the understanding, but lies hidden in obscurity, yet still it governs ; for the Divine of the Lord inflows into it, and thus keeps the interiors of the mind in it . . .

5068^e. To receive Divine truth is . . . to make what is of doctrine become of life.

5078⁶. When he is speaking from what is doctrinal, he says what is quite different, to wit, that he will not rise again until the last day.

5117¹³. 'When thou comest into thy neighbour's vineyard, thou shalt eat grapes according to thy soul, to thy satiety, but thou shalt not put into thy vessel' = that anyone who is with others who are in a different doctrine and religion may learn and accept their goods of charity, but not imbue them and conjoin them with their own truths.

5149². Falsity is of a twofold origin, to wit, falsity of doctrine, and falsity of evil ; the falsity of doctrine does not consume goods ; for a man can be in the falsity of doctrine, and yet in good ; hence it is that some are saved from every doctrine.

5321. The reason everything of the doctrine of good and truth is (from the Divine Human), is that the Lord is doctrine itself ; for everything of doctrine proceeds from Him, and everything of doctrine treats of Him ; for everything of doctrine treats of the good of love and the truth of faith ; and these things are from the Lord : wherefore the Lord is not only in them, but also is them both. Hence it is evident that the doctrine which treats of good and truth, treats of the Lord alone, and that it proceeds from His Divine Human. Nothing whatever of doctrine can proceed from the Divine itself, except through the Divine Human, that is, through the Word . . .

5351³. The life remains with everyone, but doctrine no further than in so far as it draws from life.

5354⁷. What is doctrinal depends upon what is intellectual ; for, as it is understood, so it is believed ; the understanding of what is doctrinal makes the quality of the faith.

5402. The doctrinal things of the Church and its rituals . . . are nothing but scientifics, until a man sees from the Word whether they are true, and thence appropriates them to himself.

—². There are two ways of procuring the things which are of faith, to wit, through doctrinal things, and through the Word ; when a man acquires them only through doctrinal things, he in this case has faith in those who have concluded them from the Word, and he confirms them to be truths because others have said so ; thus he does not believe them from his own faith, but from the faith of others ; whereas when he acquires them from the Word, and thence confirms them to be truths, he believes them because they are from the Divine, thus from faith from the Divine. Everyone within the Church first acquires truths which are of faith from doctrinal things, and also ought thence to procure them, because as yet he has not the judgment which will enable him to see them for himself from the Word, but in this case these truths are nothing to him but scientifics. But if, when he is able to view them from his own judgment, he does not consult the Word in order to see whether they are truths, they remain with him as scientifics ; whereas if he then consults the Word from the affection and end of knowing truths, when he has found them, he then acquires the things which are of faith from the genuine fount, and then they are appropriated to him by the Divine. Tr.

5432. The truths of faith of the Church, which are called doctrinal things, in the first age, when they are learned, are no otherwise apprehended and committed to memory, than as are other scientifics ; and they remain as scientifics until the man begins to view them from his own sight, and to see whether they are truths . . .

—³. (Such) are signified by 'spies coming to see the nakedness of the land ;' for they do not believe the doctrinal things of their Church from any affection of truth, but from the affection of getting honours or gain ; wherefore, within themselves they scarcely believe anything . . . considering those doctrinal things as a trader does his merchandize . . .

5542. 'Reuben' = faith in doctrine and understanding ; his 'two sons' = the two kinds of doctrine which are of the Church, to wit, the doctrine of truth and the doctrine of good, or the doctrine of faith and the doctrine of charity. That both these doctrines of faith or of the Church would not live, unless the medium which is represented by 'Benjamin' were conjoined, is signified by 'thou shalt cause my two sons to die, unless I bring Benjamin to thee.'

5637^e. Scientifics are enlightened by the light of Heaven when man has faith in the doctrinal things which are from the Word ; and he has faith when he is in the good of charity . . .

5652. 'They came near to the man who was over Joseph's house' = the doctrinal things of the Church ;

(for) 'the man over Joseph's house'=that which is of the external Church, thus what is doctrinal; for this is of the Church. Moreover, 'a man'=truth, thus, what is doctrinal. . . 'Joseph's house'=the internal Church; and what is doctrinal from the Word is that which is over this house, serving and ministering.

5653. 'And they spoke to him'=consultation from doctrinal things.

5895⁵. 'He who is on the house top, let him not come down, etc.'=that he who is in good should not betake himself thence to the things which are of the doctrinal things of faith. . . So 'he who puts his hand to the plough'=him who is in good; 'and looks back'=who then looks to the doctrinal things of faith, and thus leaves good behind.

5945. 'Take you carriages from the land of Egypt'=the doctrinal things of scientifics (6015). . . The doctrinal things of scientifics are doctrinal things from the literal sense of the Word, and are of especial service to those who are for the first time being inaugurated into the interior truths of the Church; as for instance, that widows and orphans are especially to be benefited. . . also the commandments of the Decalogue; these and many more are doctrinal things of scientifics. . . Such doctrinal things, which are the first that a man learns, afterwards serve him as an ultimate plane. . . Celestial and spiritual things also actually cease in them. . . For the Spiritual World has as it were its feet and soles in the natural world, and, with man, as to his spiritual life, in the doctrinal things of scientifics.

5952. 'And Joseph gave them carriages, according to the mouth of Pharaoh'=that there were doctrinal things from the internal as it pleased them. . . It is said, as it pleased them, because the doctrinal things which are signified by 'the carriages of Egypt' are from the literal sense of the Word, which, without the internal sense, can be applied to any good; for the Lord does not teach anyone truths openly, but, through good, leads him to think what is true. . . Thus the Lord adapts truths according to the reception of good by each person. . .

5971. '(Jacob) saw the carriages which Joseph had sent to carry him'=the doctrinal things (from the Celestial of the Spiritual) which persuaded.

5997. Spiritual good is more than doctrine; doctrine is from this good; wherefore, he who arrives at spiritual good, has no longer any need of the doctrinal things which are from others; for he is then at the end to which they tend, and is no longer in the means; and doctrinal things are nothing but means for arriving at good as at their end.

6024. 'The sons of Reuben. . .'=the doctrinal things of faith in general; 'the sons of Simeon. . .'=faith in the will, and its doctrinal things in general; 'Shaul the son of a Canaanitess'=what is doctrinal not from a genuine origin; 'the sons of Levi. . .'=spiritual love, and its doctrinal things in general; 'the sons of Judah. . .'=celestial love, and its doctrinal things. . . ; 'the sons of Issachar. . .'=heavenly marriage love and its doctrinal things; 'the sons of Zebulon

. . .'=the heavenly marriage, and its doctrinal things. . . 'the sons of Gad. . .'=the good of faith, and thence works, and their doctrinal things; 'the sons of Asher. . .'=the happiness of eternal life, and the delight of the affections, and their doctrinal things. . . 'the sons of Benjamin. . .'=the internal Spiritual, and its doctrinal things. . . 'the sons of Dan. . .'=what is holy of faith, and the good of life, and their doctrinal matter; 'the sons of Naphtali. . .'=temptations in which there is victory, and the doctrinal things concerning them.

6047². The doctrinal things of the Church are first to be learned, and then examination is made from the Word as to whether they are true; for they are not truths because the leading men of the Church have said so, and because their followers confirm it. . . If the truths (of the Word) are at variance with the doctrinal things, let him take care not to disturb the Church. Afterwards, when he has been confirmed, and is thus in the affirmative from the Word, it is allowable for him to confirm them by all the scientifics he has. . . Wherefore, it is to be denied to no one to search the Scriptures from the affection of knowing whether the doctrinal things of the Church within which one is born are truths; for otherwise no one can be enlightened. . . But at this day very few proceed in this way; for most who read the Word do not read it from the affection of truth, but from the affection of confirming therefrom the doctrinal things of the Church in which they were born.

6049². 'A broad pasture'=the doctrine of truth.

6086. 'If. . . there are any men of activity among them'=the things more excellent in doctrine.

6146. Doctrinal things are the general things to which truths are referred; for the doctrine of the Church is distributed into its heads, and each head is a general principle of the Church.

6208. Conscience does not come from hereditary good, but from the doctrine of truth and of good, and a life according to it. . .

6353. 'Instruments of violence were their swords'=that doctrinal things serve to destroy the works of charity, thus charity itself. . . 'Swords'=doctrinal things.

—². The doctrinal things of those who are in faith alone, from which they destroy the works of charity. Enum.

6383². By 'Zebulon,' here, are meant those who believe doctrinal things from the Word, thus those with whom something affirmative reigns universally, and yet their faith has life not in truths but in scientifics; for they apply scientifics to doctrinal things, and thus steady their affirmative.

6385. 'He is at the haven of ships'=where there are doctrinal things from the Word. . . 'Ships'=doctrinal things from the Word. The reason 'ships' have this signification, is that they go through seas and rivers, and carry things useful for life; for seas and rivers=scientifics and Knowledges; and the useful things which the ships carry, are doctrinal things and also truths themselves from the Word. Ill.

[A.] 6386. Here, where Zebulon is treated of, there are mentioned Knowledges, **doctrinal things**, and scientifics; and it is said that there is an extension on the one side to the Knowledges of good and truth; also, that the conclusion of truth from scientifics is where there are **doctrinal things** from the Word; therefore the distinction between them shall be told. **Doctrinal things** are those which are from the Word; Knowledges are those which are from these **doctrinal things** on the one hand, and from scientifics on the other; and scientifics are those things which are of experience, both our own and that of others. (See at 5402, —², above.)

6427. The truth of faith in the Lord's Spiritual Church is various; for in one Church that is said to be truth which in another is said not to be truth, and this according to the **doctrine** of each; thus **doctrinal things** are what are called truths. These truths are those which are conjoined with good, and make the good of the Spiritual Church . . .

6500. The man of the Spiritual Church is relatively in obscurity, and reasons about truths, as to whether they are truths, or confirms those things which are called **doctrine** . . .

6627. Before the chapters of the Book of Exodus, **doctrinal things** are to be prefaced; first, the **doctrinal things** of charity; and afterwards, the **doctrinal things** of faith; in order that the things which have been delivered in the explications in a scattered form may be expounded in a series; and thus that **doctrine** may appear in its order, and such as is and ought to be the **doctrine** of the Church in order to agree with the good and truth in Heaven.

6628. It has been shown *passim*, that the **doctrine** of charity was the **doctrine** in the Ancient Churches; and that this **doctrine** conjoined all the Churches, and so made one out of many . . . N.9.

6632. Hence the **doctrine** of charity . . . is at this day among the things which are lost . . . When yet this **doctrine** abounds with so many and such great arcana, that it cannot be described as to the thousandth part: the whole Sacred Scripture is nothing else than the **doctrine** of love and charity . . . 7262. N.9⁴.

6633. As the **doctrine** of charity is at this day among the things which are lost, and the **doctrine** of faith is consequently much estranged from the truth, it is allowable, of the Lord's Divine mercy, to deliver this **doctrine** before the several chapters of the Book of Exodus, and thus restore it to the Church. 6703. 6818. 7255.

6637². It is not called the Church, because . . . there are **doctrinal things** from the Word there . . . but because they live according to . . . **doctrine** from the Word, and thus so that **doctrine** is the rule of life . . . They who live in evil, thus contrary to **doctrine**, are further outside the Church than the Gentiles . . .

6705. The Ancients reduced the neighbour into classes . . . and thus reduced the **doctrine** into order, and reduced life according to it; thus the **doctrine** of their Church contained the laws of life . . .

6717. This truth, which is received . . . before regeneration, is not the genuine truth of good, but is the truth of **doctrine**; for at that time the man does not

consider whether it is true, but acknowledges it because it is the **doctrine** of the Church . . . —³.

6751^e. When man is being regenerated, the general things of faith or the rudiments of the **doctrine** of the Church are the first plane, afterwards there are particulars of **doctrine** and of faith . . .

6765^e. Hence it is that some can be regenerated within the Church from any **doctrine** whatever, but, more than others, those who are in genuine truths.

6777. 'They filled the troughs'=that thence they enriched the **doctrine** of charity. 'To fill from the well'=to enrich from the Word; and 'troughs'=the **doctrine** of charity . . . because they were wooden troughs into which water was drawn from the well to give drink to the flocks; for 'wood'=the good of charity; 'to draw'=to instruct; 'water'=the truth of faith; and 'a well'=the Word.

6784. 'An Egyptian man delivered us out of the hand of the shepherds'=that the scientific truth which was adjoined to the Church prevailed over the power of the **doctrine** of falsity from evil. 'Shepherds'=those who teach, here, those who teach falsity from evil; and as they=those who teach, they also=such **doctrine**.

6822^e. Everyone should first acquire truth from the **doctrine** of the Church, and afterwards from the Lord's Word; this must be the truth of his faith.

6859. There are two origins of evil, and also two origins of falsity; one origin of evil is the falsity of **doctrine** or of religion, the other is the cupidities of the love of self and of the world; the falsity of the first origin is the falsity of **doctrine** or of religion; and the falsity of the second origin is the evil of the cupidities of the said loves.

6865². It is a false scientific which most infests those who are of the Spiritual Church, because they have no perception of truth from good, but only the Knowledge of truth from **doctrine**.

—³. These believe themselves to be illuminated when they have confirmed in themselves the **doctrinal things** of the Church; but it is sensuous lumen . . . which then cheats them; for any kind of **doctrinal things** whatever can be confirmed . . . and when they have been confirmed they appear to them in the sensuous lumen as truths themselves. (See CONFIRM, here.)

6998. See AARON at these refs. 7053. 7063. 7089. 7104. 7184. 7226. 7230⁴. 7239. 7269. 7285. 7381. 9424. —⁴.

7002. The affection of love is here said of the **doctrine** of good and truth . . . because the Angels are unwilling to speak of persons . . . Therefore they attribute to **doctrine** what is pleasant and delightful, also affection . . . and these things really are in **doctrine** when a man applies it to himself, because in **doctrine** there is truth Divine proceeding from the Lord . . .

7006. '(I will be with Aaron's) mouth'=what is Divine with that **doctrine**, and in it; and this **doctrine** is from the Divine truth which proceeds immediately from the Divine Human. . . That the **doctrine** of good and truth proceeds both mediately and immediately from the Lord's Divine Human, see at 7004. (Which will be found under DIVINE TRUTH.)

7008. 'He shall speak for thee to the people'=that this doctrine will be for the Spiritual Church.

7009. 'And he shall be for a mouth to thee'=the truth of doctrine, which proceeds also mediately from the Lord.

7012². They who are in no affection for the sake of truth, but for the sake of gain, are not at all enlightened when they read the Word, but are only confirmed in doctrinal things, of whatever kind . . .

7053. All doctrine is of truth; for doctrine treats of truth and thence good, which is called the doctrine of faith; and it treats of good and thence truth, which is called the doctrine of charity; but both are of truth.

7055². With those who think and teach according to the doctrine of their own Church confirmed in themselves; and only know that they are truths from the fact that they are from the doctrine of the Church, there can be the truth which proceeds mediately from the Divine; but still this is not conjoined with the truth which proceeds immediately from the Divine; for if they were conjoined, they would have the affection of knowing truth for the sake of truth, and especially for the sake of life, and thence would be endowed with a perception whether the doctrinal things of their Church were truths, before they confirmed them in themselves . . . Examp.

7225. 'Lips'=the things which are of doctrine. Refs.

—^e. Hence the truths of doctrine are no otherwise apperceived by them than as if they were impure.

7230^e. 'Eleazar the son of Aaron'=the doctrinal things derived from the doctrine itself of charity.

7231^e. The internal of the Church is called the law from the Divine; and its external, the doctrine thence derived. The law from the Divine . . . is also the Word in the internal sense; and the doctrine thence derived is the Word in the external sense.

7233². The doctrine of the Spiritual Church is not the doctrine of truth Divine itself, because they who are of the Spiritual Church have no perception of truth Divine . . .

—³. It is therefore not surprising that . . . they have no doctrine of charity. Their doctrinal things being from the Word does not make them truths Divine; for anything doctrinal whatever can be hatched from the sense of the letter of the Word . . . But not if what is doctrinal is formed from the internal sense . . .

7258. The doctrine of celestial good, which is that of love to the Lord, is the fullest and at the same time the most arcane; but the doctrine of spiritual good, which is that of charity towards the neighbour, is also full and arcane, but less so than the doctrine of celestial good . . . That the doctrine of charity is full, may be evident from the fact, that charity is not the same with one as it is with another. 7259. N. 107². —³.

7270. The mediate influx of Divine truth into doctrine, that is, with one who is teaching. Sig.

7291. 'Thou shalt say to Aaron'=the influx and communication of the law Divine with doctrine. . . For the law Divine is internal truth, and doctrine is external truth.

7317³. (When they find that only those are admitted into Heaven who have lived the life of charity), they begin to hold the doctrinal things of their faith cheap.

7323. 'Over their streams, over their rivers'=(power) against the doctrinal things of falsity.

7343^e. 'A fountain'=the doctrine of truth Divine; and 'to dig,' its investigation.

8042. When (the Spiritual Church) act according to the truth which is of their doctrine, the truth is called good . . . But the reason this good is still in its essence truth, is that with them the doctrinal things of the Church are truths; and the doctrinal things in the Churches are at variance, and therefore so are the truths also.

8148². Persuasive faith is the persuasion that all things which are of the doctrine of the Church are truths, not for the sake of truth . . . life . . . or salvation . . . but for the sake of profits . . . and reputation. . . In order to gain such things they learn doctrinal things . . . wherefore it is all the same to them whether these doctrinal things are true or false.

—³. The things which are of faith, that is, doctrinal things, are with them as means to an end, that is, to eminence and wealth . . .

8149. The doctrinal things of the Church with those who are in evil of life are called doctrinal things of falsity, although it is possible that as to some part . . . they are truths . . . —.

8152^e. When life makes the Church, and not doctrine separated from life, the Church is one; but when doctrine makes the Church, there are many.

8408⁵. 'A pot,' also, = doctrine, from the fact that it contains the good and truth of the Church. Ill.

8420. 'The law'=the Word; and as it=the Word, it=the Divine truth, thus also the doctrine of good and truth; hence 'to walk in the law of Jehovah'=to live a life of truth and good according to doctrine.

8456. No truth of doctrine or of the Word becomes truth with man until it has received life from the Divine, and it receives life by the insinuation of the truth which proceeds from the Divine, which is called the truth of peace . . .

8513³. How to live so that it may be according to order, the Word teaches, and what is doctrinal of faith from the Word.

8516². Everyone ought to be led to Christian good . . . by the truth of faith . . . and unless he at first learns this from what is doctrinal of his Church—for he can never know it at all from himself—he cannot be prepared and thus adapted to receive that good. Examp.

8521². In the intellectual part (of the spiritual) the Lord forms a new will, which is that the man wills to do according to the truth which he has drawn from what is doctrinal of his own Church . . . That this really is true he indeed believes, because he has faith in what is doctrinal . . .

—³. (Of the spiritual) none are able to see whether what is doctrinal of their own Church is true, except those who are in the affection of truth for the sake of the uses of life: they who have this faith are continually enlightened by the Lord . . .

[A.] 8541^c. (In Jupiter) that which is revealed is handed down from parents to children, and thus **doctrine** spreads to all the families, and so into the whole nation which is from one father. They added, that it seems to them as if they had the **doctrine** inscribed on their own minds; as they conclude from the fact, that they at once perceive and acknowledge as from themselves whether that is true or not which is said by others about the life of Heaven with man.

8762^c. Those are in both internal and external things who are in the life of good according to the **doctrinal things** of their own Church; whereas those are in external things without internal things who are in worship and not at the same time in good of life according to the **doctrinal things** of their own Church.

8764⁴. 'Wheels'=the truths of **doctrinal things**, from the fact that 'chariots'=the **doctrines** of truth.

8780³. They who are in the affection of truth from what is evil, that is, they who for the sake of honours, etc., desire to know truths, do not see them, but only see the things which confirm the **doctrinal things** of their own Church, whether they are true or false.

8869⁵. 'The formers of a graven image'=those who hatch **doctrines** which are not truths from the Word, but from their own intelligence . . .

—⁶. 'The graven image which the artificer casts'=the false **doctrine** which is from proprium; 'the caster covers over with gold, and casteth chains of silver'=that by means of reasonings he makes the falsities of **doctrine** appear to be truths.

8904. 'Thou shalt not commit adultery'=that the things which are of the **doctrine** of faith and of charity are not to be perverted. . . (These words also)=that the Word is not to be applied to confirm evils and falsities; for the Word is the veriest **doctrine** itself of faith and charity.

8928³. (As the Spiritual Church is in such thick darkness) they divide the Church into as many Churches as there are diverse **doctrines** concerning the truths which are of faith; which would not be the case if they were in light . . .

8939^e. Let him who would be happy to eternity . . . know and believe that the Word is the one only **doctrine** which teaches how man is to live in the world in order to be happy to eternity.

8980. 'Servants,' here, =those who are in the faith of the **doctrinal things** of their own Church, and not in the corresponding good, but in a delight which counterfeits the corresponding good . . . and as they are only in the faith of the **doctrinal things** of their own Church, and not in the corresponding good, thus not in the truth of good . . . they can be admitted no further into Heaven than the entrance; for they who are in the entrance to Heaven, through the truth of faith communicate with those who are in Heaven, and with those who are outside of Heaven through the delight conjoined with the truth . . .

8981³. They who from early childhood have thought but little about eternal life . . . but only about worldly life . . . and still have lived a good moral life, and have also believed the truths of the **doctrine** of their own Church, when they arrive at more adult age, can only

be reformed by the adjunction of spiritual good while they are in combat, but they do not retain this good, but only thereby confirm the truths of their own **doctrine**. Ex.

8993². They who are in the affection of truth from natural delight are they who learn the **doctrinal things** of the Church, which are called the truths of faith, either for the sake of gain or for the sake of honours, and not for the sake of life. Such affections of truth . . . are represented by 'the daughter of an Israelitish man sold for a maidservant.'

—³. They who are in the affection of truth from this origin . . . stick in merely confirming the **doctrinal things** of their own Church in which they were born, whether they are true or false . . . Whereas they who are in the genuine affection of truth, that is, they who long to know truths for the sake of good use and for the sake of life, do indeed remain in the **doctrinal things** of the Church until they arrive at the age when they begin to think for themselves, and then search the Scriptures, and supplicate the Lord for enlightenment; and when they are enlightened they rejoice from their hearts; for they know that if they had been born where there was any other **doctrine** of the Church, even the greatest heresy, without the searching of Scripture from the genuine affection of truth, they would have remained in it.

9025². Such things as are from the literal sense of the Word are called scientific truths, and differ from the truths of faith which are of the **doctrine** of the Church; for the latter arise out of the former by explication . . . Hence also it is, that the **doctrines** of the Church in many things recede from the literal sense of the Word. It is to be known that the true **doctrine** of the Church is that which is here called the internal sense; for in the internal sense there are truths such as those with the Angels in Heaven. Among the priests and among the men of the Church, there are those who teach and learn the truths of the Church from the literal sense of the Word; and there are those who teach and learn from **doctrine** from the Word, which is called the **doctrine** of faith; the latter mightily differ in perception from the former . . . for they who only teach and learn the literal sense of the Word without the **doctrine** of the Church for a directress, apprehend nothing but the things of the natural man; whereas they who do so from the true **doctrine** which is from the Word, understand also the things which are of the spiritual man . . .

9030^e. That truth is called spiritual truth which, together with good, makes the life of the internal man, whereas scientific truth is that truth which makes the life of the external man; this truth is from the literal sense of the Word; but the former is from the internal sense of the Word, thus also is from the genuine **doctrine** of faith of the Church; for this **doctrine** is the **doctrine** of the internal sense.

9032. It has treated in these two verses of spiritual truth—which is the truth of the **doctrine** of faith from the Word—being weakened by means of scientific truth, which is the truth of the literal sense of the Word; but, as it is commonly believed, that the truth of the **doctrine** of faith of the Church is one and the same with the truth of the literal sense of the Word, it is allowable to illustrate the matter by means of an example . . .

9033. In the two verses which follow, it treats of the weakening of the scientific truth which is of the literal sense of the Word by the spiritual truth which is of the doctrine of faith of the Church. Examp.

9034². The truth of the internal sense of the Word is the same as the genuine truth of the doctrine of faith of the Church.

9113. See CONSCIENCE at this ref.

9166⁶. 'To swear by Jerusalem' = by the doctrine of truth from the Word . . . When 'land' is mentioned, which = the Church, and then 'Jerusalem,' 'Jerusalem' = the doctrine of the Church, and therefore the doctrine of truth Divine from the Word.

9192. All worship has doctrinal things for rules, which are truths in so far as they are from good, and falsities in so far as they are from evil . . .

—³. The reason the former were in Hell, was that they had indeed been in truths as to doctrine, but in evils as to life; and the reason the latter were in Heaven, was that they had not indeed been in truths as to doctrine, but still they had been in good as to life . . .

—⁴. They who are learned as to doctrine, but evil as to life, are they who are meant by the Lord in Matt. vii. 22, 23; xxv. 11, 12; and Luke xiii. 26, 27.

9222. 'The prince in thy people thou shalt not excrete' = that the doctrine of truth is not to be reviled.

— Truth Divine is the Word; and the doctrine of the Church is the truth thence derived . . . they who at heart deny these, revile them, even if they orally praise and preach them . . .

9283. 'The name of other gods ye shall not mention' = that we are not to think from the doctrine of falsity. . . 'Name' . . . here, = everything of false doctrine.

9300⁵. Hence it is that most people remain in the doctrinal things of their own Church in which they were born, and merely confirm them . . .

9317. The falsities of evil are worshipped when worship is carried on according to the doctrine which has been forged from falsified truths and adulterated goods. This takes place when dominion and gain are regarded as the ends, and truths from the Word as the means.

9372⁵. That the Word is more than any doctrine in the world, is signified by, 'What went ye out for to see, a prophet? yea, I say unto you, and more than a prophet . . .'

9375. 'Nadab and Abihu' = the doctrine from both. (For when 'Aaron' = the Word, his sons = doctrine; the elder, the doctrine from the internal sense; and the younger, the doctrine from the external sense. The doctrine from the internal sense of the Word, and the doctrine from the external sense of the Word, are one doctrine; for they who are in the internal are also in the external . . .

—². As Nadab and Abihu . . . represented doctrine from the Word, they were slain when they instituted worship from some other doctrine than that which is from the Word . . . Fire in the censer from some other source = doctrine from some other source than the Word; for 'fire' = the good of love; and 'incense' = the truth of faith thence derived; and the good of love and the truth

of faith are what enter into doctrine from the Word, and make it.

9380². The case is similar with those who remain solely in the literal sense of the Word, and do not collect anything doctrinal therefrom; for they are separated from the internal sense, as the internal sense is that which is doctrinal itself. The conjunction of the Lord with the external things of the Word exists through its interior things; wherefore, if the interior things are separated, there exists no other conjunction of the Lord with the external things, than as with a bodily gesture without a concordant heart. Similar also is the case with those who perfectly know the doctrine of their own Church as to every particular, and yet do not apply these things to life; these also are in externals without an internal; for, with them, the truths of doctrine are outside, not being inscribed on their life . . .

9382². Everyone is enlightened from the Word according to the affection of truth . . . and according to the capacity of receiving . . . They who are thus illuminated, apprehend the Word as to its interior things, wherefore they make for themselves doctrine from the Word, to which they apply the sense of the letter; whereas they who are not in the affection of truth from good . . . are more blinded than enlightened when they read the Word . . . Therefore most of them make for themselves no doctrine, but remain in the sense of the letter, which they apply to favour falsities, especially such things as agree with the loves of self and of the world; but those who are not of this character merely confirm the doctrinal things of their own Church, and neither know nor care whether they are true or false.

9391⁴. 'We will render the bullocks of the lips' = to confess Jehovah from the goods of doctrine, and offer thanks to Him; for 'lips' = the things which are of doctrine.

9403. See MOSES at this ref.

9409. They who are in the external sense of the Word separated from the internal sense, are they who draw out no doctrine of charity and faith from the Word, but remain solely in the sense of the letter: the doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external of the Word without an internal, are they who are in external worship without internal . . .

—³. The sons of Israel would have known these internal things if they would have received the doctrine of love and charity; as this teaches what the external things involve. From this doctrine, also, the internal sense of the Word is known, since the internal sense of the Word is the doctrine itself of love to the Lord and of charity towards the neighbour . . . As, in the Christian world at this day, there is no doctrine of love to the Lord and of charity towards the neighbour, it is scarcely known what celestial love and spiritual love are . . . Therefore they are in externals without an internal . . . Hence it is that at the present day also the external sense of the Word, without doctrine for a directress and leader, is bent wherever they like; for the doctrine of faith, without the doctrine of love and charity, is as the

shade of night ; whereas the doctrine of faith from the doctrine of love and charity is as the light of day ; for the good which is of love and charity is as a flame, and the truth of faith is as the light thence derived.

[A.] 9424. Aaron . . . here, = the doctrine of truth from the external sense alone, because the elders over whom Aaron was set at the foot of the mountain = those who are in the external sense of the Word ; and 'Hur,' when joined to Aaron, = the truth of that doctrine, which is also the signification of 'Hur,' when, together with Aaron, he supported the hands of Moses ; for the truths from the Word, from which comes doctrine, support the Word ; which on that occasion was represented by 'Moses' . . . We shall here state in a few words how the case is with the supporting of the Word from the doctrine which is from the Word. He who is not acquainted with the arana of Heaven can believe no otherwise than that the Word is supported without doctrine thence derived ; for he supposes that the Word in the letter or the literal sense of the Word is doctrine itself ; but it is to be known that all the doctrine of the Church must be from the Word ; and that doctrine from any other source than the Word is not the doctrine in which there is anything of the Church, still less anything of Heaven ; but doctrine is to be collected from the Word ; and, while it is being collected, the man must be in enlightenment from the Lord ; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world : these are enlightened in the Word while they are reading it, and they see truth, and make themselves doctrine therefrom. The reason it is so, is that such persons communicate with Heaven, thus with the Lord ; and so, being enlightened by the Lord, they are led to see the truths of the Word such as they are in Heaven ; for the Lord flows in through Heaven into their understanding . . . From this it may be evident how the doctrine of truth and good is given to man by the Lord. That this doctrine supports the Word as to its literal or external sense, is evident to everyone who considers the matter ; for everyone in the Church who thinks from doctrine, sees truths in the Word from his own doctrine and according thereto ; and he explains those things which do not coincide with it ; and the things which appear to be opposite to it he passes over as if he did not see or did not understand them . . . Whereas they who are in the genuine doctrine of truth from the Word, and in enlightenment when they are reading the Word, see concordant truths everywhere, and nothing whatever that is opposed ; for they do not stick in those things which are said according to appearances . . . because they know that if appearances are unrolled, and as it were unswathed, the truth appears there in its nakedness. Neither do falsities from the fallacies of the external senses lead them astray . . . as is especially the case with the Jews and Socinians ; nor falsities from the loves of self and of the world, as is the case with those who are meant by 'Babel.' As the former and the latter cannot be enlightened, they infer a doctrine solely from the external sense to favour their loves . . .

— . It is to be known that the internal sense of the Word contains the genuine doctrine of the Church.

—⁴. 'Idols' in the Word = such doctrines (as are solely from the external sense of the Word). III. (See IDOL, here.)

—⁹. 'A graven image' = what is doctrinal from man's own intelligence.

—¹⁰. (In Is. xlv. 9-18) there is described how doctrine is formed from man's own intelligence, and not from any enlightenment from the Lord.

9425. 'To come to them' = that they may be judged from this doctrine ; for 'Aaron and Hur,' to whom they were to come = the doctrine from the external sense of the Word. Thus (it also =) that falsities may be removed ; for he who in a dispute about truths judges from doctrine, removes falsities. But that it did not remove falsities, but that it removed truths, is evident from the worship of the calf . . . for they who teach the external things of the Word without the internal, thus without the genuine doctrine of good and truth, do not discriminate between truth and falsity, thus not between good and evil . . .

9430. It is to be known that even in this world a man is in the internal sense of the Word when he is in the genuine doctrine of the Church as to faith and as to life ; for, by means of this doctrine, the internal sense of the Word is then inscribed on both his understanding and his will ; on his understanding by faith, and on his will by life. When such a man comes into Heaven, he apprehends the Word no otherwise than according to its internal sense, and knows nothing about its external sense.

9468^s. As external celestial good and its truth are signified by 'scarlet double-dyed,' the Word as to its external sense, and thence what is doctrinal, is expressed by it. III.

—⁴. It treats in this prophecy (2 Sam. i. 17, 18, 24) of the doctrine of faith separated from the doctrine of love and charity, namely, that truths are extinguished by it separated, whereas they are restored by means of the doctrine of love and charity ; for by 'the Philistines,' by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith separated from the doctrine of love and charity : thus 'to teach the sons of Judah the bow' = to instruct those who are in the good of love and charity about the truths of doctrine.

9494². 'A corner' = the stability of doctrine from the truth which is from good.

9642^s. The tribe of Reuben = the truth of faith in doctrine. Refs.

9780. The Word is the doctrine of good, for it is the doctrine of love to the Lord and of love towards the neighbour.

9857. 'Judgment,' in the Word, = Divine truth, and therefore, doctrine and a life according to doctrine. III.

9918. The scientifics of good and truth which are signified by 'pomegranates,' are doctrinal things from the Word ; which are scientifics in so far as they are in the memory which is in the natural man ; but when they enter the memory which is in the spiritual man, which takes place when we live according to them, the doctrinal things as to truth become of faith ; and the

doctrinal things as to good become of charity, and are called spiritual things. When this takes place, they almost vanish from the natural memory, and appear as if they were innate, because they are implanted in the man's life.

9921. 'Bells of gold'=all the things of doctrine and worship from good passing to those who are of the Church.

—^c. The reason the bells were placed in the fringes, was that the holy things of doctrine are in the extremes.

9922. The reason the bells were placed in the midst of the pomegranates, was that the scientifics which are signified by 'the pomegranates' are recipients, and are as it were the vessels of truth and good; and the doctrine and worship which are signified by 'the bells' must be from the good and truth which are within scientifics as in their vessels. If they are not from them, but are solely from scientifics, they have no life. Ex.

9960¹⁰. 'To take a mill and grind flour'=to fit doctrine together from such things as may serve for means to an end.

10028². When a man is being purified, first of all are learned such truths as can be apprehended by the sensuous man, such as are the truths in the sense of the letter . . . Afterwards, more interior truths are learned, such as those which are collected from the Word by those who are in enlightenment; for these collect its interior sense from various passages where the sense of the letter is explained: from these, when Known, truths still more interior are drawn by those who are enlightened, which, together with the former, serve the Church for doctrine; these latter, for doctrine to those who are men of the internal Church; the former for doctrine to those who are men of the external Church.

10105. 'Thou shalt boil the flesh in the holy place'=the preparation of good for the uses of life by means of the truths of doctrine in enlightenment from the Lord. 'To boil'=to prepare for the use of life by means of the truths of doctrine . . . because these teach use; and the water in which the boiling is done=truths.

—². It is said truths of doctrine in enlightenment from the Lord, since the truths from the Word are fitted together into doctrine in order that they may serve for use, which is done by those who are in enlightenment from the Lord . . .

— That doctrine must by all means be from the Word in order that the Word may be understood. Refs.

—³. That to boil in water=to reduce truths into doctrine, and thus prepare for the use of life. Ill.

— 'The meal' which Elisha cast into the pot=the truth from good, by which doctrine is amended.

10252². In order that celestial good . . . may be born with man . . . there must be acquired truths from the Word, or from the doctrine of the Church which is from the Word . . .

10276³. They who hold fast the sense of the letter alone, and have no doctrine . . . may be drawn into any heresies whatever . . . The internal sense teaches this doctrine itself; and he who knows this doctrine has the internal sense of the Word.

10295². When (those of the Celestial Kingdom) do the precepts from love, they at the same time act from truths, without thought about them from what is doctrinal . . .

10324. The Word in the letter can be apprehended only by means of doctrine from the Word made by one who is enlightened; for the sense of its letter is accommodated to the apprehension even of simple men; wherefore they must have doctrine from the Word as a lamp.

10399. See FALSITY at this ref.

10400³. Think also whether anyone can know the Divine truths which are in the sense of the letter, except by means of doctrine thence derived; and that if he has not doctrine as a lamp, he is carried away into errors . . . The doctrine which he must have as a lamp is that which the internal sense teaches, thus it is the internal sense itself, which is in some measure evident to everyone . . . whose internal man is opened, although he does not know what the internal sense is; for Heaven, which is in the internal sense of the Word, inflows with that man when he is reading the Word, enlightens him, and gives him perception, and thus teaches him . . .

10406. 'To form with a graver,' when said of an idol, = to fit together a false doctrinal matter from man's own intelligence, which is done by the application of the sense of the letter in favour of the loves of self and of the world; for, when these reign, the man is not in any enlightenment from Heaven . . .

—². This is the case with every doctrinal thing which is made from man, and not from the Lord; and it is made from man when he has for an end his own glory, or his own gain; whereas it is made from the Lord, when he has for an end the good of the neighbour and the good of the Lord's Kingdom. Such things are signified by 'graven images,' and 'molten images,' in the following places.

10503. Four kinds of idols are mentioned in the Word . . . The idols of stone=worship from falsities of doctrine; those of wood=worship from evils of doctrine; those of silver=the worship of falsity in both doctrine and life; and those of gold=the worship of evil in both doctrine and life.

10548³. All the doctrinal things of the Church which are of service for worship are given by means of the external of the Word; but are given only to those who are in enlightenment from the Lord, when they are reading the Word; for then light from Heaven flows into them through the internal sense. Refs.

10578². To live according to the Lord's precepts, is to live according to the doctrine of charity and faith, which you will see in the prefaces to the several chapters of Exodus. That it is so, the Lord teaches in John xiv. 21-24.

10582³. In such obscurity and falsity of faith are they who believe the Word as to the sense of its letter only, without doctrine thence derived by one who is enlightened; they who read the Word without doctrine are like those who go in the dark without a lamp: such are all merely sensuous men.

[A.] 10591. The doctrine of charity and of faith. Gen.art. 10714. 10740. 10760. 10773. 10789. 10815. N.223, *et seq.*

10640². The man who wants to be enlightened by the Lord must take especial care not to appropriate to himself any doctrinal thing which supports evil. A man appropriates it when he confirms it with himself . . . and still more if he lives according to it. When he does this, the evil remains inscribed on his soul and heart ; and when this has been done, he cannot possibly be afterwards enlightened through the Word by the Lord. Examp.

10644. 'Thou shalt cut down his groves' = that their doctrinal things are to be utterly rejected. . . 'Groves' = the doctrinal things of the Church, here, the doctrinal things of the religiosity with idolaters, which are the doctrinal things of falsity from evil. The reason 'groves' = doctrinal things, is that 'trees' = the perceptions and the Knowledges of good and truth . . .

10763. In order for there to be a Church, there must be doctrine from the Word, since without doctrine the Word is not understood ; but doctrine alone in man does not make the Church in him, but life according to it.

10764. The genuine doctrine of the Church is the doctrine of charity and at the same time of faith, and not the doctrine of faith without the former ; for the doctrine of charity and at the same time of faith is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

10794. Priests must teach men the way to Heaven, and also lead them ; they must teach them according to the doctrine of their own Church, and lead them to live according thereto. N.315.

H. 221. In Heaven . . . they have doctrines equally as on earth . . . The doctrines agree as to essential things, but those in the higher Heavens are of a more interior wisdom than those in the lower Heavens.

227. The doctrines according to which the preachings are made all regard life as the end, and none faith without life. The doctrine of the inmost Heaven is fuller of wisdom than the doctrine of the middle Heaven, and this is fuller of intelligence than the doctrine of the ultimate Heaven ; for the doctrines are adapted to the perception of the Angels in each Heaven. The essential thing of all the doctrines is to acknowledge the Lord's Divine Human.

311⁹. Such a belief (has arisen) from some passages in the Word . . . not enlightened and explained by means of genuine doctrine from the Word ; when yet unless genuine doctrine enlightens, the sense of the letter draws away the mind into various things, from which come ignorance, heresies, and errors.

— (g). That the doctrine of the Church must be from the Word. Refs. J.22 (d).

— That the Word without doctrine is not understood. Refs.

— That true doctrine is a lamp to those who read the Word. Refs.

— That genuine doctrine must be from those who are in enlightenment from the Lord. Refs.

— That they who are in the sense of the letter

without doctrine come into no understanding concerning truths Divine. Refs.

488³. They who have been in the knowledge of the doctrinal things of their own Church and of other Churches, and have not applied anything to life, choose stony places, and dwell among rocky heaps ; they shun cultivated places, because they feel aversion for them.

489³. They who have at once applied to life the doctrinal things of the Church which are from the Word, are in the Inmost Heaven, and are in the delight of wisdom above all others ; they see Divine things in every object ; they do indeed see the objects, but the Divine things corresponding at once flow into their minds, and fill them with bliss, by which all their sensations are affected ; consequently all things as it were laugh, sport, and live before their eyes.

516. All instruction in (the places of instruction in the World of Spirits) takes place from doctrine which is from the Word, and not from the Word without doctrine. Christians are instructed from the Heavenly doctrine, which entirely agrees with the internal sense of the Word. All others, as Mohammedans and gentiles, are instructed from doctrines adapted to their apprehension, which differ from the Heavenly doctrine only in this respect, that spiritual life is taught by means of moral life which is in agreement with the good dogmas of their religion, and from which they have drawn their life in the world.

N. 1². 'The gold like unto clear glass' of which the city and its street were made = the good of love from which doctrine with its truths is transparent.

4. The reason this new Heaven is distinct from the ancient Heavens, is that in the Ancient Churches there was no other doctrine than the doctrine of love and charity, and at that time they did not know of any doctrine of faith separated.

—². To live the life of faith is to live according to the doctrine of one's own Church.

7. As to the doctrine which now follows, it also is from Heaven, because it is from the spiritual sense of the Word ; and the spiritual sense of the Word is the same thing as the doctrine which is in Heaven ; for in Heaven equally as on earth there is . . . doctrine from the Word. . . Hence it is evident what is meant by 'the Holy City, New Jerusalem, descending from God out of heaven.' But I will come to the doctrine itself which is for the New Church, and which, because it has been revealed to me out of Heaven, is called the Heavenly doctrine ; for to give this is the purpose of this Work.

8. Preface to the doctrine.

9. The doctrine of charity, which is the doctrine of life, was the doctrine itself in the Ancient Churches . . . and this doctrine conjoined all the Churches . . .

107. To these are to be added some things concerning the doctrine of love to the Lord, and concerning the doctrine of charity . . .

—². The doctrine of . . . love to the Lord is contained in the inmost sense of the Word ; but the doctrine of spiritual love in the internal sense.

257. That the Word is not understood except by

means of **doctrine** from the Word. (Refs. to passages.) J.22 (d). W.H.S. S.51, Examps.

—². That the true **doctrine** of the Church is the **doctrine** of charity and of faith. Refs.

— . That the **doctrine** of faith does not make the Church, but the life of faith, which is charity. Refs.

— . That **doctrinal** things are nothing unless we live according to them. Refs.

— . That at this day there is the **doctrine** of faith in the Churches, and not that of charity, and that the **doctrine** of charity is rejected in the science which is called Moral Theology. Ref.

— . How much more powerful is the **doctrine** of charity than the **doctrine** of faith separated from charity. Ref.

— . Into what errors they fall who have the **doctrine** of faith and not at the same time that of charity. Refs.

— . That those who are only in the **doctrine** of faith, and not in the life of faith . . . were formerly called 'the uncircumcised,' or 'Philistines.' Refs.

— . That with the Ancients there was the **doctrine** of love to the Lord and of charity towards the neighbour ; and that the **doctrine** of faith served it. Refs.

—³. That the **doctrine** made by one who is enlightened can afterwards be confirmed by means of rational things, and that it is thus more fully understood, and that it is strengthened. Refs.

— . That those who are in faith separated from charity want the **doctrinal** things of the Church to be simply believed without any rational view. Ref.

J. 38. The Divine truths from which are the **doctrines** of the Churches (at this day) regard faith alone, wherefore they are called the **doctrines** of faith, and do not regard life ; and the truths which regard only faith and not life, cannot make man spiritual ; and so long as they are outside of the life, they are only natural things, for they are known and thought of only as other things are. Hence it is that at the present day spiritual good does not exist, but only natural good with some.

58^o. In order to obtain (this dominion), the Babylonians constantly excogitate and hatch new statutes and new **doctrinal** things . . . I heard some of the chiefs consulting about a **doctrine** that was to be a rule for the people ; there were many articles, but all tended to their getting command over the Heavens and earth. These **doctrinal** things were afterwards read before the bystanders, and when they had been read, they heard a voice from Heaven, saying that they had been dictated from the deepest Hell, although they were unaware of it. This was also confirmed in this way : a diabolical crew . . . came up from that Hell, and tore those **doctrinal** things from them, not with their hands, but with their teeth, and carried them down into their own Hell.

W. H. S. That they who are in enlightenment make their own **doctrine** from the Word. Refs.

— . That they who are in the affection of truth for the sake of truth, when they become adults, and are able to see from their own understanding, do not remain simply in the **doctrinal** things of their own Church, but search from the Word as to whether they are true. Refs.

11³. That the internal sense is the genuine **doctrine** itself of the Church. Refs.

— . That they who understand the Word according to the internal sense, know the true **doctrine** itself of the Church, because the internal sense contains it. Refs.

— . That the Word is the **doctrine** of love to the Lord and of charity towards the neighbour. Refs.

L. Title. The **Doctrine** of the New Jerusalem concerning the Lord.

63. The Holy City Jerusalem = this New Church as to **doctrine**, wherefore it was seen coming down from God out of Heaven ; for the **doctrine** of genuine truth comes from no other source than through Heaven from the Lord.

64. Hence it is that 'Jerusalem' = the Church as to worship, and therefore also the Church as to **doctrine** ; for the worship is prescribed in the **doctrine**, and takes place according to it.

—⁷. 'Out of Zion shall go forth the **doctrine**, and the Word of Jehovah from Jerusalem' (Micah iv. 2).

65. 'I make all things new' = that in the Church now to be established by the Lord there will be a new **doctrine**, which did not exist in the former Church. . . This same **doctrine** was indeed given before in the Word, but as, not long after its establishment, the Church was turned into Babylonia . . . this **doctrine** could not be seen from the Word ; for the Church sees the Word no otherwise than from the starting-point of its own religion and the **doctrine** thereof.

S. Title. The **doctrine** of the New Jerusalem concerning the Holy Scripture.

10^o. 'The wall' and its 'foundations' = **doctrine** from the literal sense of the Word.

25. The reason the spiritual sense of the Word is at this day disclosed, is that the **doctrine** of genuine truth has now been revealed ; and this **doctrine**, and no other **doctrine**, agrees with the spiritual sense of the Word.

43. 'The foundations of the wall' = the external of the Word, which is the sense of its letter ; for it is this from which **doctrine** comes, and, through **doctrine**, the Church.

—^o. 'The twelve precious stones' = the truths and goods of the Word in their order, from which comes **doctrine**, and, through **doctrine**, the Church.

50. That the **doctrine** of the Church is to be drawn from the sense of the letter of the Word, and confirmed thereby. Gen.art. T.225.

52. Hence it is evident, that they who read the Word without **doctrine**, or who do not procure for themselves **doctrine** from the Word, are in obscurity about every Truth, and their mind is unsettled and uncertain, prone to errors, and ready for heresies . . . For to them the Word is a candlestick without a light, and in the shade they see as it were many things, yet really see scarcely anything ; for **doctrine** is the only lamp. I have seen such persons examined by the Angels, and they were found to be able to confirm from the Word whatever they wanted . . . and I have seen them stripped of their garments ; a sign that they were devoid of truths.

[S.] 53. The reason why **doctrine** is to be drawn from and confirmed by the sense of the letter of the Word, is that the Lord is present with man there and nowhere else, and enlightens and teaches him the truths of the Church; and the Lord never operates anything except in what is full . . .

54. The reason the Word is not only understood by means of **doctrine**, but also as it were shines by means of it, is that the Word without **doctrine** is not understood, and is like a candlestick without a light . . . Therefore the Word is understood by means of **doctrine**, and is like a candlestick with a lighted light. Man then sees more things than he had seen before; and also understands those things which before he had not understood; things obscure and discordant he either does not see and passes over, or he sees and explains them so that they may agree with the **doctrine**. That the Word is seen from **doctrine**, and is also explained according thereto, is witnessed by experience in the Christian world; for all the Reformed see the Word from their own **doctrine**, and explain the Word according thereto; in like manner do the Papists from and according to it; and so do the Jews from and according to it; consequently, falsities from false **doctrine**, and truths from true **doctrine**. Hence it is evident that true **doctrine** is like a lamp in the darkness, and a finger-post on the road. **Doctrine**, however, is not only to be drawn from the sense of the letter of the Word, but is also to be confirmed thereby; for, if it is not confirmed thereby, the truth of **doctrine** appears as if only the intelligence of man were in it, and not the Divine wisdom of the Lord; and thus **doctrine** would be like a house in the air . . .

55. The **doctrine** of genuine truth can be fully drawn also from the literal sense of the Word. For the Word in this sense is like a man clothed, whose face and hands are bare. All the things which belong to the life of man, thus to his salvation, are bare; but the rest are clothed; and in many places where they are clothed they shine through, as the face does through a thin veil. The truths of the Word are also multiplied from the love of them; and as they are set in order by love, they shine through and appear more and more clearly through their garments; but this, too, is effected by means of **doctrine**.

56. It may be believed that the **doctrine** of genuine truth can be procured by means of the spiritual sense of the Word which is given by means of a knowledge of correspondences; but **doctrine** is not procured thereby, but is only enlightened and strengthened; for . . . no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from **doctrine** . . . It is better, therefore, for a man to study the Word in the sense of the letter; from this only is **doctrine** given.

57. That the genuine truth, which must be of **doctrine**, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord. Gen.art. . . Enlightenment is from the Lord alone, and exists with those who love truths because they are truths, and make them uses of life . . .

59. With these, the first thing is to procure for themselves **doctrine** from the literal sense of the Word;

thus they light a lamp for their further advancement. After the **doctrine** has been procured . . . from it they see the Word. But they who do not procure **doctrine** for themselves, first inquire whether the **doctrine** given by others . . . agrees with the Word; and to those things which agree they assent, and from those which do not agree, they dissent; thus it becomes to them their own **doctrine**; and, through **doctrine**, their own faith. But this takes place only with those who, not being distracted by the business of the world, are able to see. These, if they love truths because they are truths, and make them uses of life, are in enlightenment from the Lord. The rest, who are in some life according to truths, can learn from them.

60. The contrary takes place with those who read the Word from the **doctrine** of a false religion; and still more with those who confirm that **doctrine** from the Word, and at the same time regard their own glory or the wealth of the world. With these, the truth of the Word is as in the shade of night, and falsity as in the light of day . . .

F. 39. (The **doctrines** of the Old Church enum.) 70.

W. 209. The **doctrine** of degrees.

P. 101^e. In the Spiritual World . . . it is not asked what has been your faith, nor what has been your **doctrine**, but what has been your life . . . For it is known that as a man's life is, so is his faith, yea, so is his **doctrine**; for the life makes a **doctrine** for itself, and it makes a faith for itself.

154. That it is a law of the Divine Providence that man should be led and taught by means of the Word, **doctrine**, and preachings from it; and this in all appearance as by himself. Gen.art.

171. That man is led by the Lord by means of the Word, **doctrines**, and preachings from it, and thus immediately from Himself alone. Gen.art.

326¹². 'The new cart' upon which they sent back the ark = a new **doctrine**, but a natural one.

338⁸. That the **doctrines** of the Churches in the Christian world, when interiorly regarded, are against instantaneous salvation . . . Interiorly regarded, the **doctrines** of all Churches teach life; for what **doctrine** of the Church is there which does not teach that man is to examine himself, see and acknowledge his sins, confess them, perform repentance, and afterwards live a new life . . . Of what Church is there a **doctrine** which is not founded upon the commandments of the decalogue . . . In the Athanasian creed, which is the **doctrine** received in the whole Christian world, it is said, that the Lord will come to judge the quick and the dead, and then they who have done good things will enter into eternal life, and they who have done evil things, into eternal fire . . .

R. I. The **doctrinal** things of the Roman Catholic Church and religion in a summary form.

Ia. The **doctrinal** things of the Church and religion of the Reformed in a summary form.

8. 'Blessed is he that readeth, and they that hear the words of the prophecy, and that observe the things which are written therein' = the communion with the

Angels of Heaven of those who live according to the doctrine of the New Jerusalem. . . 'The words of the prophecy'=the doctrine of the New Jerusalem ; for 'a prophet'=the doctrine of the Church from the Word, thus, here, the doctrine of the New Church, which is the New Jerusalem. (See PROPHECY here.)

52. 'Out of His mouth goeth a sharp two-edged sword'=the dispersion of falsities by means of the Word, and by means of doctrine thence from the Lord. 827.

73. 'To the Angel of the Church in Ephesus write'=to those and concerning those who regard the truths of doctrine as of the greatest importance, and not the goods of life.

82. The goods of life are to be regarded in the first place, that is, as of the greatest importance ; for in proportion as a man is in the goods of life, he is really in the truths of doctrine, but not conversely. The reason is, that the goods of life open the interiors of the mind ; and when these are opened truths appear in their own light, from which they are not only understood, but are also loved. It is otherwise when doctrinal things are regarded as of the greatest importance ; then, indeed, truths can be known, but not interiorly seen, and loved from spiritual affection. Every Church at its beginning regards the goods of life as in the first place, and the truths of doctrine as in the second ; but as the Church declines, it begins to regard the truths of doctrine as in the first place, and the goods of life as in the second . . .

97. 'The synagogue of Satan'=because they are in falsities as to doctrine. 'A synagogue'=doctrine. E. 120.

—⁴. Who does not know that the Church is not the Church without doctrine ? and doctrine must teach how man is to think about God and from God, and how he is to do from God and with God ; wherefore doctrine must be from truths . . .

114. 'Thou hast there them that hold the doctrine of Balaam . . .' (Rev.ii.14)=that among them there are those who do hypocritical works.

115. 'So hast thou also them that hold the doctrine of the Nicolaitanes, which I hate' (ver.15)=that among them there are also those who do meritorious works.

136. 'I gave her time to repent of her whoredom, and she repented not'=that those who have confirmed themselves in that doctrine do not recede from it, although they see things contrary in the World.

137. 'I will cast her into a bed, and them that commit adultery with her into great affliction'=that thus they are to be left in their own doctrine with the falsifications, and that they are to be grievously infested by falsities.

— The reason 'a bed'=doctrine, is from the correspondence ; for as the body lies in its own bed, so does the mind in its own doctrine : but 'a bed'=the doctrine which a man acquires either from the Word, or from his own intelligence ; for in this his mind is at rest, and as it were sleeps. Ill.

142. 'I say unto you ; and to the rest in Thyatira, as many as have not this doctrine' (Rev.ii.24)=to those with whom there is the doctrine of faith separated from

charity ; and to those with whom there is the doctrine of faith conjoined with charity.

194. 'The name of the city of my God, of the New Jerusalem'=that the doctrine of the New Church shall be inscribed on their hearts. . . When the New Jerusalem is called 'a city' it=the New Church as to doctrine. E. 223.

320. 'A horse'=the understanding of the Word ; and 'pale'=no vitality. There is nothing vital in the Word with those who are not in goods of life from truths of doctrine ; for the Word in the sense of the letter is not understood without doctrine ; and doctrine is not perceived without a life according to the doctrine. The reason is, that a life according to the doctrine which is from the Word opens the spiritual mind, and the light from Heaven inflows into it and enlightens, and gives to perceive. That it is so he does not know who knows truths of doctrine, and yet does not live according to them.

360. 'Of the tribe of Joseph were sealed twelve thousand'=the doctrine of good and truth with those who will be of the Lord's New Heaven and New Church.

—². The reason 'Joseph,' here,=the doctrine of good and truth, is that he is here in the place of Ephraim, by whom is signified the Intellectual of the Church . . . which is entirely from the doctrine of good and truth from the Word.

361. 'Of the tribe of Benjamin were sealed twelve thousand'=the life of truth from good according to doctrine with those who will be in the Lord's New Heaven and New Church.

489. By truths of doctrine are meant truths from the Word, because therefrom is the doctrine of the Church and everything belonging to it.

532. 'A great sign seen in heaven'=a revelation from the Lord concerning His New Church . . . and concerning the difficult reception of and assault upon its doctrine.

535. 'Having in her womb she cried, travailling, and tormented to bring forth'=the nascent doctrine of the New Church, and its difficult reception on account of the resistance offered by those who are meant by 'the dragon.'

542. 'The dragon stood before the woman that was about to bring forth, that after she had brought forth, he might devour her child'=that those who are meant by 'the dragon' are eager to extinguish the doctrine of the New Church at its first birth. E. 713. 722.

543. 'And she brought forth a male son'=the doctrine of the New Church. E. 711. 724.

— The doctrine which is here meant is the Doctrine of the New Jerusalem, published in London in 1758 ; also the Doctrine concerning the Lord, concerning the Holy Scripture, and concerning a Life according to the Commandments of the Decalogue, published at Amsterdam. For by the doctrine are meant all the truths of doctrine, because doctrine is their complex. While these doctrines were being written, the dragonists stood around me, and strove with perfect fury to devour, that is, to extinguish them.

545. 'And her child was caught up to God and to His throne'=the protection of the doctrine by the Lord, because it is for the New Church ; and its

guardianship by the Angels of Heaven. E.728. (See M.533.)

[R.] 554. 'The accuser of our brethren is cast down, who accuseth before our God days and nights'=that by the Last Judgment they have been removed who had opposed themselves to the doctrine of the New Jerusalem.

571. 'Upon his heads the name of blasphemy'=the denial of the Lord's Divine Human; and a doctrine of the Church hatched from their own intelligence, and not from the Word.

576. 'I saw one of his heads as it were wounded unto death'=that this thing of doctrine, which is the head of all the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. E.785.

—e. Everything of the doctrine of the Church which does not agree with the Word, is not sound, but is sick with a deadly disease; for the doctrine of the Church must be from the Word, and from no other source.

819. 'The testimony of Jesus is the spirit of prophecy'=that the acknowledgment that the Lord is the God of Heaven and earth, and at the same time a life according to His precepts, in a universal sense, is the whole of the Word and of the doctrine thence derived.

898. 'Having a wall great and high'=the Word in the sense of the letter from which is the doctrine of the New Church.

—e. The doctrine of the New Church, which is signified by 'the city,' is solely from the sense of the letter of the Word.

902. 'And the wall of the city having twelve foundations'=that the Word in the sense of the letter contains all things of the doctrine of the New Church. T.209⁵.

— The Church is founded upon doctrine; for it teaches how we are to believe and how we are to live; and doctrine is to be drawn from no other source than the Word. That it is to be drawn from the sense of the letter of the Word, see S.50-61. As all things of doctrine are signified by the twelve foundations of the wall . . . and the Church is the Church from doctrine, these foundations are specifically treated of below.

—2. Doctrinal things from the Word are also signified by 'foundations' in the following places. III.

903. 'And in them the names of the twelve apostles of the Lamb'=all things of doctrine from the Word concerning the Lord and concerning a life according to His precepts. . . The reason all things of the doctrine of the New Jerusalem relate to these two things, is that they are the universals of it, upon which all the singulars depend; and they are the essential things from which all the formal things proceed; they are therefore as the life and soul of all things of its doctrine. They are indeed two, but the one cannot be separated from the other; for to separate them would be like separating the Lord from man and man from the Lord; and in this case there is no Church. These two are conjoined together as are the two tables of the Law . . . These things are said in order that it may be known, that all

things of the doctrine of the New Jerusalem relate to love to the Lord and to love towards the neighbour . . .

904. 'He that spake with me had a golden reed, to measure the city, and the gates thereof, and the wall thereof'=that there is given by the Lord to those who are in the good of love the capacity of understanding and of knowing the quality of the Lord's New Church as to doctrine and its introductory truths, and as to the Word from which they are.

914. 'The foundations of the wall of the city were adorned with every precious stone'=that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word will appear therein in light according to the reception with those who are therein.

915. (The enumeration of the twelve precious foundation stones)=all the things of that doctrine from the sense of the letter of the Word in their order with those who approach the Lord immediately, and live according to the commandments of the Decalogue by shunning evils as sins; for these and no others are in the doctrine of love to God and of love towards the neighbour, which are the two foundations of religion.

M. 82. A man came running . . . and said, Are you the man . . . who teaches that the Lord will endow with love truly conjugal those who embrace the doctrinal things of this New Church? . . . Tell me in a summary what are the doctrinal things of the New Church . . . I replied, The doctrinal things of the Church which is meant by the New Jerusalem, are these: I. That there is one God, in Whom is the Divine Trinity, and that He is the Lord Jesus Christ. II. That saving faith is to believe in Him. III. That evil things are to be shunned, because they are of the devil, and from the devil. IV. That good things are to be done, because they are of God and from God. V. That these are to be done by man as by himself, but that it is to be believed that they are from the Lord with him and through him. . . Looking at me with a grim expression, he said, Are these five precepts the doctrinal things of faith and charity of the New Church? I replied, They are.

B. Title. A Brief Exposition of the Doctrine of the New Church . . .

1. I have resolved to give to light the doctrine of this Church in its fullness, thus the whole doctrine. But as this will be a work of some years, I have thought it advisable to publish a sort of sketch of it, in order that a general idea of this Church and its doctrine may first be conceived . . .

—e. But the modern doctrinal things concerning justification are to be given first . . . 2. 9.

53. That the doctrine of the modern Church is interwoven with many paradoxes . . . and therefore its dogmas enter the memory only . . .

56. I will add this arcanum from Heaven: All these paradoxes inhere in human minds made up as it were into one bundle . . . and all enter at once into each individual utterance from the doctrine of the Church . . . The man himself does not see this conglomeration of them, but the Angels with the man see it, and call it Malua, that is, confusion and thick darkness.

T. 177². From the faith of every Church arises . . . everything that is dogmatic ; wherefore it may be said that such as the faith is, such is its **doctrine** . . . The faith is the principle, and the **doctrinal things** are the derivatives ; and the derivatives derive their essence from the principle. If anyone submits the several **doctrinal things** to examination, as that concerning God, the Person of Christ, charity, repentance, regeneration, free-will, election, the use of the sacraments . . . he will clearly see that a trinity of gods is in everyone of them . . .

245. The Church is according to its **doctrine** . . . but still **doctrine** does not establish the Church, but the soundness and purity of the **doctrine**, consequently, the understanding of the Word. But **doctrine** does not establish and make the special Church which is with the individual man ; but faith and a life according to it.

391². The Angel said . . . What is thy **doctrine**, and thence religion ? He replied, Faith.

—⁴. The Angel said . . . What is thy **doctrine** and thence religion ? He replied, Faith and charity.

463. Before . . . delivering what is **doctrinal** of the New Church concerning free-will . . .

508³. In the New Church it is allowable to enter with the understanding . . . into all its secrets, and also to confirm them by the Word. This is because its **doctrinal things** are continuous truths disclosed by the Lord through the Word . . .

703². The Lord's **doctrine** concerning His flesh and blood . . .

779. That this Second Advent of the Lord is effected by means of a man . . . whom He has filled with His spirit, to teach the **doctrines** of the New Church through the Word from Himself. Gen.art.

— Since the Lord cannot manifest Himself in person . . . it follows that He would do it by means of a man, who is able not only to receive the **doctrines** of this Church in the understanding, but also to publish them in print.

—^e. From the first day of this call, I have not received anything that concerns the **doctrines** of this Church from any Angel, but from the Lord alone, while I read the Word.

D. 458². By this (conspiracy to kill me) it seemed to me to be signified that the interior things of the **doctrine** received at this day thus conspired against the more interior and inmost things, to which they did not want to attach any faith . . .

523³. Thus is **doctrine** delivered orally among the gentiles, which goes no further than that nation.

739. The **doctrine** of reflections is an entire **doctrine** . . .

2946^e. They could not deny it, because they could not do so from **doctrine** . . . from which it is evident how man is persuaded concerning Truth from **doctrine** alone.

3442. (Thus) a single expression of the Word . . . can induce a whole false **doctrine**, or heresy, and thus a false life. Examps.

3784. Whenever they wanted to explore the **doctrinal things** (of the Quakers), they would turn away . . . For

they do not want to speak with others about their own **doctrinal things**, nor about those of others . . .

4294. That matters of knowledge and **doctrinal things** are nothing, unless man so does. . . I spoke with the Spirits or Angels, but whenever I advanced anything **doctrinal** or that was a matter of knowledge, they did not want to admit it, saying that there is no need of such things ; they disturb the quiet, because they are in them . . . Hence . . . I was taught that they who are in Heaven do not admit **doctrinal things**, except for use ; and that **doctrinal things** are merely that a man may become such, being of service to men on earth, and to Souls who newly arrive from the world.

4749. (Er. Benz.) was in the **doctrine** of the Church from memory, and nothing from himself.

4759². On those who do not seek out and make fixed **doctrinal things** from the Word, but merely remain in the sense of the letter.

4762. No one ought to remain blindly in the literal sense of the Word . . . but he ought to form true **doctrine** for himself from the Word . . . He who thence forms true **doctrine** for himself is able to see why the Word so speaks in the letter . . .

4775. (The Angels told them) that they would receive the whole **doctrine** of the Church from Heaven.

4781. The reason the Lord was born on this Earth, was that in this Earth the **doctrine** published from Heaven can be propagated through the whole globe, and remain for thousands of years . . . Moreover, when the heavenly **doctrine** concerning the Lord is known on one Earth, all the others are able to know it when they become Spirits and Angels.

4792². They who say that they have a sensation, were told that this sensation is not the perception of truth, but the sensation of the confirmation of their **doctrine**, and that it comes from the influx of those who have been in that **doctrine** in the world . . .

4824. Therefore Paul was not permitted to take a single parable, not even a **doctrine**, from the Lord . . .

4840. Babel consists in domineering by means of the **doctrine** of the Church . . .

4853. Such good dogs are the appetites of saying and teaching such things as are of **doctrine**.

4932². The reason there are such whoredoms and adulteries in these cities, is that . . . they make the whole of the Church to consist in **doctrine**, and not in life ; and also because they do not care whether their **doctrinal things** are false or true ; and the falsifications of **doctrine** are whoredoms.

4937. If anyone from another **doctrine** comes in, and thinks about the things which are being preached, the preacher is disturbed, and cannot preach . . .

5054. When those who are on the higher mountain think evilly about the **doctrine** of the Church, those who are below persecute the good, especially virgins and the wives of others. When they say that the **doctrine** is false and evil, those who are lower down on the mountain want to commit whoredom and adultery with the women of those whom they say are in the falsity or evil of **doctrine**.

[D.] 5067. There are many who care nothing for the doctrine of the Church, but only for the Word in the letter . . . 5070^d. 5083.

5104. A place for those who are continually wrangling about the doctrinal things of the Church . . .

5107. I felt a pain in the great toe of the left foot ; the reason being that this toe corresponds to those who . . . are continually wrangling about doctrinal things : they induce a pain in this toe.

5152^e. Love towards the neighbour consists in this, that they love to do those things which the doctrine of their Church dictates.

5370. Those are meant by 'the dragon' who want no doctrine, but only the Word in the letter . . . 5422, Des.

5451. They who are in some doctrine, although it is not so very true, and yet are in the good of life, are in Heaven ; for the falsity of doctrine is not falsity when there is good in it : all in Heaven differ as to truths. But they who are in no doctrine are not able to be in Heaven.

5473. (The situation at the Last Judgment of those who had cared nothing for the doctrine of the Church, shown by a diagram.) 5474.

5474. They who do not care for doctrine have not a fixed but a vague faith, therefore they have no Intellectual that can be enlightened in the other life.

5520. The doctrine of the Church passes immediately into the life with those who become celestial ; they live simply according to it when they know it . . . Whereas with the spiritual the doctrine of the Church passes first into the memory, and thence into the understanding and into the life ; and they reason whether it is so.

5589^g. So also do the preachers speak, every one from his own doctrine . . .

5913^e. They who come from the world, and are in a like doctrine, come to those who are in a like one.

5917. With men who teach and who reason about Divine truths, there are two states ; one when they are teaching and thinking from doctrine, the other when they are thinking in themselves outside of doctrine ; when they are in the former state, they are not in a state from themselves, because they are only in thought from doctrine ; and when they are in this state, they know no otherwise than that it is truths they are speaking . . . Whereas, when they are in the second state, they are in themselves, and think from their own will or love, thus from their own life ; and then they do not think anything from what is doctrinal. This state is the proper state of the man . . .

5918. With those who are in doctrinal things concerning faith alone, yet are in some good of life, there are also two states : when they are in doctrinal things they are in their own light . . . whereas when they are by themselves, and are thinking within themselves, as they are in some obscure good of life, their ideas are also in obscurity . . . for they are then thinking outside of what is doctrinal that the good of life saves man. This took place with Luther . . .

5929^e. They who had been in no doctrine, and had merely known something from the sense of the

letter of the Word, cast down a sphere of infamous adultery with an aunt or a daughter-in-law ; which adultery is from the lowest Hell, with which they have communication.

D. Min. 4803. On those who are in the principles of their own doctrinal things. (See BEAR=*ursus*—at this ref.)

E. 10^o. The acknowledgment of the Lord is the very life or soul of all the doctrine in the Church.

19. 'John' = the Lord as to doctrine.

—^e. Hence it is, that the Lord, as He is the Word, is also the doctrine of the Church ; for all doctrine is from the Word. Refs.

45. 'I John' = doctrine concerning the Lord ; (for 'John,' in the supreme sense, = the Lord as to doctrine ; wherefore he = doctrine concerning the Lord ; for to Know the Lord is the principal thing of all things of doctrine, or their first and last.

114^d. Man is in one state when he is thinking and speaking from doctrine, and in another when outside of doctrine. When he is thinking and speaking from doctrine, he is thinking and speaking from the memory of his natural man ; but when outside of doctrine, from his spirit . . . The state of man after death is such as has been the thought and speech of his spirit outside of doctrine, and not such as they have been from doctrine, if the latter has not been one with the former. Ex. J. (Post.) 34.

115. They merely acquiesce in the doctrinal things of their own Church, and do not care whether they are true or false . . .

142. 'Them that hold the doctrine of the Nicolaitanes, which I hate' = those who separate good from truth, or charity from faith.

160. 'Calling herself a prophetess to teach and to seduce My servants' = that thence is the doctrine of all falsities.

—^e. By 'Jezebel' are described those who are in the doctrine of all falsities from the delights of the loves of self and of the world.

170. 'Whosoever hath not this doctrine' = those with whom external delight . . . does not dominate . . . By 'doctrine' is here signified life ; thus 'not to have doctrine' = not to live according to it ; for it is meant to have doctrine in themselves ; and to have doctrine in themselves is to have it in the life. Hence it is evident, that 'the doctrine' of Jezebel = the life of the love of self and the world.

190. 'To observe' = attention, such as exists with those who are in the spiritual affection of truth ; for when these read the Word, they do not see it from the doctrine of the Church where they were born ; but they see it as it were separated therefrom ; for they want to be enlightened, and to see truths within themselves, and not from others. They who are in this state are enlightened by the Lord, and it is given them to make doctrine for themselves from the truths which they themselves see, which doctrine is also implanted in them, and remains in their spirit to eternity. But they who read the Word from the doctrine which is from

others, cannot see truths from the light of their own spirit, thus not within themselves, but without themselves; for they think that it is true because others have seen it; and they therefore attend only to things confirmatory; all other things they either pass over as if they did not see them, or draw to the side of the things which the doctrine dictates. Everyone can see that these persons cannot be enlightened. . . Hence it is that they remain natural as before. . . This, therefore, is what is meant by 'Remember how thou hast received and heard, and observe.'

200³. If this is assumed for doctrine . . . that the Lord is one with the Father . . . light will be seen in each thing in the Word; for that which is assumed for doctrine and acknowledged from doctrine is in light when the Word is read . . . On the other hand, if it is assumed for doctrine . . . that the Divine of the Father is different from the Divine of the Lord, nothing in the Word will be seen in light . . .

233. 'Because thou art lukewarm' = those who live from the doctrine concerning faith alone and justification thereby. —², Ex.

— There are two states of faith and thence of life, or of life and thence of the faith of the men who are in the Church; one from doctrine, and the other from the Word or preaching from the Word. Scarcely anyone knows that there are these two states. Ex.

250¹⁰. I foresee that those who have confirmed themselves in the doctrine concerning faith alone . . . will not recede from it, because they connect falsities with truths; for they teach truths when they teach from the Word, and they teach falsities when they teach from doctrine; and thence confound the two together by saying that the goods of life are the fruits of faith . . .

256. All the things of the Church relate to these four general things; to wit, to doctrine, to life according to doctrine, to faith according to life, (and to temptations). Doctrine is treated of in the address to the Churches in Ephesus and Smyrna; life according to doctrine, in that to the Churches in Thyatira and Sardis; faith according to life in the address to the Churches in Philadelphia and Laodicea; and as doctrine cannot be implanted in the life and become a matter of faith, unless the man fights against evils and falsities . . . this is treated of in the address to the Church in Pergamos.

356². That no one can understand the Word without doctrine. . . For . . . there are many things in the sense of the letter which cannot at this day serve for any doctrine of the Church; and also many things which can be applied to various and diverse principles, the source of heresies; but still there are many things intermingled from which doctrine can be collected and formed, especially the doctrine of life, which is the doctrine of charity and thence of faith. Whereas he who reads the Word from doctrine sees all the things there which confirm it, and also many things which lie hidden before the eyes of others; nor does he suffer himself to be drawn away into strange things by those things there which do not appear to agree, and which he does not understand; for all the things of doctrine which he sees there are to him in clearness, and the rest are to him in obscurity; wherefore the doctrine which consists of genuine truths

is as a lamp to those who are reading the Word; and on the other hand, to those who read it without doctrine, the Word is like a candlestick set in a dark place without a light . . . 1089².

—³. Secondly: That no one can fight against evils and falsities, and dissipate them, without doctrine from the Word, may be evident from the fact, that from doctrine truths can be seen in their own light and in their own order, but not from the Word without doctrine . . . and if truths cannot be seen, neither can falsities and evils . . . and yet all combat against evils and falsities is from truths, that is, by means of truths from the Lord; wherefore he who reads the Word without doctrine may easily fight for falsity against truth and for evil against good . . . This, therefore, is what is meant by a white horse being seen, and by him that sat upon it having a bow . . .

—⁴. Third: That without doctrine from the Word no one can become spiritual within the Church where the Word is. . . For man becomes spiritual by a life according to Divine truths, which he does not know without doctrine; and by the removal of evils and falsities, which is not effected without doctrine . . . And without these two things man is not reformed, thus does not become spiritual, but remains natural, and confirms his natural life by the sense of the letter of the Word, which is natural; interpreting and applying it in a sinister manner.

—⁵. Fourth: That doctrine cannot be procured from any other source than the Word, and not by any others than those who are in enlightenment from the Lord. . . In each thing of the Word there is a spiritual sense, in which are the Angels; thence it is that through the Word there is conjunction of Heaven with the Church, wherefore they who make doctrine from any other source than the Word, do not make it in conjunction with Heaven, which, however, is the source of enlightenment. 1089².

—⁶. Fifth: That all things of doctrine are to be confirmed by means of the sense of the letter of the Word. (For) Divine truth in the sense of the letter is in its fulness; for this sense is the ultimate one, and in it is the spiritual sense, wherefore when doctrine has been thence confirmed, the doctrine of the Church is also the doctrine of Heaven, and there is conjunction through correspondences. This may be illustrated thus: When a man thinks any truth, and confirms it by means of the sense of the letter, it is perceived in Heaven; but not if he does not confirm it . . . 593⁴.

376²⁷. These things are said (in Is. v. 11, 12, 21, 22) of those who make for themselves doctrinal things from their own intelligence, and not from the Lord, or from the Word by Him; whence come mere falsities.

384. 'There was given them the Power to kill over the fourth part of the earth' = the deprivation of all the good and thence of all the truth from the Word, and thence in the doctrine of their Church from the Word.

386¹. By these words (in Is. xlv. 10-12) there is described the formation of doctrine from proprium in both the understanding and the love. 587⁷.

—⁷. 'Prophets' = those who teach the truths of doctrine; and, in the abstract sense, the doctrinal

things of truth. Hence it is evident what is signified by all these things (in Jer.xiv.12-16); namely, that those who teach the doctrine of what is false and evil will perish by those things which are signified by 'the sword' and 'the famine;' and that those also who receive this doctrine from them are separated from all the truth of the Church and condemned, is signified by their being 'cast out into the streets of Jerusalem,' and by there being 'none to bury them.'

[E.] 435⁴. In the inmost sense is the Lord alone . . . But in the internal sense it treats of Heaven and the Church, and doctrine is delivered.

454. 'From every nation and tribe'=all who are in good as to life according to the doctrinal things of their own religion.

455¹². 'Peoples of a deep lip and a heavy tongue, whose words are not heard'=those who are in a doctrine which is not intelligible, and thence in an abstruse religion, the dogmas of which are not perceivable. 'Lip'=doctrine.

518. 'It fell upon the third part of the rivers, and upon the fountains of waters'=that thence perished all the understanding of truth, and thereby the doctrine of the Church. . . (For) 'a fountain of waters'=the Word, and doctrine from the Word.

520. 'The third part became wormwood'=that all the truth in the understanding and in the doctrine is mingled with the falsity of evil.

537¹³. 'To hew out pits, broken pits that will hold no waters'=to hatch doctrinal things from their own intelligence, which, because they are from proprium, are false . . .

545². By scientifics from the Word are meant all things of the sense of the letter there, in which there does not appear what is doctrinal; but by the Knowledges of truth and good are meant all things of the sense of the letter of the Word, in which and from which there is what is doctrinal.

585⁷. By these words (Is.xvii.7,8) is meant that everything of doctrine must be from the Lord, and not from the proprium of man, which is the case when the man is in the spiritual affection of truth, that is, when he loves truth because it is truth, and not chiefly because it is reputation and a name to him.

587. See IDOL at this ref.

612. The Word is the doctrine of Divine truth.

618². The truth of doctrine which is interiorly collected from the sense of the letter of the Word, and is called its literal sense, becomes undelightful to those who are in the falsities of evil. Sig.

714⁴. They who study the Word without doctrine, form the externals of the dragon. —¹¹.

724. 'The male son'=the genuine truth of the Church, hence also its doctrine; for the truth of the Church from the Word is doctrine; for this contains the truths which are for the Church. But the genuine doctrine of the Church is the doctrine of good, thus the doctrine of life, which is that of love to the Lord and of charity towards the neighbour; but still it is the doctrine of truth; for

doctrine teaches life, love, and charity; and in so far as it teaches them it is true . . .

—². This doctrine, which is here signified by 'the male son,' is chiefly the doctrine of love to the Lord, and of charity towards the neighbour, thus the doctrine of the good of life, which nevertheless is the doctrine of truth. Ex.

—³. That this doctrine is for the New Church which is called the New Jerusalem, is because this 'woman' . . . is she who is called 'the bride, the Lamb's wife' . . .

— . The reason 'a male son'=the doctrine of the Church, is also because 'a son'=truth, and the doctrine of the Church is truth in the whole complex. 725, Ex. and Ill.

725². The reason these two things, to wit, doctrine and life, taken together, and conjoined as it were in marriage, are called 'man,' and also make the Church, is that man is man from the understanding of truth and from the will of good, and therefore from the doctrine of life, because this is of the understanding, and from the life of doctrine, because this is of the will.

—³. It is the same with doctrine and life; these also make one man of the Church when the doctrine of life and the life of doctrine are conjoined together in him; for doctrine teaches how we are to live and act, and life lives and does it. From this also it is evident that 'the male son'=the doctrine of love and charity, thus the doctrine of life.

—⁴. As the truth of doctrine or the doctrine of truth is signified by 'a male,' the law was given 'That every male opening the womb was to be holy to Jehovah.' . . . The truth first born is the doctrine of truth; for this which is the first is everything in the things which follow, thus it is all truth; and all truth is doctrine . . .

730. The Church is called 'a wilderness' when there is no longer what is good, and where there is no good, neither are there truths; and when the Church is of such a character, evils and falsities reign, which prevent the reception of its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, together with the truths of this doctrine; and when doctrine is not received, there is no Church, for the Church is from doctrine.

732². The reasons the New Church . . . will at first commence with a few . . . are; first, that its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, can only be acknowledged and received by those who are interiorly affected with truths, who are no others than those who are able to see them; and they alone see them who have cultivated their intellectual capacity, and have not destroyed it by the loves of self and of the world. The second reason is that the doctrine of this Church can only be acknowledged and thence received by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone; if only in doctrine, it does not prevent, but if at the same time in life, it does prevent; for these do not know what love to the Lord is, nor what charity towards the neighbour is, nor do they want to know.

758. 'He persecuted the woman who brought forth the male'=that those who are meant by the dragon

would from hatred and enmity reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life.

778^o. Even in its ultimates the Word is like a man . . . whose face and hands are bare ; wherefore it cannot fail but that the doctrine of genuine good and genuine truth can be seen from the sense of the letter of the Word by those who are enlightened by the Lord, and confirmed by those who are not enlightened. 816^o.

796^o. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and from preaching from the Word.

794. 'A mouth speaking great things and blasphemies' = doctrine destroying the goods of the Word, and uttering its truths.

796^o. That the doctrine of faith separated from life (destroys the Church), may be evident from the fact, that the doctrine of the Church is the doctrine of faith; and that the doctrine of life, which is called moral theology, is an out-of-doors doctrine, of service to the Church if one likes . . .

797¹⁰. How doctrine closes, and how life opens. Ex.

799. 'And His tabernacle' = all the doctrine of the Church and the worship thence derived. Ill.

— The Church is the Church from life according to doctrine ; and life according to doctrine is worship.

810^o. That they shut themselves out from all the Divine truths in the Word, may be evident from all things of their doctrine.

811^o. The ultimate of doctrine is the sense of the letter of the Word.

816^o. Hence it is that those who read the Word without doctrine, are carried away into manifold errors.

826^o. From this it is evident, how full is the doctrine of love to the Lord ; for it is the doctrine of all the affections which are of love ; and each affection has truths inscribed on it . . .

834. The Angels of the ultimate Heaven . . . do not see truths in light, as do the Angels of the Second Heaven ; but they receive, acknowledge, and believe them from the doctrine in which they are instructed before they are admitted into Heaven.

844. 'Here is wisdom' = that this is their doctrine in the whole complex ; which is reputed as wisdom, although it is insanity.

850^o. The ark of Jehovah was translated into Zion by David . . . Hence it is that Jerusalem which lay under that mountain = the Church as to doctrine ; for all the doctrine of the Church is from the Divine truth which proceeds from the Lord ; consequently, from the Word.

867^o. It is inevitable that man should think what is false and only evil, both because he is born in evils of every kind, and also because the doctrines of the Church at this day are not doctrines of life, but are only doctrines of faith ; and the doctrine of faith separated from life does not teach the truths by means of which a man can be reformed as to the life.

1019. Doctrine treats of the truths which are called of faith, and of the goods which are of love ; hence it is called the doctrine of truth and the doctrine of good.

1045. 'Having a golden cup in her hand full of the abominations and uncleanness of whoredoms' = doctrine from profaned goods and truths. . . All the truth or falsity of the Church is contained in doctrine ; therefore 'a cup' = doctrine.

1088. The Church is from no other source than doctrine ; for such as the doctrine is, such is the Church.

1150. In this verse are enumerated the things which are of worship ; but in the former verse, the things which are of doctrine. . . Doctrine and worship are distinguished by this, that doctrine teaches how God is to be worshipped, and how man is to live in order that he may recede from Hell and approach Heaven ; but worship *does* these things ; for worship is both oral and actual.

Ath. 16. That the Lord is God and omnipotent, is the fundamental of all things of the doctrine of the Church. 64.

J. (Post.) 23. All are prepared for Heaven or Hell according to the life in agreement with doctrine.

34. See LUTHER at this ref.

186. The son whom the woman was about to bring forth = the doctrine concerning the Lord, and concerning the life of charity ; as was evident from this, that when this doctrine was being described, there were present a number of those who are in faith alone, and they were in such a state of fury that I could scarcely have written unless I had been protected by the Lord through Angels ; and it appeared as if they wanted to tear it to pieces.

De Verbo 5⁴. Everything of the doctrine of the Church is to be drawn out from the sense of the letter of the Word, and confirmed thereby ; and not by the pure spiritual sense ; for by means of this sense alone there does not exist conjunction with Heaven and through Heaven with the Lord ; but by means of the sense of the letter.

9. It was found that (those who have for an end honours, gain, and reputation of learning) knew nothing of genuine truth from the Word, which might serve interiorly for doctrine.

107. There are many things in the sense of the letter which are naked . . . These things of the Word serve for the doctrine of the Church, because in them there are spiritual natural truths.

18⁴. From this it is evident, that unless the doctrine of the Church is collected and confirmed from the sense of the letter, it has no power, because it does not communicate ; but that doctrine has power which is from the sense of the letter and one with it. 20^o.

21. No one can see the spiritual sense except from the doctrine of genuine truth ; from this he can see the spiritual sense when there is some knowledge of correspondences. But he who is in the doctrine of what is false cannot see anything of the spiritual sense ; he draws the correspondences which he sees to the falsities of his own doctrine. . . This is why it is not allowable for anyone in

either the natural or Spiritual World to investigate the spiritual sense of the Word from the sense of its letter, unless he is entirely in the doctrine of Divine truth, and in enlightenment from the Lord; wherefore the spiritual sense can be seen from the doctrine of Divine truth confirmed from the sense of the letter; but doctrine can never be first seen from the spiritual sense. He thinks false things who says to himself, I know a number of correspondences, I am able to know the true doctrine of the Divine Word, the spiritual sense will teach it me. This cannot be done; but . . . he should say to himself, I know the doctrine of Divine truth; now I can see the spiritual sense, provided I know the correspondences.

De Conj. 83. They who read the Word without doctrine . . . produce adultery as of a father with his daughter-in-law.

Scia. 1. The doctrines of the New Church in a summary.

Can. God i. 1. The supreme and inmost thing of all the doctrinal things of the Church, and thence their universal, is the Knowledge and acknowledgment that there is one God.

Inv. ii. The doctrinal things which are contained in the *True Christian Religion* agree with the doctrinal things of the Roman Catholic Church, and with the doctrinal things of the Protestants, who acknowledge a personal union in Christ, and approach Christ, and take both the elements in the Eucharist.

25. If this Work is not added to the former one, the Church cannot be healed; it would be only like a palliative cure . . . The doctrine of the New Church does indeed apply a remedy, but only outwardly.

Coro. 18. 'The New Jerusalem descending from God out of heaven' = that the true doctrine of the Church is from no other source. The reason the doctrine descended, is that the Church is the Church from doctrine and according to it; without this, the Church is no more the Church than a man is a man without members, viscera, and organs . . .

20. (Before the Last Judgment) not any doctrine of the Church could be brought down from the Lord to the men of the Earth. Ex. . . But . . . after the last Judgment . . . with those who accommodate themselves, and suffer themselves to be led by the Lord, the doctrine of the New Heaven, which is the doctrine of truth and of good, is being distributed and introduced, as the dew of the dawning falls from heaven into the earth . . .

Doctrine of Faith. *Doctrina Novae Hierosolymae de Fide.*

L. Preface. The Work referred to. L.65°. Life 64°. P.242. R.67°. C.197.

Doctrine of the Holy Scripture. *Doctrina Novae Hierosolymae de Scriptura Sacra.*

L. Preface. The Work referred to. L.3. 14°. 65°. Life 14. 62, etc. W.208. 249. P.172. R.11, etc. C.41°. 314.

R. 543. This Work, and others, are signified by 'the man child.'

Doctrine of Life. *Doctrina Vitae pro Novae Hierosolymae ex Praeceptis Decalogi.*

L. Preface. The Work referred to. L.65°. F.12. 16, etc. W.425°. R.892. C.2. 9. 202. 203.

R. 543. This Work, and others, are signified by the 'man child.'

Doctrine of the Lord. *Doctrina Novae Hierosolymae de Domino.*

L. Preface. The Work referred to. S.2. 10, etc. Life 79°. F.37. W.282. P.172, etc. R.3, etc. B.33. C.201. Can. Redeemer ii., note. Redemption vii.7.

R. 472. 'When He cried, the seven thunders uttered their voices' = that the Lord will disclose through the universal Heaven what is in the little book. . . I will lay open what was in the little book. In the little book were the things which are contained in the **Doctrine of the New Jerusalem concerning the Lord**, from beginning to end, which are the following:— 479.

543. This Work, and others, are signified by 'the man child.'

Document. *Documentum.*

A. 1947. Occurs. 7362. H.184. 479°. W.275°. 391°. P.278a°. M.39. 158°. 220. T.459¹³. —¹⁷. 838°. D.820. 977. 1053. 1343. 1719. 1902. 2951. E.911⁷. 1198°. D.Love ix. D.Wis.x.6².

Dodanim. *Dodanim.*

A. 1152. See CHITTIM at this ref.

Doeg. *Doeg.* E.799¹⁸.

Dog. *Canis.*

See Cerberus.

A. 45. Beasts are of two kinds; there are evil because hurtful ones, and there are good because gentle ones; the things in man which are evil are signified by such beasts as bears, wolves, dogs.

2125. There appeared a tree . . . into which a great viper was seen to rise up . . . On the tree with the viper vanishing, there appeared a dog. . . I was told, that the tree into which the viper rose up represented the state of the men of the Church such as they are at this day, that in place of love and charity there are deadly hatreds in them, which are also beset round with pretences of what is honourable and with deceits; there are also in them wicked cogitations about the things which are of faith. D.3993.

5566°. (The face of this robber Spirit) was like a rabid dog with gaping jaws.

7784. 'Against any of the sons of Israel shall not a dog move its tongue' (Ex.xi.7) = that with those who are of the Spiritual Church there shall not be the least of damnation and lamentation.

—³. Its being said 'shall not a dog move its tongue' is on account of the signification of a dog. 'A dog' = the lowest, or those who are mean-viles-in the Church; also those who are outside the Church; and also those who babble about such things as are of the Church, and understand but little: and, in the opposite sense, those who are entirely outside the faith of the Church, and

who pour out abuse on the things which are of faith. That 'dogs'=those who are outside of the Church, is evident in Matt. xv. 26-28; Mark vii. 27, 28. Here, 'sons'=those who are within the Church; and 'dogs,' those who are outside of it. In like manner, by 'the dogs' which licked the sores of Lazarus' (Luke xvi. 21). By 'the rich man,' here, are meant those who are within the Church . . .

—4. 'Dogs'=those who are in the lowest place within the Church, and who babble much about such things as are of the Church; and, in the opposite sense, those who pour out abuse on the things which are of faith, in Is. lvi. 10; Ps. lix. 7, 15; lxxviii. 24; Matt. vii. 6.

—^c. Hence that which is the vilest thing of all, which is to be cast forth, is signified by 'a dead dog' (1 Sam. xxiv. 15; 2 Sam. ix. 8; xvi. 9).

909^o. In the Spiritual World, there frequently appear beasts of various kinds . . . Also evil beasts, as tigers, panthers, bears, dogs . . .

9231. 'Ye shall cast it to the dog' (Ex. xxii. 31)=that it is unclean. 'Dogs'=those who render the good of faith unclean by falsifications.

—2. The reason 'dogs'=those who render the good of faith unclean by falsifications, is that dogs eat unclean things, and also bark at and bite men. Hence it is that the gentiles who were outside of the Church in falsities from evil were called 'dogs' by the Jews, and were accounted most vile. That they were called 'dogs' is evident from the Lord's words to the Greek Syrophenician woman . . . That by 'dogs,' here, are signified those who were outside of the Church . . . is evident.

—3. In like manner . . . 'the dogs which licked the sores of Lazarus'=those who, being outside of the Church, are in good, although not in the genuine good of faith . . .

—4. 'Without are dogs, and sorcerers, and whoremongers' (Rev. xxii. 15) . . . =those who falsify the good and truth of faith; who are said to be 'without' when they are outside of Heaven or the Church.

—4. That good falsified, and thus made unclean, is signified by 'dogs,' is also evident in Matthew: 'Give not that which is holy to the dogs' (vii. 6). And in Moses: 'Thou shalt not bring . . . the price of a dog into the house of Jehovah . . . because it is an abomination to thy God' (Deut. xxiii. 19).

—5. 'Dogs encompassed me . . . Deliver my only one from the hand of the dog' (Ps. xxii. 16, 20). Here 'dogs'=those who destroy the goods of faith, and who are therefore called 'the assembly of the malignant.'

—6. That 'they were to be delivered up' and 'devoured by dogs' (1 Kings xiv. 11; xvi. 4; xxi. 23, 24; 2 Kings ix. 10, 36; Jer. xv. 3)=that they would perish by means of unclean things.

— That they compared themselves to 'dead dogs' (1 Sam. xxiv. 15; 2 Sam. iii. 8; ix. 8; xvi. 9)=that they were to be accounted as most vile, who were to be cast forth.

10130^o. The effluvia about beasts, which is exquisitely scented by a sagacious dog.

H. 579. Genii . . . apperceive affections, and scent them, as dogs do wild animals in forests.

P. 276^o. The love of self regards . . . others scarcely

as men, whom at heart it holds in less estimation than its horses and dogs.

R. 132^o. 'The dogs' which devoured Jezebel = cupidities.

438. Look at a dog, or any other wild beast which has a tail, and coax and caress him, and you will see the crest of the back smooth down, and the tail move correspondingly; and on the contrary, the crest will rise if you irritate him. (See TAIL, here.)

952. 'Without are dogs, etc.' = that no one is received into the New Jerusalem who makes nothing of the commandments of the decalogue . . . 'Dogs'=those who are in concupiscences, which are treated of in the ninth and tenth commandments.

—2. By 'dogs' in general, are signified those who are in concupiscences of every kind, and who indulge them; in special, those who are in merely corporeal pleasures, especially those who are in the pleasure of feasting, in which alone they take delight; wherefore, in the Spiritual World, dogs appear from those who have devoted themselves to their appetite and palate; and who are called there corporeal appetites. Such being of gross mind, make the things of the Church of no account. Therefore it is said that they shall stand without. III.

—^e. 'Dogs'=the vilest men, in Job xxx. i; 1 Sam. xxiv. 15; 2 Sam. ix. 8; 2 Kings viii. 13; and also those who are unclean; wherefore it is said in Moses, 'Thou shalt not bring . . . the price of a dog into the house of Jehovah . . .'

M. 161^o. As when wheat from the garner is cast forth to the dogs.

246^o. The marriages of such dissimilarities are not unlike the conjunctions . . . of dogs and cats.

505^o. At a distance such (deflowerers) appear like dogs of indulgences.

T. 316^o. Adulterers . . . may be compared to . . . dogs, which run about the streets, and look about and smell where there are other dogs, with which they exercise their lasciviousness.

488^o. The horrible creed that God predestines men to Hell . . . may be compared to . . . the mad fury of dogs which fly at their own reflections in a mirror.

D. 2209. There is a certain sense which brutes have . . . to know the way home . . . as may be known of horses, dogs, bees . . .

2305^o. If all their evil and filthy things were to show themselves . . . they would be as if they were being torn to pieces by swift dogs.

2614. On awaking, I saw a great dog with horrible gaping jaws . . . and was told that such a dog appears, or by such a dog there is represented, when anyone is carried down to a contrary pleasantness. It was that heavenly pleasantness, because that of marriage love, attended with interior heavenly joy, when a man is content with his few things, lives in his little home with the married partner he most tenderly loves, and with his children, content in mind, in the Lord; and when, from the pleasantness of this heavenly love, he passes over to the opposite, in which they who are in the opposite feel as it were a heavenly delight, when yet it is

infernal, then such a **dog** is presented, by which is represented that he keeps guard lest the opposite delights should communicate. Wherefore it may also be evident what was represented by the fabled Cerberus. 2615, Examp.

[D.] 2974². I saw a bird behind me, which was turned into a **dog**, and which, the more and more it became a **dog**, extended its mouth towards me, but so it disappeared. Wherefore the cut-throats are of such a character, that when they cannot use knives, they bite with the teeth; and they are signified by the **dogs**.

3191. See **ADULTERY** at this ref.

3339. Brute animals feel from spheres what they would never perceive in any other way; for there are spheres in nature unknown to man, but which reign with beasts; as for instance **dogs**, which scent where their master has placed things . . . He knows his master among a thousand men; at the same time from the sphere of subordination and of friendship; thus from a sphere of gladness in staying with him he is averse to all others, and does not rest until he stands at his feet. This is attributed to effluvia, but there are no effluvia, except what are a pretext for such a sphere. There is a sphere with animals of knowing the quarters of the world . . . as in thickets and forests; a man constantly goes astray in them; an animal never; it knows its own home, even if it should go by a way it never saw before or trod before. So **dogs**, which run back by other ways, through many places they have never seen before; horses in like manner; other animals in like manner, as bees to their hives; so with all animals . . . 3340.

3406. (A dream about **dogs**.)

3679. On a **dog**. A black **dog** appeared in my sleep, which was at first admitted as a house **dog**, and when he saw anything bony in which was the skin of another **dog**, he loathed it, for which reason he was admitted, and not regarded as evil; but it was afterwards said that he had devoured the bones of another **dog**, and then he was loathed, although he wanted to approach. On awaking, I asked whether anyone had been turned into a **dog** . . . and at last it was said that there was such a one . . . and that he was of such a character as freely to suffer the persons of others to be induced upon him, as that of David; and thus he would act not only their persons, but also their shameful deeds . . . These are they who are represented by **dogs** which devour the bones of other **dogs**.

3683. When David thought that he whom he evoked ascended, there were **dogs** and serpents ascending, and unless he had fled they would have torn him . . .

3684. See **DAVID** at this ref.

3752^o. Afterwards, little **dogs** were seen running to me.

3769. A man was passing in and out, who, stationing himself near the wall, was as it were turned into a **dog** . . .

3867. Huge **dogs**, etc., were let go by them at men . . .

3869^o. She was compelled to seize her (pretended) infant with her mouth, as if it had been a **dog** . . .

4705. (The state of those who are represented by **dogs** there).

4729. There appeared on the shoulders of a woman who had been known to me in her bodily life (it is now Polhem) . . . a little **dog**, which went round from one shoulder to the other, and also licked the cheeks. I was instructed that it signified that (such a person) had made the highest perfection of civil life to consist in the embellishment and decoration of food, so that such a **dog** appeared from the luxury of the embellishment in the magnificent preparation of the food, and signified it.

4763. See **CHARLES XII.** at this ref.

4853. On good **dogs**. During sleep, there was a **dog** with me, which I seemed to be leading by a cord; it was brisk and active, and sometimes it drank plentifully. After awaking, I was instructed that such **dogs** are the appetites of saying and teaching such things as are of doctrine. In a word, when the appetites are good, the **dogs** are good; and when they are evil, so are the **dogs**.

4920^o. The (robbers) came to me, and thought to do evil to me, and around me there was as it were a **dog**.

4997. When he spoke, he made a noise like a barking **dog** . . . He was a hungerer for revenge.

5822. I was brought in spirit to those who in the world had thought nothing about God, and who were said to have lived in a certain island to the west of Africa; but still they had lived a pretty good [moral] life. They did not appear as men, but as apes; some as **dogs**, but having a face almost human . . .

5995. In sleep . . . I came to a huge **dog** in bonds which was tearing me . . . Compare J. (Post.) 40.

D. Min. 703. On dumb **dogs**, etc.

4704. There is another Hell at the right foot in front where there are such as explore . . . but they act slowly, and at the same time inspire a state . . . as it were of tranquil pleasure; and meanwhile they explore . . . in such a manner that I could scarcely be aware that they were doing it. When they are inspiring the tacit pleasure, it is not observed. They have a subject over their heads; and when they act into their subject, as also into another, the subject is erected and stands bent, resisting; thus do they harass each other in Hell. They penetrate rather deeply into the thoughts, and do not appear to be evil, but they are more deceitful than others. They are dumb **dogs**.

4706. They who are as dumb **dogs**, appear in the external form as if they were good . . . They also inspire what is good, so that they cannot be known by others to be otherwise; so also do they speak and act, but with a bad end and to do injury so far as they dare; and they do it in proportion as the external bonds are taken away. They do not appear proud in the external form, or to have anything of the love of self externally; for when they are disparaged, and also when they are called dumb **dogs**, they do not care; but still they have a mind to exercise command; in this they set their delight; so that by deception they are able by means of their externals to bend the souls of others wherever they want; thus the love of self is interior with them.

E. 160². That 'dogs should eat Jezebel'=unclean-ness and profanation.

376³³. They who have no perception of good and no understanding of truth, are called 'dogs hardened in soul, which do not know satiety' (Is. lvi. 11); that is, who are not able to receive good.

455⁹. 'Those who lapped water with their hands as a dog lappeth' (Judg. vii. 5)=those who have an appetite for truths; thus who, from some natural affection, strive to know truths; for 'a dog'=appetite and desire.

1044⁴. 'Thou shalt not give that which is holy to the dogs' (Matt. vii. 6). 'Dogs'=concupiscences and appetites.

1198². With certain animals, there appear the like sagacity and cunning . . . in a word, the like morality as with men. As for example, dogs, from a genius innate in them, as if from their innate quality, know how to act as faithful guards; from the transpiration of the affection of their masters know as it were his pleasure; search him out from perceiving the habit of his footsteps and clothes; know the quarters and thereby run home, even through devious ways and thick forests; with other like things, from which a sensuous man judges that a dog also is knowing, intelligent, and wise; which is not to be wondered at, so long as he ascribes such things in the dog and also in himself to nature. It is otherwise with a spiritual man; he sees that there is something spiritual which leads, and that this is united to what is natural.

1200³. In the Hells are seen dogs, etc., and many other kinds of ungentle and unclean beasts.

Docu. 302. I. par. 9. Those who are like dogs, scent those who are luxurious.

Dogma. Dogma.

Dogmatic. Dogmaticus.

A. 1043². Everyone supposes his own dogma to be true, and thence receives a conscience . . . For many are regenerated by the Lord, from every dogma whatever . . . 2053². 8521².

1798⁴. Besides other things which are dogmatic, and which in like manner are known from charity alone.

2116³. The doctrinal things and dogmas of faith are not faith, but are of faith . . .

2243⁴. The Ancient Church . . . was turned partly into . . . a certain dogmatic affair separate from charity.

2760, Preface. Each confirms his own dogma from the literal sense of the Word. 3427³. 6222². —.

3769⁴. Such do not want to see the truth which is in the Word; but they remain obstinately in their own dogma. 4368³.

3993¹³. See DOCTRINE at this ref.

4453. 'Range through it in trading, and possess ye in it'=that the dogmas from a general principle would agree together. 4479².

4689³. That faith is now separated from charity is evident, for Churches separate themselves according to their dogmas, and he who believes otherwise than as dogma teaches is cast out from their communion and defamed . . .

5355². It is believed to be sufficient to know the dogmas of the faith which belong to the Church in which he has been born, and to confirm them in various ways.

5937². As may be evident from the fact, that each remains in the dogma in which he was born.

6222⁵. See CONFIRM at these refs. N. 257⁴.

9688⁴. 'The princes of the sea'=the primary sciences, which are called dogmas.

H. 516². In agreement with the good dogmas of their religion . . .

526². Such a dogma follows of necessity . . . L. 18².

F. 4. The Angels utterly reject this dogma, that the understanding must be under obedience to faith . . . Thus this dogmatic thing recedes.

9. With these, ignorance is the defence of dogmas.

P. 134². This takes place only when Spirits bring in something dogmatic of religion, which is never done by any good Spirit, still less by any Angel.

R. 421³. They then enter the cells . . . where are those who confirm their dogmatic things from the Word . . .

564². As in the New Church this dogma is rejected, that the understanding is to be kept under obedience to faith . . .

B. 16. The disagreements between the dogmas of the present Church and those of the New Church.

53. Its dogmas only enter the memory . . .

58. The dogmas of the present Church can be learned only with great difficulty . . .

95. The opening and rejection of the dogmas of the faith of the present Church, and the revelation and reception of the dogmas of the faith of the New Church. Sig.

96. The reason the falsities of the dogmas of the faith of the present Church are to be opened, before the Truths of the dogmas of the New Church are revealed and received, is that they do not agree in a single point or particle; for the dogmas of the present Church are founded upon a faith in which it is not known whether there is any essential of the Church or not.

97. Quite the contrary is the case with the dogmas or doctrinal things of the New Church; these are all essential things . . .

T. 154². All Protestants . . . after they have been instructed in dogmatic things by Luther, etc., these dogmatic things do not speak of themselves through them, but they speak of themselves from the dogmatic things; every dogma may also be expounded in a thousand ways . . .

178. The faith of every Church is like a seed from which all its dogmas spring.

194. To confirm some dogma of the Church . . .

336. From the wisdom of the Ancients there flowed forth this dogma, that the universe and everything in it have relation to good and truth . . .

338². It was necessary to proclaim the dogma that the understanding is to be kept under obedience to faith.

[T.] 362^e. It was necessary first to put forth decisions and **dogmas** concerning God and the Divine Trinity; and afterwards to establish decisions and **dogmas** concerning faith and charity, etc.

374^o. Afterwards, he draws the doctrinal things of faith and charity from parents, etc.; and, when he becomes capable of judging for himself, from the Word and from **dogmatic** books . . .

435. This **dogmatic tenet** is as a door to the doctrine of charity.

459^o. Is not this according to the **dogma** of our people?

508^o. It is exceedingly dangerous to enter with the understanding into **dogmas** of faith which have been forged from our own intelligence . . . and still more to confirm them from the Word . . .

645. The **dogmatic teachers** of the Christian religion have stopped up their ears as with wax . . .

796. From the time Luther first entered the Spiritual World, he was a most vehement propagator and defender of his **dogmas** . . .

798. Calvin . . . concluded all the **dogmas** of his faith from his own intelligence, and not from the Word.

D. 5700. On those who are called learned . . . because they can confirm their own **dogma**.

D. Min. 4646. As to this **dogmatic saying** that the tree lies where it falls . . .

E. 803^o. I. Let a man read the Word every day, one chapter or two, and learn from a teacher and from preachings the **dogmas** of his religion . . .

846^o. When any received **dogma** is assumed as the truth itself . . .

Can. Trinity viii. 2. After confirmation, a man does not see anything but that his **dogmas** are true, although they are falsities.

Doll. *Pupa.*

M. 218^o. The girls sat . . . some dressing dolls.

D. 4598. Occurs. 4599. 5009. 5867. Coro. 43.

Domestic. *Domesticus.*

A. 2748^o. They might perhaps be whipped by the domestics . . .

3518. 'Go to the flock'=natural domestic good. . . Whereas the field whence Esau took his venison . . . was good not domestic. . . Natural domestic good is that good which a man derives from his parents, or into which he is born . . .

4843^o. 'A man's foes are they of his own house' (Micah vii.6) . . . Temptations or spiritual combats are described by nearly the same words in Matthew . . . 'A man's foes shall be they of his own household' (x.36) . . . As with the man who is in temptation, evils and falsities are within, or belong to him, they are called 'they of his own household.'

10490^o. As a combat between goods and evils, and between the falsities and truths with a man, is here described, it is said that 'a man's foes shall be they of

his own household.' 'They of his own household'=the things which are in man, thus which are his own proper things.

H. 234. Angels converse . . . about various matters, as about **household affairs**.

388. There are many administrations in Heaven; ecclesiastical, civil, and **domestic**.

Life 72. His neighbour is his Country, a community, a fellow citizen, and also the **members of his own family**.

P. 109^o. If they strip their love of the means . . . of the garments of purple and fine linen . . . and put on it its house gown . . .

M. 91^e. From her application to various duties which are called **household**, which adjoin themselves to the duties of the men.

169. A wife's thought about her husband is indeed interrupted by the **household matters** which are under her care . . .

282. He intends accommodations, for the sake of the preservation of order in **household affairs**. 283.

T. 394^e. The love of Heaven regards spiritual uses; the love of the world, the natural uses which may be called civil; and the love of self, the corporeal uses, which may also be called **domestic**, done for one's self and one's own.

431. The **household obligations** of charity. (See OBLIGATION, here.)

508^o. The understanding then abides only in political matters . . . in civil ones . . . and in the **domestic ones** which belong to his own house.

D. 1573. On those who indulge too much in **household cares**. (See CARE, here.)

3424. On house lice. 4570. 4759.

3679. A house dog.

5791^o. In England, they care for their **household** and business affairs.

D. Min. 4733. They had been given to no study, not even of a **domestic** character, but only to pleasure: what **domestic employments** are, they had not known.

4805^o. The uses (performed by the Angels) are . . . (among others) to have a care for the **household matters** there; for there are such there as man knows nothing about.

Domestic Servant. See SERVANT - *famulus.*

Dominion. *Dominium.*

Dominate, Domineer. *Dominari.*

Dominator. *Dominatio.*

Dominator, Ruler. *Dominator.*

See COMMAND, LOVE OF DOMINION, RULE, and RULING LOVE.

A. 30. Love is the 'great luminary which is to rule by day;' and faith from love is the 'lesser luminary which is to rule by night.'

50^o. When man is not regenerate, evil Spirits . . . so rule over him . . .

—³. But when he is regenerate, the Angels then rule.

52. So long as the man is spiritual, his **dominion** proceeds from the external man to the internal, as is here said: 'Let them have **dominion** over the fish of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth.' But when he becomes celestial, and does good from love, the **dominion** proceeds from the internal man to the external . . . as is described in David: 'Thou madest him to have **dominion** over the works of Thy hands . . .' (Ps.viii.6-8). Here, 'beasts' are mentioned first . . .

55^e. When man is spiritual . . . he is in combat, wherefore it is said, 'Subdue the earth, and have **dominion**' (Gen.i.28).

59. At first, cupidities have the **dominion** . . .

227. When the evil Spirits begin to have the **dominion** . . .

230. The **dominant** evil of this posterity was the love of self . . .

257. 'The serpent's head'=the **dominion** of evil in general, and of the love of self in special; (for) its nature is not only to seek **dominion**, but even **dominion** over all things of the earth; (and even) over all things of Heaven, and . . . over the Lord. . . Hence it is evident, how the serpent, or the evil of the love of self, wants to **domineer**; and how it hates him over whom it cannot **domineer**. 2219⁴.

261^e. 'The man'=the Rational . . . which will have **dominion**.

365. 'To thee is his desire, and thou shalt rule over him' (Gen.iv.7)=that charity wants to be with faith, but it cannot, because faith wants to have **dominion** over it, which is contrary to order. So long as faith wants to have the **dominion**, it is not faith; but when charity has the **dominion**, then there is faith.

831. They could insinuate themselves . . . but with the end of having **dominion**.

905. The influx of Hell . . . is attended with force and the violent impulse of having **dominion**; they breathe nothing but to subjugate man . . .

952^e. As he wanted to have **dominion** over others . . . he became blacker than others.

971. The **dominion** of the internal man, and the compliance of the external. Tr. 986, Sig.

977³. With the regenerate man, the internal man has the **dominion** . . . Whereas with the unregenerate man the external man has the **dominion** . . .

987. As to the **dominion** of the regenerate man over cupidities . . . they are in the greatest possible error who believe that they are able, from themselves, to have **dominion** over evils . . .

989. As to **dominion** over falsities, the case is the same as with **dominion** over evils . . .

1280. They began to **domineer** by means of Divine worship. Tr.

1307. 'Its head in heaven'=even to their having **dominion** over the things which are in Heaven.

1308. Man is (then) under the **dominion** of evil Spirits . . . Their **dominion** is the greatest with those who have something of conscience . . .

1749². When evil and infernal Spirits are conquered . . . they retain the opinion of their Power and **dominion**, and suppose that they are able to contribute much to the Power and **dominion** of the Lord; wherefore, in order that they may reign together with Him, they offer their services to good Spirits.

—³. **Dominion** from falsity and evil is quite contrary to **dominion** from good and truth. **Dominion** from evil and falsity consists in wanting to make all into slaves; **dominion** from good and truth consists in wanting to make all free. **Dominion** from evil and falsity consists in destroying all; whereas **dominion** from good and truth consists in saving all. Hence it is evident, that **dominion** from evil and falsity is of the devil; and **dominion** from good and truth is of the Lord. That the **dominions** are quite contrary, may be evident from the Lord's words in Matt.xii.24-30; and from His declaration that 'no one can serve two lords.'

1755. There are Angels who have **dominion** over evil and infernal Spirits . . . In itself, the wanting to have **dominion** is somewhat of human proprium different from the things which are received from the Lord; nevertheless, all the **dominion** is of love and mercy without wanting to have **dominion** . . .

3322³. **Dominion** over the truths there, is meant by 'He shall have **dominion** over Jacob' (Num.xxiv.19) . . . **Dominion** is said to be had over these, when they are subordinated and subjected to good.

3325². Which shall have the **dominion**, good or truth! . . . When they are regenerate, they see and perceive that truth is posterior and lower, and then there is in them the **dominion** of good over truth. Sig.

3582. 'Be master to thy brethren'=the **dominion** at first appearing of the affection of natural truth over the affections of natural good.

— On the apparent **dominion** of truth over good, at first. Refs.

3587^e. How the good of the Natural comes forth—*prodit*—from the inmost . . . and . . . has the **dominion**. Tr.

3593. In the state before he is regenerate, truths apparently have the **dominion**; whereas in the state after he is regenerate, truths give way, and good receives the **dominion**. Refs. 3597⁴. 8505².

3602. 'It shall be when thou hast the **dominion**' (Gen.xxvii.40)=that good shall be in the prior place.

3607³. Truth is deprived of life from itself, when good begins to . . . have the **dominion**.

3637. As then, with man, the lower things began to have **dominion** over his higher ones . . .

3915^e. Natural affection is that which has **dominion** over spiritual affection . . .

3927³. In spiritual temptations, the business is about the **dominion**, as to which shall have the Power, the internal man or the external . . .

4099². See CELESTIAL at this ref.

4250^e. When good has the **dominion**, it is attended with this effect . . .

[A.] 4251. So long as truth has the **dominion** in the Natural . . .

4255³. 'Judah was His sanctuary, Israel His **dominions**' (Ps. cxiv. 2) . . . 'Jordan' = the Knowledges of good, which are said 'to turn themselves backward' when the good of love obtains the **dominion** . . .

4256. When good begins to have **dominion** over truth, the natural man is in fear . . . and also enters into temptations. The reason is, that when truth . . . seemed to itself to have the **dominion**, falsities intermingled themselves.

4368³. They are angry because they are deprived of **dominion**.

4691. 'In reigning shalt thou reign over us? if having **dominion** shalt [thou have **dominion** over us?]' (Gen. xxxvii. 8) = were they to be subject as to intellectual and voluntary things. 'To reign' = to be subject as to intellectual things; and 'to have **dominion**' = to be subject as to voluntary things.

—². 'To reign' regards the truth which is of the understanding; '**dominion**,' the good which is of the will; 'kingdom,' also, is predicated of truth; and '**dominion**,' of good. Ill. E. 331⁹.

4738². After the Papal chair had grown even to **dominion** over human souls . . .

—¹. This distinction was invented merely for the sake of **domineering**.

4797. So that the **dominant** affection shone forth with all its variations . . .

4802². In the other life, they abuse their capacity of understanding truths in order to **domineer**. Ex. 7332², Ex.

4973⁶. As 'the Lord-*Dominus*' = Divine good; and 'King,' Divine truth; where it is said of the Lord, that 'He has **dominion** and a kingdom,' '**dominion**' is predicated of Divine good, and 'kingdom,' of Divine truth.

4977. When it is said of good that it 'sets truth over,' it is not signified that it has yielded up the **dominion** to it, but that it has applied itself . . . For good always has the **dominion** . . . Unless, in the prior state, there were given as it were **dominion** to truth, or unless good so applied itself, truth could never be appropriated to good.

5013. With those (who are in merely natural truth and good) the Natural has the **dominion** and the Spiritual serves; when yet it is according to order that the Spiritual should have the **dominion** and the Natural serve . . . Hence it is that those with whom the Spiritual has had the **dominion**, in the other life appear with their heads upwards towards the Lord . . . Whereas those with whom the Natural has had the **dominion**, appear . . . with their . . . heads downwards.

5077². When the external sensuous things of man begin to have **dominion** over the internal sensuous things of man, it is all over with him.

5084. If the external man begins to have **dominion** over the internal, none of the things of faith are any longer believed.

5120³. Thus having **dominion** over the souls and bodies of men. (Babel).

5127. Interior things are relatively **masters-dominia**. —³. So long as his external man is in **dominion** and reigns, he does not see; but when he is in some grief . . . he is able to see . . . for then the **dominion** of the external man ceases.

5128⁷. Into such a form are natural and sensuous things disposed when the Rational has the **dominion**, and sensuous things are subject.

5159⁶. With the regenerate, interior things have **dominion** over exterior ones; but with the unregenerate, exterior things over interior ones. The ends which are in man are the things which have the **dominion** . . .

5316. 'See, I have set thee over all the land of Egypt' = **dominion** over both Naturals.

5417. 'Joseph is the ruler over the land' = that the Celestial of the Spiritual . . . would reign in the Natural.

5428². Hence the Angels are called 'Powers' and '**dominions-dominatus**.'

5786². The external man then has the **dominion** . . . The internal man being without **dominion-dominatu** . . .

5904. 'I have **dominion** in all the land of Egypt' (Gen. xlv. 8) = that he himself disposes the scientifics there.

5968. 'He has **dominion** in all the land of Egypt' (ver. 26) = that the natural mind is under his Power.

6159. So the **dominant** affection presents itself conspicuously. . . The Spirits who are evil, or with whom evil is **dominant**, are evil in each and all things . . . The Angels . . . with whom good is **dominant**, that is, reigns universally, are good in each and all things . . .

6393². See BLESS-beare-at this ref.

6567. As soon as good has the **dominion**, the external man submits himself . . .

—². The affection itself, and thence reason, have the **dominion** . . .

6954. Then the Sensuous has the **dominion** . . . But when interior things are elevated . . . the lumen of the Sensuous is dimmed; for the light of Heaven is **dominant**.

7280⁶. When the evil come into the other life . . . and are left to their cupidities . . . they desire nothing more than to **domineer** . . .

7319⁶. Falsified truth is falsity . . . having **dominion** over truth.

7351. Otherwise, falsities would have **dominion** over truths.

7364. Those in the communities (in Mars) who begin to think wrongly . . . are dissociated . . . Thus do they guard against the creeping in of the cupidity of **dominion** and the cupidity of gain, that is, against any, from the cupidity of **dominion**, subjecting to themselves the community in which they are; and then a number of other communities . . .

—². The loves of self and of the world caused communities to be made into empires and kingdoms, within which there are few who do not want to have **dominion**, and possess all things belonging to others.

7551. They who infest, believe that they have **dominion** over those who are infested, when they see them in anguish . . .

7673. 'Stretch forth thy hand'=the dominion of power.

7678. 'Moses stretched out his rod over the land of Egypt'=the dominion of the power of truth Divine over the whole Natural of the infesters.

7710. 'Stretch forth thy hand towards heaven'=the dominion of the power of truth Divine in Heaven. Ex.

7713. 'Moses stretched out his hand towards heaven'=the domination of truth Divine in Heaven.

7773. In Hell, as in Heaven, there is a form of government, that is, there are dominations and subordinations; without these, a Society would not hold together . . .

8118². The reason those times were so happy, was that they lived distinguished into nations . . . families . . . and houses . . . and it then never entered anyone's mind to invade the inheritance of another, and thereby acquire for himself wealth and dominion. Far from them at that time were the love of self and the love of the world . . . But this scene was changed and turned into the opposite . . . when the cupidity invaded the mind of having dominion, and of possessing the goods of others. Then, for the sake of protecting themselves, mankind gathered together into kingdoms and empires . . .

8183. 'Stretch out thy hand over the sea'=the dominion of power where there is the Hell of falsity from evil. 8200.

8232^o. The dominions in Hell, which they are continually striving after, alternate by turns . . .

8237^e. This office is given to Angels, and thereby dominion over the Hells.

8305. 'Thou stretchedst out Thy right hand'=that the dominion of power over all things thence appeared.

8313. Despair of enlarging their dominion with those who are in faith separated from good. Sig.

—⁴. 'The Philistines, that is, they who set up salvation by faith alone without the goods of charity, in the other life, are constantly striving after dominion . . . Wherefore, they are those who most assault charity, consequently, who want to have dominion; for they who are in charity are humble . . . but they who are in faith without charity are haughty, and want to be served by all others; wherefore they make Heaven to consist in the glory of domination . . .

8318. Without any hope of domination. Sig. . . For they who are in the evil of the love of self are continually desiring to have dominion; but when the terror of a victorious foe falls upon them, the hope of having dominion falls.

8423². It is called the delight of concupiscence, when the delight of any corporeal or worldly love is dominant.

8462². So long as the delights of the love of self and of the world are dominant . . .

8478². With these, there universally reigns . . . the desire of possessing all things, and of having dominion over all, which is kindled and grows according to its augmentations . . .

8553. The order of life is then inverted: that which ought to have the dominion serves; and that which ought to serve has the dominion.

8678. 'They were proud over them'=the endeavour and force of domineering over those who are of the Church. . . (For) there is such an endeavour and consequent force in all pride. Ex.

853. Every man has proprium, which he loves above all other things; this is called what is dominant; or, if you like, what is universally regnant with him.

8856. See CHARITY at this ref.

8857. When love to the Lord becomes dominant . . .

8858. Man is altogether such as is that which is dominant of his life; by this he is distinguished from others; according to this is his Heaven if he is good, and his Hell if he is evil; for it is the veriest of his will, and thus the being itself of his life, which cannot be changed after death. N.57.

8941². When truths are hatched from man's own intelligence, they have dominion over truths from the Divine . . .

8961. In temptations, the business is about the dominion of the evil which is with the man from Hell, and of the good which is with him from the Lord. The evil which wants to have the dominion is in the external man, but the good is in the internal. Hence it is that even in temptations the business is about the dominion of the one over the other. If the evil conquers, the natural man has dominion over the spiritual; if the good conquers, the spiritual man has dominion over the natural. 8967. Can.Redemp.vii.5.

8995². The internal affection of truth must be dominant . . . For it is according to Divine order that the spiritual man should have dominion over the natural; and when the spiritual man has dominion, the man looks upwards . . . and when the natural man has the dominion, he looks downwards. Ex.

9020. They who want to dispense at their own pleasure the things which are the Lord's . . . to the end that they may have dominion over all, and gain the world . . . are thieves in the spiritual sense; for they steal truths from the Word, and apply them to evils. The reason they are evils, is that they have for an end dominion and gain. . . If these same persons had acknowledged truths from the Word before they had dominion and gain for an end, they profane them. . . They talk about these things more than others do, because the ardour of having dominion and gain excites them . . .

9039². (The wisest Angels) do not make anything of glory or of joy to consist in having dominion, but in serving; and, when they are in this state, they are in dominion, and are also in glory and joy above others, but not from the dominion-dominatu-, but from the affection of love and charity, which is that of serving others . . .

9069. The internal man . . . is able to have dominion over the affections of evil in the Natural, and also has dominion when the Natural is subordinate.

9832. That which is universally regnant, is that which is dominant. Refs.

9954¹⁴. 'Kings of the earth' (Ps. ii.2)=falsities; 'rulers'=evils . . . E.375¹⁹. 684¹¹.

10152². As to his interiors, man is either under the

dominion of Spirits from Hell, or he is under the dominion of Angels from Heaven.

[A.] 10173^e. The delight of commanding (in marriages) . . . inroots evils according to the quality of the dominion on the one side, and that of the servitude on the other.

10808^e. They thus exhibited the dominion of good over evil . . .

10813². See COMMAND—*imperium*—at these refs. H.218.

10814. (I discoursed) with the Angels concerning dominions, that there are two kinds of dominions; one of love towards the neighbour, and the other of the love of self; and that the dominion of love towards the neighbour exists among those who dwell separated into houses, families, and nations; but the dominion of the love of self among those who dwell together in a community. Among (the former) *he* has the dominion who is the father of the nation; and, under him, the fathers of families; and, under these, the fathers of each house . . . But all these have dominion from love like that of a father towards his children . . . and, as this love increases in descending . . . the father of the nation acts from a more interior love . . . Such, also, is the dominion in the Heavens, since such is the dominion of the Lord, for His dominion is from Divine love towards the universal human race.

—². But the dominion of the love of self, which is opposite to the dominion of love towards the neighbour, began when man estranged himself from the Lord . . . So far as the reins are given to this love, it rushes on, until at last every such person wants to have dominion over all others in the universal world . . . and even wants to have dominion over the universal Heaven . . . This, therefore, is the dominion of the love of self, from which the dominion of love towards the neighbour differs as much as Heaven does from Hell.

—³. But although the dominion of the love of self is of this character in communities, there nevertheless exists the dominion of love towards the neighbour in kingdoms also, with those who are wise from faith and love to God, for these love the neighbour.

H. 6^e. (These Spirits) made the happiness of Heaven to consist in glory and dominion—*dominatu-*, and as they could not obtain what they desired, . . . they were indignant, and wanted a Heaven in which they could have dominion over others . . .

380^e. Where there is dominion, one is a slave; and the one who has dominion is also a slave, because he is led as a slave by the cupidity of having dominion. . . In proportion as dominion enters, their minds are not conjoined, but are divided; dominion subjugates, and a subjugated mind either has no will, or else has an opposite will . . .

564. There are two kinds of dominion; one is that of love towards the neighbour, and the other is that of the love of self. In their essence, these two dominions are quite opposite to each other. He who has dominion from love towards the neighbour wills good to all, and loves nothing more than use, thus to serve others . . . Such is dominion in the Heavens. N.72.

—². But he who has dominion from the love of self, wills good to no one but himself . . . When he

serves others it is that he himself may be served, honoured, and may have dominion . . .

—³. The love of dominion remains with everyone after the life in the world; but they who have had dominion from love towards the neighbour, are entrusted with domination in the Heavens; but it is not they who have dominion, but the uses they love; and, when uses have dominion, the Lord has dominion. N.73. P.215¹¹.

—^e. But they who, in the world, have had dominion from the love of self, after the life in the world are in Hell, and are vile slaves there. I have seen the mighty ones who in the world have had dominion from the love of self, cast out among the vilest . . .

J. 54. See BABEL at these refs. 58⁹. R.717, etc.

F. 8. The Papal Dominion.

P. 208. They want to have dominion over all things. . . . They exercise their dominion—*dominatum*—over the laws.

215³. From the judge, prince, king, and emperor, as from the head into the body, the lust of having dominion invaded many like a contagion . . .

217⁶. They did not want uses to have dominion over them, but themselves over uses . . .

231⁷. When the reins are given to that love, they want to have dominion not only over Heaven, but also over the Lord; and, when they are not able to do this, they deny the Lord and become devils.

251. The life's love of man, since the most ancient people . . . has become such, that he wants to have dominion over others, and at last over all; and that he wants to possess the wealth of the world . . . These two loves cannot be kept in bonds . . .

310⁶. They explore the cupidities and longings of others . . . and so lead them, even until they have dominion over them.

R. 341². (These English clergymen) spoke about . . . sovereignty and dominion . . .

470. 'He set his right foot upon the sea and his left upon the land' = that the Lord has the universal Church under His auspices and dominion, both those who are in its externals and those who are in its internals. E.606.

716^e. It was also disclosed how that (English) hierarchy might advance . . . so far, that dominion is the essential thing, and religion the formal. Their ardour for having dominion was also opened, and viewed by the Angels, and it was seen to surpass the ardour for having dominion of those who are in secular Power.

719². They have applied the truths of the Word to obtain dominion over the holy things of the Church, and over Heaven . . . and to apply the truths of the Word to obtain (this) dominion, is to adulterate them. . . . Read their dogmas and pay attention to the point, and you will see that they have applied all these truths to dominion over the souls of men. . . Hence it is that Babylon is called 'the mother of scortations and of the abominations of the earth.' 753.

745. That they are under the Papal Dominion. . . Sig.

756. 'Has become the habitation of demons' = that

their Hells are the Hells of the concupiscences of **having dominion** from the heat of the love of self . . .

M. 3⁵. (Heavenly joys supposed to consist in super-eminent dominions.) 7, Des.

7⁴. There are in the Heavens, as on earth, super-eminent dominions. Ex.

248. (On the struggle for **dominion** between married partners.)

262^e. They who, from the love of uses, want to **have dominion**, do not want to **have dominion** from themselves, but from the Lord . . .

267³. They who are in the love of self, desire to **have dominion** over the universe . . .

292^e. Women deeply store up a knowledge, by which they have the skill, if they will to do so, to subject the men under their yoke. Des. . . The genuine cause of the **domination** of wives by means of this cunning, is that a man acts from the understanding, but a woman from the will . . . I have been told that the worst of this sort, who are thoroughly addicted to the compassing of **domineering**, can stick tenaciously to their obstinacies even to the death agony.

T. 596. Combat then arises between the internal and the external man, and then the one that conquers has **dominion** over the other. Gen.art.

D. 1791. See PHLEGM at this ref.

3618^e. Thus seemed to himself to have **dominion-dominatum**—over other Spirits . . . There appeared to me dirty water, to which such a self-glorious and thence **dominion** over others . . . is likened.

3933³. In order that they may have **dominion-dominatum**—over all on earth and in the Heavens, caring nothing whether they come to **dominion** by right or wrong. 4551^e. 4740^e.

4745^e. (In infernal marriages) each feels the delight of **dominion** in the other . . .

4748. See CHARLES XII. at these refs. 4751. 4763. 4764. 5655^e. 5786³.

4835. (Swab) feared that the Lord would drive him out from that **dominion**; on which account, as a means of exercising command, he assumed the doctrine of charity, and acknowledged the Lord as the only God; thus believing that as he made one with the others who were around me, **dominion** would be granted to him.

4839^e. They concluded that they would **have dominion**, and when it was said that the last were first, they concluded that they would sit in the last place while they were commanding . . .

4840. Babel is to **have dominion** by means of the doctrine of the Church, and to explain these things in favour of **having dominion** over others, and at last that they may exercise command in the place of God . . . who, however, is deserted, together with doctrine, if it is not granted them to **have dominion**. 5790³.

5007. See BACK at this ref.

5021. To **domineer** is implanted in (Dutch women).

5513a²². The Spirits of that Earth asked me what it is to want to **have dominion**.

5790. They say that **having dominion** is Heaven.

5791^e. He who wants to **have dominion** is nothing but a hypocrite, for he cannot at heart acknowledge the Divine.

5792⁴. They almost all had delight in **domineering**.

6033³. The Archbishop James Benzelius was in the delight of exercising command, and in order to **have dominion** he stirred up others to go with him, but . . . he became black . . .

E. 355²⁴. 'Kings'=truths; and 'lords' and 'rulers,' goods. 811⁷.

4061⁶. 'To **have dominion** from sea to sea, and from the river even to the ends of the earth' (Ps.lxxii.8)=His **dominion** over all things of Heaven and the Church.

411⁸. His **dominion** over those who are in good and truth, is signified by 'He that ruleth over a just man; He that ruleth over him that hath the fear of God' (2 Sam.xxiii.3).

433²⁴. As all power is in truths from good . . . it is said that 'Israel was made for His dominions' (Ps. cxiv.2).

4481⁶. 'King'=Divine truth; and 'Ruler,' Divine good; for, in the Word, the Lord is called 'a King' from Divine truth; and 'a Ruler' from Divine good.

455⁴. His Power from Divine good is meant by '**dominion**' (Dan.vii.14); from Divine truth, by 'glory;' and Heaven and the Church, by 'a kingdom.'

5131⁰. Man 'has **dominion**' over these things (Gen. i.26), when the Lord has **dominion** over him; for, from himself, man has no **dominion** over anything in himself.

5691¹. '**Dominion** from sea to sea'=the extension of natural things; and '**dominion** from the river to the ends of the earth'=the extension of rational and spiritual things.

6291⁰. 'His arm shall rule for Him' (Is.xl.10)=His own power.

6501³. '**Dominion** over the beasts' (Gen.i)=the **dominion** of the spiritual man over the natural man.

—²¹. On account of **dominion** over the holy things of Heaven and the Church from the love of self . . . the description of its destruction follows.

685. 'He shall reign for ages of ages'=His **dominion** through Divine truth to eternity; (for) 'to reign,' when said of the Lord, =to **have dominion** through Divine truth . . . because '**dominion**' is said of good, and 'to reign,' of truth; for the Lord is called '**Dominus**' from Divine good, and 'King,' from Divine truth. Hence it is that in the Word *passim*, both '**dominion**' and 'kingdom,' or 'to **have dominion**,' and 'to reign' are mentioned. 111.

727³. 'There is not in her a rod of strength, a sceptre of them that rule' (Ezek.xix.14)=the desolation of Divine truth as to power and as to **dominion**.

—¹⁴. 'To break the rod of them that rule' (Is.xiv.5) =to destroy the **dominion** of falsity.

780⁷. 'A lion out of the forest . . .'=the **dominion** of infernal falsity; 'a wolf which shall devastate'=the **dominion** of evil thence . . .

[E.] 803. Dominion over all the truths and goods of the Church, and over the doctrine of faith and love. Sig.

850¹³. Dominion over the Hells through Divine truth, is signified by 'to rule in the midst of his enemies' (Ps.cx.2).

923. Falsifications of the Word even to dominion over the understanding. Sig. —², Ex.

951⁹. In Hell, instead of the dominations which had existed, there are slaveries.

1029. In that zeal there lies hidden the fire of domineering . . . which, as dominion grows, breaks forth; and, in so far as it comes into act, the holy things of the Church become the means, and dominion itself the end; and, when dominion is the end, they apply the holy things of the Church to the end . . . These are Babylonia.

—². In the Spiritual World, there were such as had striven for a like dominion; and as they knew that all Power belonged to the Lord alone, they put on as it were a zeal for Him, and for Heaven and the Church, and laboured with all their might that others should worship the Lord alone, and that they should keep holy all things of the Word; they also ordained that holiness and integrity should reign in all. But it was given to know, that in this zeal there lay hidden an ardent lust of having dominion over all others . . . For verily as soon as they had received dominion, by degrees the end was revealed, which was, not that the Lord but that they themselves should exercise command . . . From this it was given to conclude, that when dominion becomes the end, and the holy things of the Church the means, the worship of God . . . is turned into the worship of men . . .

—³. As dominion by means of the holy things of the Church over the souls of men, over Heaven, and over the Lord Himself, is interiorly profane, it follows that it is infernal; for the devils who are in Hell desire nothing more than to have dominion over Heaven and over the Lord Himself, which they also attempt under various pretences . . . One of the worst devils was once summoned, and he was told that he might receive dominion over many, if he could reverently worship the Lord . . . He immediately disposed his interiors to cunning, and his exteriors to holiness, and worshipped the Lord more reverently than many Angels, being wrathful against all who did not adore Him; but as soon as he observed that dominion was not given him, he raged against the Lord Himself, and denied not only His Divine but that of the Father also.

1038. 'I saw a woman sitting upon a scarlet beast' = the dominion of that religiosity over the holy things of the Word.

1043². The Hells are distinguished into two dominions opposite to (the two Kingdoms of Heaven); the dominion opposite to the Celestial Kingdom is called diabolical, and the dominion opposite to the Spiritual Kingdom is called infernal: in the Word these dominions are distinguished by the names 'the devil,' and 'Satan.'

1053². There is another kind of the profanation of holy things, which exists with those who have domination as an end, and the holy things of the Word, of the Church, and of worship, as means. Ex.

1058³. Such are many of the rulers in modern Babylon . . .

1071. All edicts and statutes which have domination as an end, especially that over the things of Heaven and the Church, have communication and effect conjunction with Hell.

1073. Wherefore, the Third Heaven is called the Lord's dominion, and the Second His Kingdom; and hence the Angels in the Third Heaven are called . . . lords—*domini*, and those in the Second . . . kings: the former and the latter Angels are meant by 'lords' and 'kings,' when the Lord is called 'the Lord of lords' and 'the King of kings.'

1086. 'Kingdom' in the Word = the Church as to truth; and 'dominion,' the Church as to good.

1089. 'Having a kingdom over the kings of the earth' = its domination over the truths of the Church. Ex.

1108. That they have extended their dominion over the Lord Himself . . .

J. (Post.) 269. (The Londoners there) do not tolerate any ruler who . . . commands them what to do . . .

Door. See under GATE—*porta*.

Door. *Foris*.

See ABROAD, and WITHOUT.

A. 4231². It is said 'at the doors' (Matt.xxiv.33), because the good of the Natural and its truths are the first things which are insinuated into man when he is being regenerated and made the Church.

9277⁵. See CHERUB at this ref.

M. 20. The doorkeeper opened the doors.

E. 277⁵. 'The doors' upon which there were cherubs (1 Kings vi.32) = approach into Heaven and the Church. 458³.

Door. *Janua*.

Doorkeeper. *Janitor*.

A. 364. 'Sin lieth at the door' (Gen.iv.7). . . When 'sin lieth at the door' = evil at hand and wanting to enter. . . The only thing that will put to flight the devil and his crew from the door, is love to the Lord and towards the neighbour.

652. 'The door' (of Noah's ark) = hearing. 656.

2130². Still less are the doors of Heaven ever closed.

2145. 'Sitting at the door of the tent' (Gen.xviii.1) = . . . at the entrance to what is holy. 2152. 2195².

2356. 'Lot went out to them to the door' (Gen.xix.6) = that he applied himself prudently. . . 'A door,' in the Word, = that which introduces, or intronits, either to truth or to good, or to the Lord. Hence it is that 'a door' also = truth itself, also good itself, and the Lord Himself; for truth leads to good, and good to the Lord. The doors and veils of the Tent represented such things, also those of the Temple.

—². 'He that entereth not in by the door into the sheepfold, but goeth up some other way, the same is a thief and a robber; but he that entereth in through the door is the shepherd of the sheep; to him the door-keeper openeth. I am the Door of the sheep; by Me if

anyone shall enter in he shall be saved' (John x.). Here 'the door'=truth and good, thus the Lord, who is truth itself and good itself. Hence it is evident what is signified by being let into Heaven by a door . . . 8906. P.230^e. T.174.

—³. But, in the present case, by 'the door' is signified something good, adapted to the genius of those who beset the house; for 'the door' is here distinguished from the inner door-*ostium*, and it was before the house, as is evident from the fact, that Lot went out, and that he shut the inner door after him. And that this good was the happiness of life, appears from . . . his endeavour to persuade those who were in falsity and evil; for such do not allow themselves to be persuaded by the veriest good, for they reject it.

2382. 'The men who were at the door of the house' (ver.11)=the rational and thence the doctrinal things through which violence is done to the good of charity. . . 'A door'=introduction or approach, which leads either to truth or to good; thus it=what is doctrinal.

2385. 'They laboured to find the door'=they could not see any truth which would lead to good; for 'a door'=introduction and approach, and therefore truth itself, because this introduces to good. But here, 'the door'=the Knowledges which introduce to truth; for the door was before the house . . .

2516². The Lord is doctrine itself, wherefore He is called 'the Door,' etc.

4638⁸. 'And the door was shut' (Matt.xxv.10)=that others could not enter Heaven.

7847. 'The posts of the door'=the truths of the Natural. . . For 'a house'=man himself, or his mind; and the things belonging to the door=the things which serve to introduce; which are the truths and goods of the Natural. Ex.

8989. 'He shall bring him either to the door or to the post' (Ex.xxi.6)=a state of truth confirmed and implanted with spiritual good. 'A door'=the introduction of truth to good; here, of truth confirmed and implanted. . . And as 'a door'=introduction, it also=communication, for one chamber communicates with another through the door.

—³. I have often heard them saying that the doors of their chambers were open when their thoughts were being communicated to me, and that they were shut when they were not being communicated. Hence it is that 'doors' are mentioned in the Word when it treats of communication. Ill.

—⁴. 'Shut thy door after thee until the anger be overpast' (Is.xxvi.20)=no communication with evils.

— . 'Open thy doors, O Lebanon' (Zech.xi.1)=to give approach or communication.

—⁵. 'I have chosen to stand at the door in the house of my God' (Ps.lxxxiv.10)=to communicate without with good.

9125⁴. When the Angels discourse about truth approaching good and conjoining itself with it, it is represented by an open door, through which there is entrance. Hence (the Lord's words in John x.).

10769. Their houses have a door at each end.

P. 71. This determination may be compared to a door, which is first to be unfastened and opened. Ex.

119. 'Behold I stand at the door . . .' Ex.

233⁴. The door is 'opened' by man removing evil . . .

R. 176. They who do not approach the Lord directly . . . cannot find the door of Heaven, and if perchance they are admitted to it, it is closed, and when they knock, it is not opened.

—². That 'doors,' in the Word, =entrance. Ill.

217. 'Behold, I stand at the door, and knock' (Rev. iii.20)=that the Lord is present with everyone in the Word, and therein is urgent to be received, and teaches how. . . 'A door'=admission and entrance.

M. 17². The doors are then shut, and the whole city is silent.

20. The doorkeeper opened the doors.

23^e. The door was behind the pulpit, on the left.

78⁸. I therefore rose, and shut the doors.

146. As it were a door with a hinge is interposed by the Lord, which is opened by determination.

T. 366². The evil . . . shut the door lest God should enter into the lower things of their minds, but the good . . . open the door . . .

381⁴. They are like doors hung on a round hinge, which can open either way.

566². Unless man could shut and open the door between his thoughts and speech, and between his intentions and actions, and if prudence or cunning were not the doorkeeper, he would rush into execrable things . . . But this door is opened in everyone after death . . .

D. 697. It is said in the Word that 'the door is shut.' Ex.

3378. In a certain open door I saw a boy in a green garment.

4674. On the celestial Heaven, and the doors there.

4675. When they want to see and have communication with those who were below, they open the doors of the chamber, also those of the house and of the court; and as they open them, so is the communication obtained; and as they shut them, so does the communication cease. Hence it is evident why the Lord said that He is 'the Door,' 'the Doorkeeper,' that is, that mediation is through Him.

4678. The nature of infestations, and the doors in Heaven.

5076. Immediately on his arrival, the Spirit began to act . . . according to correspondences. . . He opened doors for thinking.

5201. There are places for them in the depths . . . The door is opened, and, after they have entered, the door is shut, and then they appear no more.

6110⁴. Determination . . . is like the opening of a door.

E. 208. (Gen.art. on 'doors,' 'doors-*ostia*,' and 'gates;'. and their signification.)

—³. (On the two doors of man's Rational.)

—⁴. As 'doors,' 'doors-*ostia*,' and 'gates'=intromission into Heaven and into the Church, they also=the truths from good which are from the Lord, because intromission is effected through these. Ill.

[E.] 298¹¹. 'To open before him the doors, that the gates shall not be shut' (Is. xlv. 9) = that from omniscience all things are manifested to Him, and that from omnipotence He has the Power of saving.

536². Doors correspond to the communications which exist between the interiors of the mind and animus.

630¹². See COURT—*atrium*—at this ref.

Door. *Ostium*.

A. 2356. See Door—*janua*—at these refs. E. 208. —4.

2357. 'He shut the door after him' (Gen. xix. 6) = lest they should do violence to the good of charity, and deny the Divine Human and the Holy proceeding of the Lord.

—e. For the door was the inner door—*janua*—through which there was entrance into the house where the Angels were; that is, into the good in which is the Lord.

2376. 'They approached to break down the door' (ver. 9) = that they came even to the endeavour to destroy both. (For) 'the door' = that which introduces to good and to the Lord; also good itself, and the Lord Himself.

2380. 'They shut the door' (id.) = that He closes all approach to them.

2851¹². 'The door of the inner gate that looketh towards the north' (Ezek. viii. 3) = the place where there are interior falsities; 'the door of the gate of the house of Jehovah towards the north' = where there are interior evils.

4861. 'Tamar sat in the door of the fountains which are upon the way to Timnath' (Gen. xxxviii. 14) = an intermediate to the truths of the Church and to falsities. . . 'In the door of them' = in the entrance to them; and as the external truths which are of the sense of the letter of the Word afford an entrance, they are 'the door.'

5653. 'They spake to him at the door of the house' (Gen. xliii. 19) = consultation from doctrinal things about introduction. . . 'The door of the house' = introduction; here, from the external man to the internal. . . As this is signified, in the Original Language, it is not said 'at the door of the house,' but 'the door of the house.'

5694. See BEDCHAMBER at this ref.

7923. 'To go out from the door of the house' (Ex. xii. 22) = to go from good to truth; for good is within and truth without.

8772². When truths are only known, they are as it were in the door; when they are acknowledged, they are in the court. . .

8989⁵. 'Lift up your heads, O ye gates; be ye lift up, ye doors of the world' (Ps. xxiv. 7). 'To lift up the doors of the world' = to open and raise hearts to the Lord. . . and thus give communication, that is, that He may flow in with the good of charity and the truth of faith.

9686. 'Thou shalt make a hanging for the door of the Tent' (Ex. xxvi. 36) = the medium uniting the Second Heaven with the First. . . The entrance from one into the other, is signified by the door where the hanging was.

10001. 'Thou shalt make (Aaron and his sons) approach the door of the Tent of the Assembly' (Ex. xxix. 4) = the conjunction of both in Heaven. . . 'The door' = introduction. . . For the place where was the door of the Tent of the Assembly represented the marriage of Divine good with Divine truth. Ex. 10025.

10022. The place before the Tent, which is called its 'door,' = the conjunction of truth and good, which is called the heavenly marriage.

10108. 'At the door of the Tent of the Assembly' (ver. 32) = in order to enter into Heaven. 'A door' = entrance, and also introduction. Refs.

10549. 'All the people arose, and stood at the door of the Tent' (Ex. xxxiii. 8) = that that nation was not in the external of the Word, of the Church, and of worship, but outside of it. . . For 'a door' = entrance, introduction, and communication; hence to stand before it = not to enter, be introduced, and be communicated. 10553.

H. 428^o. These outlets and entrances are what are called in the Word 'the gates' and 'the doors' of Hell and of Heaven.

S. 17³. 'The door' (Matt. xxv) = entrance into Heaven.

R. 153¹⁰. When they arrive at the cavern, a door is opened, and they enter. . . and the door is shut behind them.

176. 'Behold, I have set before thee an open door' (Rev. iii. 8) = that Heaven is open to those who are in truths from good from the Lord. 'An open door' = intromission. E. 208.

—c. 'Doors,' etc., in the Word, = entrance. Ill.

218. 'To open the door' = to live according to the Word. (= reception in the heart and life. E. 250.)

225. 'Behold, a door open in Heaven' (Rev. iv. 1) = manifestation concerning the ordination of the Heavens for the Last Judgment by the Lord. 'An open door,' when said of Heaven, = intromission; here, manifestation.

T. 482. There is the door through which the Lord enters to man. . .

501. Everything compulsory in such things. . . shuts up the spiritual man as with a door. . .

E. 179⁵. 'The eastern door of the gate of the house' (Ezek. x. 19) = approach (to Heaven and the Church).

208². There appears a gate with a door at the side where there are guards.

—'. 'A door,' etc. to Heaven and the Church, in the supreme sense, means the Lord. . . 'I am the Door of the sheep; by Me if anyone shall enter in, he shall be saved. . .' (John x. 9). 'To enter by the Door,' here, = to enter by the Lord. Ex. . . He, therefore, who approaches the Lord, acknowledges Him, and believes in Him, is said 'to open the door to the Lord,' in, 'Behold, I stand at the door, and knock. . .' Something shall here be said about the doors or gates to man, because it is said 'I stand at the door, and knock.'

239⁵. 'To open the door' = reception on the part of man.

248. 'Behold, I stand at the door and knock' = the Lord's perpetual presence. (For) 'a door' or 'door-

janua, 'in the supreme sense, = the Lord as to intromission into Heaven or into the Church; and, in the internal sense, the truth from good which is from Him, because man is intromitted thereby.

—². If he thinks well, the door is opened; if evilly, it is shut.

250. 'And shall open the door' = life, or reception in the heart.

260a. 'Behold, a door open in Heaven' = the arcana of Heaven revealed. 'A door' = intromission; here, introspection, which is the intromission of the sight . . .

540^o. 'The door of Pharaoh's house' (Jer. xliii. 9) = the sensuous scientific, through which there is entrance into the natural man . . .

Dormouse. *Glis.* R. 566³. D. 377. 386. 6106⁸.

Dort. *Dordracena.*

B. 38. (The Synod of Dort quoted.) 66.

T. 487. (Some of the members of the Synod of Dort were sent to me. Conversation with them.)

634^o. What confidence can be placed in councils, when that of Dort, by a unanimous vote, decreed predestination . . . 759². 798³. 803.

Dothan. *Dothan.*

A. 4720. 'I heard them say, Let us go to Dothan' (Gen. xxxvii. 17) = that they betook themselves from the general to the special things of doctrine. . . That 'Dothan' has this signification, cannot be so well confirmed from other passages in the Word, because it is mentioned only in 2 Kings vi. 13. . . 'Dothan,' here, = doctrinal things from the Word. . . Dothan where Elisha was, = the doctrinal things of good and truth from the Word; here, in like manner; for the special things of doctrine are nothing else. But here, it = the special things of false principles . . .

4721. 'And Joseph went to his brethren and found them in Dothan' = that they were in the special things of false principles.

Double. *Duplicare, Duplus.*

Doubled. *Duplicatus.*

Duplicature. *Duplicatura.*

Twofold. *Duplex, Duplicitas.*

See under TWIN.

A. 1629. Long arched courts, sometimes doubled, where they walk.

2173^o. In the Prophets, everything is expressed in a twofold manner, especially in Isaiah . . .

2228³. Life is twofold, infernal and heavenly.

4677^o. Their 'coats,' etc., were not to be twofold, but single-*unica*.

5291. A half, and the double of a number, have a like signification.

5291². The number five has a twofold signification . . .

5623. 'Double silver' (Gen. xliiii. 12) = successively another. Ex.

8423. 'To be double' (Ex. vi. 5) = to be conjoined. 8489.

9137. 'He shall restore double' (Ex. xxii. 4) = restitution to the full. 9152. 9161.

9622. 'Thou shalt double the sixth curtain over against the faces of the Tent' (Ex. xxvi. 9) = the communication of all things of that Heaven with the extremes there, and influx thence into the ultimate Heaven. Ex.

9741². There was a twofold court about the temple . . .

9861. 'The square shall be doubled' (Ex. xxviii. 16) = just and perfect. 'Square' = just; and the reason it = perfect, is that it was doubled; for 'doubled' involves all things of good and all things of truth; that which is on the right hand, involves good from which is truth; and that which is on the left hand, truth from good; thus, also, a perfect conjunction of both.

R. 294. In the natural world, man has a twofold speech, because he has a twofold thought, exterior and interior . . . But in the Spiritual World, man has not a twofold speech, but a single one . . .

762. 'Double to her double-*dupla*—according to her works; in the cup which she hath mixed mix to her double' (Rev. xviii. 6) . . . = that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality . . . and that the falsities will return in like manner. E. 1115.

M. 477⁷. I perceive that in the world you have been twofold, one thing in internals and another in externals . . .

482. Duplicate adultery . . .

T. 147. They are wiser than those who are twofold.

—². That there is twofoldness and threefoldness in every created thing . . .

443². Hypocrites possess a twofold mind . . .

493. The will of man is twofold, interior and exterior.

568². So he becomes a twofold man; a sheep in externals, and a wolf in internals.

628. (Modern) imputation is twofold . . . 629.

629. One twofoldness is extended and undivided, and the other is restricted and separated; the latter is duplicity, but the former unity.

D. 353. That man possesses a twofold memory . . .

993. In the duplicatures of the peritoneum. 995.

3616. Man thus appears twofold . . .

E. 1042³. Goods and truths are from a twofold origin . . .

1115². That 'double' is said of retribution and of reward. Ill.

—³. That 'she has received double for all her sins' = that they have endured much in temptation.

Can. Redemption iii. 2. In proportion as the man of the Church becomes external, he becomes twofold, that is, evil in internals, and appearing good in externals.

Double-dyed. *Dibaphus.*

A. 4922. 'She tied what was double-dyed upon his hand' (Gen. xxxviii. 28) . . . 'Double-dyed' = good, and in fact, spiritual good. The reason 'double-dyed' = spiritual good, is that it is of a scarlet colour, and when a scarlet colour appears in the other life, it = spiritual good, that is, the good of charity towards the neighbour. 4926. 4929.

[A.4922]². That 'double-dyed'=spiritual good. III. —⁵. 'Double-dyed of crimson' (Num.xix.6).

9468. See SCARLET at these refs. —^e.

—⁴. 'To clothe in double-dyed' (2 Sam.i.24)=to instruct concerning the truths which are of the good of mutual love, thus concerning truths from a celestial origin. 10540⁸.

—⁵. 'If thou puttest on thee what is double-dyed' (Jer.iv.30)=to teach the truths of doctrine from a celestial origin . . .

E. 67^e. 'Though your sins were as things double-dyed' . . . (Is.i). . . The reason 'snow' is said of the sins which were as 'things double-dyed' . . . is that 'things double-dyed'=truth from good; and, in the opposite sense, falsity from evil. Refs.

Doubt. *Ambigere*.

See AMBIGUOUS.

D. 5551. I doubt.

Doubt. *Dubitare, Dubitatio*.

Doubtful, Doubtfulness. *Dubitativus*.

Doubtfully. *Dubitative*.

Dubious, Dubiousness. *Dubius*.

A. 194. That they doubted for the first time. Sig. . . It here treats of the third posterity of the Most Ancient Church. . . Their first state is described in this and the following verse, as a doubtful one.

233³. See BELIEVE at this ref.

1072². As soon as anything obscure intervenes . . . they never suffer it to lead them into doubt . . . These are they who are in charity. But they who are not in the faith of charity . . . are in no faith, a sign of which is, that they not only doubt about all things, but in their hearts deny . . .

1630^e. See APPREHEND at this ref.

1820. The doubt expressed in these words (3560). . . He who is in temptation is in doubtfulness about the end . . .

2334. 'They said, Nay'=the doubt which is wont to be of temptation. . . In all temptation there is what is doubtful concerning the presence and mercy of the Lord, and concerning salvation, and the like. 2338.

2338. Good Spirits and Angels from the Lord dispel this doubtfulness in every way . . . He who yields, remains in doubtfulness . . . Whereas, he who conquers is indeed in doubtfulness, but still suffers himself to be cheered with hope . . .

2425. Doubt that he could have the good of charity. Sig.

—². As to doubt, the case is this. Ex.

2568^e. See AFFIRM at these refs. 2689³. 3913⁵. 4096^e. 4097. 4638. 7313. D.Min.4580.

2689⁴. The real cause why they admit doubtfulnesses, and afterwards negative things, derives the whole of its origin from a life of evil. They who are in a life of evil can never do otherwise. Ex.

2718². The spiritual cannot be admitted into wisdom until they are devoid of dubiousness . . .

2720³. 'If thou hast lied unto me'=devoid of doubtfulness.

2935². Nay, they cherish dubiousnesses . . .

3174. The doubt of the natural man. Sig.

3175³. Truth can only with difficulty be separated from the natural man and raised into the Rational . . . The reason is, that he places truth in dubiousness, and reasons about whether it is so. But as soon as cupidities . . . persuasions . . . and fallacies are separated, and the man begins to . . . laugh at dubiousnesses, then truth is in a state to be . . . raised into the Rational . . . Sig. 3182^e.

3833. When good is conjoined with truth . . . he is no longer in dubiousness . . .

—². Whereas, with those who are in dubiousness . . . these innumerable things do not appear . . .

4099^e. Worldly things put heavenly ones in dubiousness; but when heavenly things have the dominion . . . they take away dubiousnesses.

4489⁴. They see scarcely anything without dubiousness . . .

4503⁷. See DENY at these refs. D.2663^e. 3493.

5036⁵. See DESPAIR at this ref.

5044. With all who are in temptations, truth flows in from the Lord, which rules and governs the thoughts, and cheers them whenever they fall into doubts.

5135². He then takes up . . . the things he had previously learned, and either confirms them, or doubts about them, or denies them . . . If he doubts about them, it is a sign that in the succeeding age he will accede to either an affirmative or a negative.

5613. 'Unless we had lingered'=delay in a state of doubt.

5657^e. The reason *as it were* given gratis is here signified, is that they were in a doubtful state as to whether they wanted to be conjoined with the internal, and become nothing; and, when anyone is in a doubtful state, he feels doubtfully about the truths which confirm.

6469^e. Once, when I was turning over some dubiousnesses in my mind, there flowed in from Heaven that no objection should be paid to a thousand objections and reasonings from fallacies.

6479. Spirits . . . continually injected dubiousnesses from the fallacies of the senses . . . But they were told that so many dubiousnesses cannot be removed within a short time, on account of the fallacies of the senses, which must first be dispelled; also on account of the innumerable things which must first be known; nay, that with those who are in the negative . . . dubiousnesses cannot possibly be removed at all; for with them one scruple avails more than a thousand confirmations.

7289. If they have dubiousness concerning the Divine. Sig.

7298². No one ought to be so persuaded about truth in a moment . . . that there is no doubt left, because the truth so impressed becomes persuasive truth, and is devoid of extension; and is also devoid of what is yielding . . . Hence it is that as soon as any truth is presented . . . before good Spirits by, manifest ex-

perience, there is presently afterwards presented something opposite, which causes dubiousness. Thus it is given them to think and consider whether it is so, and to collect reasons, and so bring that truth rationally into their minds. . . . This is why the magicians were allowed to do the same as Aaron; for thus dubiousness was excited in the Sons of Israel as to whether the miracle was Divine. . . . D.468.

8567. In temptations. . . at last there is doubt almost negative of the Divine presence and aid.

9025^e. Spiritual truths. . . are weakened when the thought comes into dubiousness from passages in the Word which are in opposition to each other.

N. 27^e. Man begins to be wise when he begins to be averse to reasonings against truths, and to reject dubiousnesses. Refs.

H. 215^e. In dubious things, the governors are enlightened by the Lord.

S. 18. The holiness of the Word does not appear from the letter alone; therefore he who once doubts its holiness on that account, afterwards confirms himself by many things therein.

Ad. Jer.xxiii.17. When knowledges and the things of the memory. . . wanted to intrude themselves into spiritual things, and as it were to build or fashion them, I at once fell into doubts; and unless they had been taken away by God Messiah. . . I should have sunk down into doubts and negations; for particulars can never enter into universals.

D. 660. A certain Spirit. . . was with me. . . so that the life of his faith flowed in, as I could manifestly perceive from the fact that I began to doubt or to feel cold about the Lord's government in singulars.

2544^e. It was given to say to them that the experience is constant and certain, and is not to be doubted.

2546. We are not to doubt concerning the things of faith. . . because we do not apprehend the causes, and because they are not according to the appearance; when yet they are truths, because the Lord, the Truth itself, has said it.

3304. It is the nature of these Spirits still to be raising dubiousnesses, when the Knowledges of Truth are told them. . . At last it was given to say to them, that there are Truths which do not admit of dubiousnesses.

3533. Such (as the common people), and little children, are those who in the other life abide firmly in faith, without doubt. . . .

4872^e. In his sphere I at once began to doubt concerning the Divine. . . .

5574. They at last become such, that they think what they do think, whatever anybody says, nor do they fall by any means into dubiousnesses. . . . They become Genii. . . .

E. 739^d. See DEGREE at this ref.

—⁶. Reasoning involves doubt whether it is so. . . .

Dough. *Massa.*

A. 7966. 'The people carried their dough before it

was leavened' (EX.xii.34)=the first state of truth from good, in which there was nothing false. 'Dough'=truth from good; for 'flour'=truth; 'the dough' therefrom, the good of truth; and 'the bread' which is from the dough, the good of love. When 'bread'=the good of love, the other things, namely, the dough and the flour=goods and truths in their order.

7978. See CAKE at this ref.

I. 16². Large or small masses of wood, stone, or metal.

D. 4722². By the formation of some mass. . . .

5202. The whole mass so to speak began to ferment. . . .

E. 403¹⁷. 'A lump of figs' (2 Kings xx.7).

540⁴. 'The raiser ceaseth from kneading the dough until it be leavened' (Hos.vii.4). . . =that the falsities which favour their loves they compact together as it were into a mass.

555¹⁷. They are said 'to knead their dough' (Jer.vii.18)=when they forge doctrine from these cupidities, and according to them.

Dove. *Columba.*

See JONA, TURTLE-DOVE.

A. 870. 'A dove'=the truths and goods of faith with one who is to be regenerated. Ill.

—². 'The dove' which came upon Jesus when He was baptized—the Holy of faith; and the baptism itself, regeneration; hence with the new Church which was rising up, the truth and good of faith, which they receive by regeneration from the Lord.

—². The like was represented by 'the young pigeons—*pulli columbarum*—or 'turtle-doves' which they offered in sacrifice. Ill.

—³. That 'a dove,' in general,=the intellectual things of faith. Ill.

871. 'He sent forth a dove from himself to see' (Gen.viii.8)=a state of receiving the truths and goods of faith. 890.

875. 'The dove found no rest for the sole of her foot' (ver.9)=that nothing of the good and truth of faith could as yet take root. 'A dove'=the truth of faith.

876. 'She returned to him to the ark'=that the good and truth meant by 'the dove' returned to him again. Whatever good a man supposes he does of himself, returns to him. . . .

878. 'To put forth his hand, take the dove, and pull her in to himself'=to apply and attribute to himself the truth which is meant by 'the dove.'

891. 'The dove did not return to him any more'=a free state; (for) the dove, or the truth of faith. . . . was no longer kept in the ark on account of the waters of the Flood.

1186⁶. 'As a dove out of the land of Asshur' (Hos.xi.11). . . 'A dove'=rational good. E.601⁷.

1361². 'Doves' and 'turtle-doves' (in the sacrifices) represented spiritual things.

1821. 'A turtle-dove and a young pigeon' (Gen.xv.9)=the things which are representative of the spiritual

things of the Church; 'a turtle-dove,' those which are exterior; and 'a young pigeon,' those which are interior. Compare 1823. 1826. 1827.

[A.] 8764^f. 'The wings of a dove covered with silver' (Ps. lxxviii. 13). 'The wings of a dove'=the truth of faith. That 'a dove'=faith, see 870.

10132⁹. 'The son of a dove,' and 'a turtle-dove' (Lev. xii. 6)=innocence. E. 314^e. (=the good of innocence. 10210^e.)

L. 51a^e. 'He saw the Holy Spirit descending like a dove;' a dove is the representative of purification and regeneration through Divine truth.

P. 338⁹. A reformed man may be compared to a dove as to the understanding, and to a sheep as to the will.

M. 1554^a. They looked to the window in the southern quarter, and lo, there appeared a bright white dove with wings glistening like silver, and its head made conspicuous by a crown as of gold; it was standing on a branch out of which came forth an olive; and when it was in the effort to expand its wings, the wives said, We will open something. While that dove appears it is a sign to us that it is allowable. 208. —⁴.

—⁵. We do not want to say more, and therefore we cannot, because the dove of our window . . . has flown away. I waited its return, but in vain.

208⁵. There was a sound as of the dove moaning; and then the wives said, This is a sign to us that we earnestly desire to divulge still more secret things, but that it is not allowable.

293⁶. There appeared afar as it were a flying dove with the leaf of a tree in its mouth; but as it approached, in place of the dove there appeared a little boy with a paper in his hand.

—^e. He was again seen afar as a dove flying, but with a coronet on its head.

T. 72^e. He saw at his right hand . . . a flying dove, and at his left . . . a vulture; and he said . . . Your faith has seduced you. Is it not in your hands as a snare for catching doves? Hearing this, a certain magician formed as it were a snare from that faith, and hung it on a tree, saying, You will see that I shall catch that dove. Just then a hawk flew up . . . and was caught; and the dove, seeing the hawk, flew by.

144. John saw the Holy Spirit descending like a dove. This took place because baptism=regeneration and purification; in like manner a dove. Who cannot perceive that the dove was not the Holy Spirit, and that the Holy Spirit was not in the dove? Doves often appear in Heaven; and whenever they appear, the Angels know that they are correspondences of the affections and thence the thoughts in relation to regeneration and purification, with those who are standing by . . .

147⁹. Saying at heart, that theological matters are specious snares for catching doves.

D. 3858. The things I ate . . . as pigeons . . .

4142. I have sometimes observed in sleep that in my garden at Stockholm there were various abodes of doves . . .

E. 275¹⁹. 'A dove out of the land of Assyria'=the Rational. 1100²⁰.

282⁵. 'As doves to the windows' (Is. lx. 8). . . 'Doves'=the spiritual affection of truth.

—⁶. 'Who will give me the wing as of a dove? I will fly away to where I dwell' (Ps. lv. 6). . . 'The wing of a dove'=the spiritual affection of truth.

283⁴. 'The wings of a dove covered with silver'=spiritual truths . . . (for) 'a wing'=what is spiritual; a 'dove,' truth from good; and 'silver,' truth itself.

406¹⁰. 'As doves to their windows' . . . 'Doves'=the goods in the sense of the letter of the Word.

411¹⁴. 'A dove,' which is meant by 'Jona'=spiritual good. Refs.

—²³. 'Be ye like the dove that maketh her nest in the sides of the pit's mouth' (Jer. xlviii. 28) . . . =a view of truth from without and not from within . . .

633⁴. 'The dove' which Noah sent forth=the good of charity, which was the essential of that Church.

638¹⁵. 'The dove' sent forth anew=the second successive state, which exists when spiritual good begins to come forth through truths, after falsities have been removed.

654²². It is said 'as a dove out of the land of Assyria,' because 'a dove'=rational good from what is spiritual.

—⁵⁵. 'Ephraim is like a silly dove, without heart' (Hos. vi. 11)=that now there is no Intellectual, because no truth, nor affection of truth and good.

781¹⁸. See BEAR=*ursus*—at this ref.

840⁴. 'The seats of those that sold doves' (Matt. xxi. 12)=(those who make gain) from holy goods.

1200³. In the Heavens there are turtle-doves, doves, etc.

Coro. 30^e. The natural man separated from the spiritual is like a hawk pursuing a dove.

Downwards. *Deorsum.*

A. 5116³. They appear head downwards . . . 9128^e.

5356^e. Evils and falsities then hang flaccidly downwards.

5433². If the internal man looks downwards, namely, to earthly things . . . he cannot possibly look upwards . . .

6402. They look downwards or outwards, for they are not yet in good; but they who are in good . . . look upwards or inwards. —.

6468³. They who are in Heaven look upwards to Him, and they who are in Hell look downwards from Him . . .

6952. He who is in falsity . . . looks entirely downwards or outwards, that is, to the world and the earth; but not upwards or inwards, that is, into Heaven and to the Lord. —⁵. —⁶.

—⁶. For wild beasts look downwards, or only to those things which are upon the earth. He who looks downwards, wills evil and thinks falsity; but he who is raised upwards by the Lord, wills good and thinks truth. . . Thus the Angels look upwards, and the infernals downwards.

6954. Of himself, man looks only **downwards**, that is, into the world and to the earth, because of himself he is in evil and falsity . . . Still, man, not from himself, but from the Lord, looks upwards, that is, to Heaven and to the Lord. This is effected by means of elevation . . .

6971². When once the avenue has been opened for the influx of the light of Heaven, and is afterwards closed, the man is compelled to look **downwards** and not upwards; and this from Divine order . . .

7424. The internal which beasts have . . . looks **downwards** or towards the earth, without any elevation towards interior things. 7604^e.

7604. See BARLEY at this ref.

—². All evils and falsities look **downwards**, that is, outwards to the earth and to the world; hence the goods and truths adjoined to them do the same. . . These goods and truths are devastated with the evil, (otherwise) the goods and truths . . . in the interior Natural . . . would be bent **downwards**.

7693². The reason he does not know that there is an internal man, is that his interiors look **downwards** to those things which are of the world, the body, and the Earth . . .

7778³. The things of genuine faith look upwards to Heaven and the Lord; whereas the things of faith separated from charity look **downwards**, and, when they confirm evils and falsities, to Hell.

8372. (The inhabitants of Jupiter) never look **downwards** or to the earth; to look **downwards** they called condemned . . .

8505². In the former state, man looks **downwards** or backwards; in the latter, upwards or forwards.

8606. 'When (Moses) let down his hand' = when the faith in them looked **downwards**, or from the Lord to self and the world.

9730. 'Thou shalt put it under the compass of the altar **downwards**' (Ex. xxvii. 5) = this in ultimates. . . 'Downwards' = outwards.

10330². Man . . . can look **downwards**, and he can look upwards; to look **downwards** is to look outwards into the world and to self; and to look upwards is to look inwards to Heaven and to God. From himself, man looks outwards, which is called looking **downwards**; because when he looks from himself, he looks to Hell. But man looks inwards, not from himself, but from the Lord; which is called looking upwards . . .

W. 206^e. The like is signified by upwards and **downwards** . . .

E. 559⁶. See UPWARDS at this ref.

Dowry. See ENDOW or GIFT.

Doze. See under SLEEP—*sopor*.

Drachma. *Drachma*.

E. 675¹⁰. 'A drachma' (Luke xv. 8) = truth. 'To lose a drachma' = to lose one of the truths or of the Knowledges of truth.

Drag. See DRAW—*trahere*.

Dragon. *Draco*.

Dragonist. *Draconicus*.

Draconic. *Draconicus*.

A. 257. So is described the serpent, or **dragon** which is called 'Lucifer,' in Is. xiv.

828². The harlot is then changed into a **great dragon**; and there the (seducers) remain covered over with torment.

950². Their abode is near Gehenna, where there are flying **dragons** which are not poisonous; whence this is called the abode of **dragons**.

1326³. 'Dragons in their edifices of pleasure' (Is. xiii. 22). . . 'Dragons,' etc. = the interior things of their worship.

6952⁴. 'The tail of the **dragon**' (Rev. xii) = reasonings from falsities. . . 'The **dragon**' is the serpent, which seduces by reasonings from falsity, and which seduced . . . Eve . . . as is evident from, 'The **great dragon** was cast out, the ancient serpent . . .'

7293⁵. 'Serpents,' in these places, = the falsities from which are reasonings. The same are also signified by 'dragons'; but 'dragons' = reasonings from the loves of self and of the world, thus from the cupidities of evil, which pervert not only truths, but also goods; and which reasonings come forth from those who at heart deny the truths and goods of faith, but confess them orally for the sake of the lust of command and gain, thus also from those who profane truths and goods. The latter and the former are meant by 'the **dragon**, the ancient serpent . . .'

10071^e. 'The tail of the **dragon**' = truths falsified, especially by application to evils.

10249⁷. By 'the **dragon**' are meant those who will endeavour to destroy the Lord's Church after it has been established.

10400². Such are they who are meant by 'the **dragon**' . . . in the Revelation.

J. 61³. At last there appeared as it were a blackness flying over the whole of that tract (where the Babylonians were), which on being examined appeared like a **dragon**; a sign that a desert had been made of the whole of that city and tract. The reason it appeared, was that 'dragons' = the falsities of such a religion; and 'their abode' = the desert after the overthrow. Ill. D. 5303.

C. J. 16. The Last Judgment was executed upon those only of the Reformed, who . . . had professed God, read the Word, heard preachings, approached the sacrament of the Supper . . . and yet had accounted allowable adulteries, various kinds of theft, lying, revenge, hatred, and the like . . . Thus in externals they had lived as if from religion, and yet in internals they had had no religion. These are they who are meant by 'the **dragon**' in the Revelation; for it is said of the **dragon** that he was seen in Heaven, and that he fought with Michael in Heaven, and that he drew down from Heaven the third part of the stars; which things are said, because such had communicated with Heaven by the profession of God, the reading of the Word, and external worship.

[C. J.] 28. Then all who were about to perish, were seen together as a great **dragon**, with its tail extended in a curve, and raised towards Heaven, bending itself about on high, as though it wanted to destroy Heaven and drag it down; but the attempt was in vain, for the tail was cast down, and the **dragon** which also then appeared raised up, sank down. It was granted me to see this representation, in order that I might know and make known who are meant by the **dragon** in the Revelation; namely, that by the **dragon** are meant all who read the Word, hear preachings, and observe the holy things of the Church, and make no account of the concupiscences of evil to which they are addicted . . . and who thus live like devils in spirit, and like Angels in body. These were they who constituted the **dragon** itself; but the tail was composed of those who in the world had been in faith separated from charity, and were like the former as to thoughts and intentions.

F. 55. That those who are in faith separated from charity are meant by the **dragon** in the Revelation. Gen.art.

—². The religiosity which is meant by Philistia is described in Rev.xii. and xiii. by the **dragon** and his two beasts.

56. That the religiosity of faith separated from charity is described in the Revelation by the **dragon** and his two beasts, has not only been told me from Heaven, but has also been shown in the World of Spirits . . . They who were in faith separated were seen by me in a congregation as a great **dragon** with its tail extended towards Heaven; and others of the same character have been seen, separately, in appearance as **dragons** . . . Wherefore they are called **dragonists** by the Angels of Heaven. But there are many kinds of them: some constitute the head of the **dragon**; some its body; and some its tail. They who constitute its tail, are they who have falsified all the truths of the Word . . .

58. The following things are said about the **dragon** in Rev.xii. Enum. 59, Ex.

R. 473. Until after those who are meant by the **dragon**, the beast, and the false prophet, have been cast out of the World of Spirits. Sig.

479. How the doctrine concerning the Lord would be received in the Church, before they who were meant by the **dragon**, the beast, and the false prophet, were removed. Sig.

535. See DOCTRINE at these refs. 543.

537. 'Behold, a great red **dragon**' (Rev.xii. 3)=those in the Church of the Reformed who make God three and the Lord two, and who separate charity from faith, and make the latter saving, and not at the same time the former. Ex.

—³. The **dragon** is called 'great,' because all the Churches of the Reformed distinguish God into three persons, and make faith alone saving; except some here and there . . .

—⁴. The **dragon** is said to be red, because 'red'=falsity from the evils of concupiscences, which is infernal falsity.

— . As these two essentials of doctrine in the Churches of the Reformed are false, and falsities devas-

tate the Church . . . they are represented by 'a **dragon**.' The reason is, that the devastation of the Church is signified in the Word by 'a **dragon**.' Ill.

—⁵. That 'the **dragon**' here means those who are in faith alone, and reject the works of the Law as not saving, has been sometimes attested to me by living experience in the Spiritual World. I have seen many thousands of them gathered into a company, and at a distance they appeared like a **dragon** with a long tail, which appeared to be set with spines like a brier, which signified falsities. Once also a still larger **dragon** was seen, which, raising his back, erected his tail towards Heaven in the endeavour to drag down the stars therefrom. B.90.

542. 'The **dragon** stood before the woman . . . that he might devour her child'=that those who are meant by the **dragon** busy themselves to extinguish the doctrine of the New Church at its birth.

548. This Heaven passed away in consequence of the Last Judgment upon the **dragon** and his Angels; which is also signified by the **dragon** being cast down, and his place no longer found in Heaven . . . What falsities are meant by the **dragon**, which are to fight against the truths of the New Church, see 537.

550. 'The great **dragon** was cast out, that ancient serpent, called the devil and satan' (ver.9)=that those who are meant by the **dragon** were turned away from the Lord to themselves, and from Heaven to the world, and thence from corporeal became sensuous, who cannot do otherwise than be in the evils of their concupiscences, and thence in falsities, and by separation from the Lord and Heaven become devils and satans.

558². The **dragon** is here called 'the devil' (ver.12), because those are meant who from that heresy are in evils of life . . .

560. 'When the **dragon** saw that he was cast into the earth, he persecuted the woman who brought forth the son' (ver.13)=that, after being cast down, the **dragonists** in the World of Spirits immediately began to infest the New Church on account of its doctrine. 'When the **dragon** saw that he was cast out into the earth'=when the **dragonists** saw that they were separated from Heaven, and in conjunction with men on earth. D.610r².

563. 'The serpent,' here, =the seducing **dragon**.

— . The reasonings of those who are meant by the **dragon**, are all from fallacies and appearances; which, if confirmed, appear outwardly as truths, but inwardly store up falsities in abundance.

— . Those in the Church who hereafter confirm themselves in faith alone, cannot recede from it except by serious repentance, because they conjoin themselves with the **dragonists** who are now in the World of Spirits, and who are greatly excited, and from hatred against the New Church are infesting all there whom they meet: and because they are conjoined with men on earth . . . they do not suffer those to recede from them who have once been caught by their reasonings; for they hold them as if they were bound with chains, and then shut their eyes, so that they can no longer see any truth in light.

564. 'The earth opened her mouth, and swallowed up

the flood which the dragon cast out of his mouth' (ver. 16)=that the reasonings from falsities in abundance, which the dragonists put forth, fall to nothing before the truths rationally understood, which the Michaels, of whom the New Church consists, bring forward.

565. 'And the dragon was angry against the woman, and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ' (ver. 17)=the hatred kindled with those who believe themselves wise on account of confirmations in favour of the mystical union of the Divine and the Human in the Lord, and in favour of justification by faith alone, against those who acknowledge the Lord alone as the God of Heaven and earth, and that the Decalogue is the law of life; accosting novitiates with the design of seducing them.

567. See BEAST at these refs. 579. 594. 596. 701. 789. 998.

655. I spoke with certain who are meant by the dragon in the Revelation; and one of them said to me, Come with me, and I will show you the delights of our eyes and hearts. He led me . . . to a hill, from which I could behold the delights of the dragons. I saw an amphitheatre . . . Those on the lowest benches appeared to me at a distance like satyrs and priapi, some with a covering round the loins, and some naked without it. On the benches above these sat whoremongers and harlots . . . The dragon then said, Now you shall see our sport. And I saw let into the area . . . as it were bullocks, rams, sheep, kids, and lambs; and . . . a gate was opened, and there rushed in as it were young lions, panthers, leopards, and wolves; and they attacked the flock with fury, and tore and slaughtered them . . . Then said the dragon to me, These are our sports, which delight our minds . . . Afterwards, I was thinking with myself why such things are permitted by the Lord; and I received the answer in my heart, that they are permitted so long as they are in the World of Spirits; but after their time in that World is expired, such theatrical scenes are turned into such as are direful and infernal. All these things were induced by the dragonists by means of phantasies: so that they were not bullocks, etc., but the genuine goods and truths of the Church, which they hated . . . The young lions, etc., were appearances of the cupidities of those who seemed like satyrs and priapi. Those without a covering round the loins, were those who had believed that evils do not appear before God; and those with a covering, were those who had believed that they appear, but do not condemn, provided they are in faith. The whoremongers and harlots were falsifiers of the truth of the Word.

—⁴. I afterwards saw them going out of the forest, the dragon in the midst of the satyrs and priapi; and their servants and scullions, who were the whoremongers and harlots, after them. The company increased on the way. . . They said they saw a flock of sheep . . . and that this was a sign that one of the Jerusalemite cities, where charity was the primary, was near; and they said, Let us go and take the city, and cast out the inhabitants, and plunder their goods. . . But there was a wall round it, and Angel guards on the wall. Then

they said, Let us take it by stratagem, let us send some one who is skilled in the artifice of muttering. (Continued under CHARITY at this ref.)

—⁸. Then they said, Let us . . . besiege this city . . . and cast out those charities. But when they attempted this, there appeared as it were fire from Heaven which consumed them, which was the appearance of their anger from hatred against the others . . . The reason they appeared to be consumed by fire, was that Hell opened under their feet, and swallowed them up. Things like this happened in many places at the time of the Last Judgment, and this is what is meant by . . . 'The dragon shall go forth to seduce the nations which are in the four corners of the earth, to gather them together to war: and they went up on the plain of the earth, and compassed the camp of the saints about, and the beloved city; but fire came down from God out of Heaven, and consumed them' (Rev.xx.8,9). T.388.

701. 'The dragon'=the acknowledgment of three gods, and of justification by faith alone, and the consequent devastation of the Church.

840. Preface. The removal of those who are meant by the dragon. Tr.

—¹. The damnation of the dragon. Tr.

841. 'He laid hold on the dragon, the ancient serpent, which is the devil and satan' (Rev.xx.1)=that those who are meant by the dragon were withheld; who are called 'the ancient serpent' because they think sensuously and not spiritually about the things of faith; 'the devil,' because they are in evils as to life; and 'satan,' because they are in falsities as to doctrine.

842. 'And bound him a thousand years' (ver.2)=that those who are meant by the dragon were withdrawn and forcibly separated from the rest in the World of Spirits, that there should be no communication with them for some time.

843. 'And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more' (ver.3)=that the Lord completely removed those who were in faith alone, and took away all their communication with the rest, lest they should inspire something of their heresy into those who were being elevated into Heaven.

—². The reason the dragon was for a time completely removed, was that those who had been hidden by the Lord might be elevated . . . and to prevent them from being seduced by the dragonists while being elevated: wherefore it is said, that 'he should seduce the nations no more,' by which is signified that he should not inspire into them anything of his heresy. This was done in the World of Spirits . . . because there the evil communicate with the good.

844. 'Until the thousand years be ended, and after that he must be loosed for a little time' (id.)=that this is for some time, until those who were in truths from good have been taken up into Heaven . . . after which those who are meant by the dragon are to be loosed for a short time, and communication with the rest is to be opened to them. 845. 856.

858. 'And he shall go forth to seduce the nations which are in the four corners of the earth, Gog and

Magog, to gather them together to war' (ver.8)=that those who are here meant by the **dragon** would draw to their party all from the whole earth in the entire World of Spirits, who lived there in external natural worship only . . . and would stir them up against those who have worshipped the Lord, and have lived according to His precepts in the Word. 861.

[R. 858]². Those in Hell could not come into the sight of the **dragon**, nor those in the Heavens.

—^e. The evil act as one with the **dragon** or **dragonists**.

864. 'The devil that seduced them' means the **dragon** . . . and those in general are meant by the **dragon** who are in evils as to life and in falsities as to doctrine.

878. The reason (the internal of the Heaven from Christians) was not formed sooner, was that the **dragon** and his two beasts had dominion in the World of Spirits, and burned with the cupidity of seducing whomsoever they could . . . The separation of the good from the **dragonists**, and the damnation of the latter . . . are treated of in many places; and at last in Rev.xix.20; xx.10.

884. No more grief . . . fear of damnation, of evils and falsities from Hell, and of temptations from them . . . because the **dragon**, who caused them, is cast out. Sig.

M. 79². We entered the western tract of this region, and saw **dragons** and leopards, such as are described in the Revelation . . . Their falsities and depraved inclinations as to the things of worship were represented by the **dragons** and leopards.

B. 87. That those who have confirmed themselves in modern justifying faith are meant in the Revelation by the **dragon**, his two beasts, and the locusts. Gen.art.

89. That **dragonic** faith . . .

94. The great arcanum, why, unless a New Church is established by the Lord, no flesh can be saved, is this: that so long as the **dragon** with his crew stays in the World of Spirits, into which he was cast from Heaven, so long no Divine truth united to Divine good can pass from the Lord to men on earth, but it is either annihilated or perverted, whence there is no salvation. This is what is meant by Rev.xii.9,12,13. But, after the **dragon** was cast into Hell (Rev.xx.10), then John saw the New Heaven and the new earth, and the Holy New Jerusalem descending from God out of Heaven. T.182.

T. 41². In proportion as (good and truth) are divided by a man, he becomes an image of Lucifer and the **dragon**.

95. His acts of Redemption were, that He . . . expelled from Heaven those who made one with the beasts of the **dragon** . . .

108. (All such) are turned towards the Lower Earth; whither he also goes, and conjoins himself with those there who are meant in the Revelation by the **dragon** and the false prophet.

110. It was a meteor, which the common people call a **dragon**.

— He said that he had been cast down as an Angel of the **dragon**, by the Angels of Michael . . .

—7. The abyss, where the Angels of the **dragon** discuss the mysteries of their faith.

—8. Then a voice was heard from a certain **dragonist** . . .

182^e. By the **dragon** are meant those who are in the faith of the present Church.

207^e. That for a long time (the spiritual sense) would not be acknowledged, is meant by . . . the **dragon**, that he persecuted the woman . . .

312². There came into my sight as it were **dragons** standing near women who had infants with them, which they were endeavouring as it were to devour, according to the things related in Rev.xii.; which are nothing but representations of hatred against the Lord and His New Church.

477. All who are in this great interspace are, as to their interiors, conjoined . . . at this day either with the Angels of Michael or with the Angels of the **dragon**.

536². They who have not exercised charity from religion . . . discard all the goods and truths of the New Church, and presently join the Spirits of the **dragon**, and with them are driven away into deserts, or into caverns on the furthest borders of what is called the Christian world . . .

619⁵. The Angels complain greatly of these spheres . . . but they cannot be dissipated so long as the **dragon** is on the earth, since this sphere is from the **dragonists**; for it is said of the **dragon**, that 'he was cast into the earth' . . . These three spheres are like tempest-driven atmospheres proceeding from the breathing-holes of **dragons**.

649. This would be like escaping from five horns of the **dragon**, and getting entangled in his other five.

D. 245^e. Like the **dragon** . . .

253^e. I have this day learned that the **dragon** was accustoming himself to wiles which he had not previously practised . . .

441. The representation was then turned into a whale, or into a **dragon** . . .

463. On those who are called the stars of the **dragon**. 640^e.

487. On the **dragon**, who has assumed a seat in the zenith of Heaven.

501. That the **dragon**, together with the stars, was cast down from Heaven towards Hell; and what he attempted there.

502. On the **dragon**. . . This day the **dragon** was again sent into a place of torment . . . where there are **dragons** and serpents. Being taken out, he flew as usual to supplication . . . For a minute he was sent under the veil, as he had sent innumerable others.

503. It was said about the **dragon**, that he persecuted Jesus when He was in the world, and that it was he who chiefly tempted Him; and by dreams stirred up the chief priests and elders . . . For he was the head of those who are in Hell, and who love themselves.

504. He said also that he persecutes the Church, or those who have faith, according to Rev.xii.

505. He is extremely slippery ; when in punishments and terror he promises all things, and confesses the truth . . . so much so that he cannot conceive otherwise than that it is from the heart . . .

507. On the nature of the dragon. 3074. 3075.

—^e. This dragon is the leader and god of the Jews in the life after death . . . 522.

509. (The dragon mentioned.) —^e. 510. 602. 639. 750. 746. 936. 1005. 2525. 3093. 3133. 3851. 4055.

526. On the dragon. 538. 2017. 2363. 3042. 3409. 4265.

634. On the wiles of the dragon.

732^e. From both dragons . . .

1497. There appear such serpents as are called dragons.

2967. On the dragon changed into the form of an interior Spirit.

3746. Their abode is near Gehenna, where there are dragons. . . They ascribe everything to their own prudence, which is properly signified by dragons.

3747. To dwell with dragons, which are flying serpents.

4111. With the dragon. with David . . .

4198. The dragons mentioned. 5748. 5829. J.(Post.) 168.

4760. On the dragon in the Revelation. . . It has been disclosed to me that they who are meant by the dragon in the Revelation are they who reason about Divine truths from knowledges, thus from such things as are in nature, and take the literal sense of the Word for confirmation, which they twist to agreement ; thus who want to be wise concerning Divine things from natural theology, and who are chiefly naturalists, and in their hearts deny the Divine ; for they reason more than others, and deduce all things to a negative.

4761. These two things together make the dragon as to one way . . .

4872. On the dragon and his crew. 4902.

4877. Such as thus believe, and are in persuasive faith, and still live evilly ; and also who teach and believe that deeds effect nothing ; but that they are in Christian liberty . . . because the Lord has fulfilled the law . . . these are they who are dragons.

4886^e. This appeared like the dragon in the Revelation . . .

5083. They who are the dragons treated of in the Revelation, are they who study the Word, but do not care for any doctrine thence, and who remain strictly in the sense of the letter. They also read the Word merely in order to become great in the world. They who do this are the dragon, because the sense of the letter is the ultimate, and corresponds to the Sensuous in man . . . 5370. 5422.

5089. They who are dragons are able to defend any dogma they want ; they fluctuate among all ; they can be Catholics, Reformed, Lutherans, Quakers ; in a word, they are of uncertain faith. The reason is, that they do not think at all beyond external sensuous things . . .

5100. There are those who relate to the head of the dragon, to its body, and its tail. Ex. 5542 $\frac{1}{2}$.

5376. Dragons are all those who have the Word and doctrine from the Word, and only talk about them, and do not do, thus, also, those who are in faith alone . . .

5426. The dragons conspired . . . against the heavenly doctrine . . .

5428. When the dragons looked towards those who were in the heavenly doctrine, they fell into direful torments . . .

5470. On the dragonists.

5498. In the Hell of assassins and poisoners, there appear . . . as it were dragons . . .

5532. The priests in various places in the Christendom of Protestants were visited, and those who may be called dragonists were separated from those who were not ; and the dragonists were found in many thousands . . .

5542 $\frac{1}{2}$. The dragonists are against Heaven, because they are against the heavenly doctrine.

5722. On the dragonists. Gen.art.

5722 $\frac{1}{2}$. Those constitute the head of the dragon, who believe the Word only as to the letter, and do not care for doctrine, and love themselves and the world above all things . . . Those constitute its tail to whom the Word serves only for preaching, and not at all for life . . . And they who cogitate cunning things and arts in the world, constitute its life or poison.

5736. These are they who are called 'the goats' . . . These, too, are in the dragon, and have constituted something in it.

5742. There then began that combat which is described in the Revelation between Michael and the dragon. Des.

5751. The abyss treated of in the Revelation, into which the dragon was at length cast, is completely and directly under the genitals . . . Into it was cast the dragon himself (Bishop Benzelinus), and many who adhered to him . . .

5879. Who, finally, are dragons. . . By the dragon are meant all those who are in the knowledge of doctrinal things and of the Word, and not in the life of charity.

5929. On the influx of those who are in evil, who are on high, into the lower dragons.

5961. On the dragon. . . All are dragons who confirm falsities by the Word ; those constitute its head who are in external piety and in no internal . . . those its body who say that charity is the chief of salvation, and do not live the life of charity ; those its posterior parts who set up faith as the one only means of salvation ; those its tail who merely read the Word, and make salvation to consist in it, and are in no doctrine, saying that the Word in the letter is doctrine, but are able thus to defend whatever they want . . .

—^e. All such as are dragons correspond to the filthy adulteries treated of in Moses.

D. Min. 4700. On an infernal who appeared as a dragon serpent.

E. 433³⁰. 'Their wine is the poison of dragons, and

the cruel gall of asps' (Deut.xxxii.33). . . 'The poison of dragons, and the gall of asps'=the enormous falsity which comes forth from the falsified truths of the Word.

[E.] 519⁷. See ASP at these refs. 714²⁷.

650³⁵. 'Dragons' (Is.xliiii.20)=natural ideas.

711². The dragons then stood round, and vehemently withstood, and this even to the torment of those who were for that doctrine.

713. They who will assault the doctrine are meant by 'the great red dragon' . . . Those who are meant by the dragon . . . are those who have communication with the Angels, but only by externals . . . For it is said that the dragon was seen in Heaven . . . Those are meant by the dragon, who, during their life in the world, have an external communication with Heaven . . . from the reading of the Word, from preaching . . . and from external worship . . . but are not in any life according to the precepts of the Lord.

714. 'Behold a great red dragon'=all who are merely natural and sensuous from the love of self, yet who know more or less things from the Word, doctrine thence, or preaching, and think to be saved by knowledge alone without life; (for) 'a dragon'=the merely natural and sensuous man, who yet is in the knowledge of things which in themselves are spiritual.

—³. A dragon is a kind of serpent, which not only creeps on the ground, but also flies, and thus appears in Heaven; and it is from this flight and this appearance that those who are in the knowledge of Truths from the Word, and not in a life according to them, are meant by the dragon . . .

—⁴. In general, (by the dragon) are signified those who are more or less natural, and yet are in the knowledge of spiritual things from the Word; but in special, those are signified who in doctrine and in life have confirmed themselves in faith separated from charity. These constitute the head of the dragon. But those who from their own intelligence have hatched for themselves dogmas from the Word, constitute its body. And those who study the Word without doctrine, constitute the external parts of the dragon. (All these points explained at great length.)

—¹³. The tail of the dragon means the falsification and adulteration of the Word from those who constitute its head, body, and extreme parts . . . and as all those who constitute the dragon, since they are natural and sensuous from the love of self, and are thence in the conceit of their own intelligence, falsify and adulterate the Word, it is said that the dragon drew down the third part of the stars of heaven with its tail . . .

—¹⁴. That those mentioned above constitute the dragon, and that the adulteration and destruction of the truths of the Word is meant by its tail, has been granted me to see two or three times in the Spiritual World. . . When such have been seen in the light of Heaven, they have been seen as dragons with a long tail; and when a number of such are seen, the tail is seen extended from the south through the west into the north; and the tail has also been seen to drag as it were stars from Heaven, and cast them into the earth.

—¹⁵. As the above-mentioned are meant by the dragon . . . 'the habitation' and 'couching-place of

dragons' in the Word=where there is mere falsity and evil. Ill.

—¹⁹. 'Ijim' (Is.xiii.22)=adulterated and profaned truths; and 'dragons,' adulterated and profaned goods.

—²².
—²⁰. Lamentation over devastated goods is signified by 'to make a wailing as dragons' (Micah i.8).

—²³. 'The place of dragons' (Ps.xliv.19)=the place in Hell where they are who are dragons, namely, they who have destroyed all good in themselves.

—²⁴. 'To trample on the lion and the dragon' (Ps.xci.13)=to destroy the interior and exterior falsities which vastate the goods of the Church.

—²⁶. '(Pharaoh) the great dragon,' or 'whale' (Ezek.xxix.3; xxxii.2)=(the natural man) as to the scientifics which are false or falsified from the conceit of man's own intelligence.

—²⁸. From all which it may appear that 'a dragon' means those who do not possess any good of charity and of love, from their not having acknowledged it as any means of salvation, but only something scientific which from persuasion they call faith; and when the good of love and of charity is not implanted in man's life, evil is in its place, and where there is evil there is falsity.

—²⁹. As 'serpents'=sensuous things . . . and these are not evil except with those who are evil; and as, in the Hebrew language, dragons are expressed by the same word as serpents which are not poisonous, 'dragons,' when such serpents are meant, in the Word=sensuous things which are not evil, or . . . sensuous men who are not evil. Ill.

715³. See CUNNING at this ref.

—^e. 'The serpent' (in Genesis)=has a like signification to 'the dragon,' wherefore the latter is called 'the ancient serpent that seduceth the whole world.'

716². The reason the dragon had such power, was that by him are meant those who have separated faith from the goods of charity, which are works, and have confirmed it by the sense of the letter of the Word . . . and because, at the end of the Church . . . there is no charity. This is the source of the power of the dragon; for at the end of the Church everyone wants to live for himself, the world, and enjoyment . . .

—^e. The same as are here meant by the dragon are meant by 'the he-goat' which fought with the ram.

717¹⁸. (But) by 'the dragon' (as distinguished from the he-goat) are properly meant the learned who in doctrine and in life have confirmed themselves in faith separated from charity; for these have poison like dragons, which murders charity.

718². By 'the dragon' in general are meant all who acknowledge the Word, and read it, and still do not live according to it; and this because they separate the life which is charity from faith, and believe that it is sufficient to think those things which are in the Word, and persuade themselves that they will be saved if they think and say something therefrom with trust and confidence, and that faith alone justifies and saves, and not anything of life or of work . . .

721. 'The dragon'=those who are in the knowledge of the Knowledges of truth from the sense of the letter of the Word, and not in a life according to it.

730². 'The dragons of the wilderness' (Mal.i.3)=mere falsifications.

735. 'Michael and his Angels fought with the dragon, and the dragon fought and his Angels'=combat between those who are for the life of love and of charity, and for the Divine of the Lord in His human, against those who are for faith alone and separated, and who are against the Divine of the Lord in His Human.

737. How could the dragon be in Heaven? . . . By the dragon are not meant those who have denied God and the Lord, and who have rejected the Word, and have made the Church and its doctrine of no account; for such are cast into Hell immediately after death, and never appear in Heaven . . . But by the dragon and his Angels are meant those who Know God and the Lord, and say that the Word is holy, and also stand for the Church and its doctrine, but only with the mouth and not with the heart . . . because they make life of no account. These are inwardly devils, however much, outwardly, they may appear to be Angels. (Thus) they were outwardly conjoined with Heaven . . . and inwardly with Hell . . . 739. 740, Ex. 775.

739. 'And that great dragon was cast forth, that ancient serpent'=that those were separated from Heaven and cast down into Hell who were in evils of life, and had thus become sensuous; and by whom all things of the Word and of the Church had been perverted.

740¹³. 'I saw Satan falling from heaven like a thunderbolt.' 'Satan,' here, has a like signification to the dragon . . . But the dragon is he who is properly meant by 'the devil;' and his Angels, by 'Satan.' 'The Angels of the dragon'=the falsities of evil.

744. When the ultimates of Heaven are connected with . . . those who are here signified by the dragon and his Angels . . . the light and intelligence of the Angels is diminished. Ex.

757. 'When the dragon saw that he was cast forth into the earth'=when the religion of faith alone separated from charity was not acknowledged, but was accounted as vile. . . 'The dragon'=those in the Church who make no account of the life; and as those chiefly do this who have the doctrine that faith alone justifies . . . by 'the dragon' is here signified the religion of faith alone separated from the life of charity.

758. 'He persecuted the woman who brought forth the male'=that those who are meant by the dragon, from hatred and enmity would reject and calumniate the Church which is the New Jerusalem, because it has the doctrine of life. —², Ex.

—². By the dragon are meant all who are in the love of self, wherefore he is called 'a great red dragon' . . . and also 'the devil and Satan' . . .

764². In that Church there are dragons, who separate faith from good works not only in doctrine, but also in life; but the rest in the same Church, who live the life of faith, which is charity, are not dragons, although they are among them; for they know no otherwise than that . . . faith produces fruits . . . and that the faith which justifies and saves is to believe the things which are in the Word and do them; whereas the dragons deem quite otherwise . . . Hence it is evident, that the

Church from those who are not dragons, is meant by the earth which helped the woman, and swallowed up the flood which the dragon cast out of his mouth. The quality . . . of the reasonings of those who are meant by the dragon, concerning the separation of faith from good works . . . will be revealed elsewhere; also, that these reasonings exist only with the learned leaders; and are not known, because not understood, by the people of the Church; and that hence it is that the New Church . . . is helped by these, and also grows.

767. 'The dragon was angry against the woman'=the hatred of those who are meant by the dragon against the Church which is the New Jerusalem, kindled by the perception of its being favoured by greater numbers.

—². The Church in which the dragons are, afforded assistance . . .

768². The hatred of those who are meant by the dragon . . . is hatred against the truths of doctrine which are with (those of the New Jerusalem). Ex.

771. Continuation of the state of those who are meant by the dragon. Sig. —^e.

817. 'He spake as a dragon' (Rev.xiii.11)=in a like affection, thought, doctrine, and preaching to those who separate faith from the life of faith.

819². Hence it is that the dragon, by which is signified the heretical dogma about faith alone, is further described by the two beasts . . .

847⁴. Hence it is evident that this faith alone, like a dragon, has swallowed down all the truths and goods of the Word.

1050². They seem to themselves to fly in the air, like dragons.

1129². 'Dragons' (Micah.i.8)=those who are in cupidities of evil.

J. (Post.) 140². (Those meant by the dragon and his two beasts. Des.)

183. On the dragon. Gen.art. . . By the dragon and his two beasts no others are meant than those who in both doctrine and life are in faith separated from charity; by the dragon, all those who have confirmed themselves in this faith . . .

5 M. 21. (The Satanic Spirits seen who are meant by the dragon and his two beasts.)

Docu. 245. L. After saying these things, she (that is, Dr. Beyer's wife) departed among the Spirits of the dragon who on the day of her death first spoke through her, and she is still with them. (The date of this letter to Beyer, is December 29th 1769.)

Coro. 30². Like a dragon devouring the eyes of an eagle.

Draught. See under PRIVY.

Draw, Attrahere. See ATTRACT.

Draw. Haurire.

Drawer. Haustrix.

A. 3057. 'Near the time that the drawers went forth' (Gen.xxiv.11)=a state of instruction. . . 'A drawer,' namely, of water, = to be instructed.

[A.]3058. That 'to draw waters'=instruction, and also enlightenment thence . . . is because waters . . . =the truths of faith; thus 'to draw waters'=to be instructed in the truths of faith, and thus to be enlightened. III.

—^e. 'Ye shall draw waters in joy out of the fountains of salvation' (Is.xii.3). . . 'To draw waters'=to be instructed, to understand, and to be wise.

—^e. By drawers of waters in the Jewish Church were represented those who continually desire to know truths, but for no other end than to know, caring nothing for the use of it; such were accounted among the most vile.

3066. 'The daughters of the men of the city are going forth to draw waters'=the affections of truth, and instruction through them. . . 'To draw waters'=to be instructed.

3094. ('Rebekah) said, I will draw also for thy camels until they shall complete drinking'=what is reciprocal as to the enlightenment of all the scientifics in the natural man. . . 'To draw,' namely, water, =to instruct, and also to enlighten. 3097. 3102^e.

3952^d. What he first derives through his parents . . .

6776. 'They came and drew' (Ex.ii.16)=that they were instructed in truths from the Word. 'To draw'=to be instructed in the truths of faith, and to be enlightened. 6785.

821^d. The truth which he has derived from what is doctrinal of his Church . . .

H. 87^d. They derived intelligence and wisdom . . .

464^d. What man has imbibed in the world . . .

548^d. See DRAW AWAY at this ref.

582^d. What he takes in by the sight and touch . . .

S. 50. That the doctrine of the Church is to be drawn from the sense of the letter . . . 53.

W. 162. Such things as he has drawn from the senses of the body . . .

201^e. The Knowledge of these things can be drawn . . .

R. 479. That they should take to themselves this doctrine . . . Sig.

T. 610^e. The truths which he successively imbibes . . .

798. Believing that he could not derive from the objects of the senses . . .

Draw. *Trahere.*

Drawing. *Tractio.*

A. 698. Man draws along with him into the other life . . . innumerable evils and falsities . . .

1414. By birth from a virgin mother He derived infirmities. 4963^d. 8551.

1563^d. They draw the external man outwards and downwards.

1850^e. There is nothing which does not . . . draw him to death.

8550. All the evil which by means of habit has as it were taken on nature, is derived into the offspring. 8551.

8604^d. This Divine truth . . . draws the man to Himself. (See ATTRACT, here.)

—^d. That the Lord draws man to Himself, He

teaches in John: 'I, if I shall be exalted from the earth, will draw all to Myself' (xii.32).

9256^d. All the earthly and worldly things which he has drawn along from his life in the world . . .

9258^d. They thence draw their essence and life.

9259^e. They derived from their fathers . . .

9276^d. They derive very little from spiritual good.

9281^d. They who are in Hell draw their breathing . . . from without.

—^d. To draw the breath.

9942^{ll}. 'If anyone wants to drag thee to law' (Matt. v. 40).

R. 97^d. Good draws its quality from truths, and truths draw their essence from good.

M. 498. The love of the will . . . draws the understanding to consent.

T. 846^d. He then draws his breath through Heaven from the Lord.

D. 322. He wills to draw all from Hell into Heaven . . . Love has such an efficacy in it, that it can only be expressed by a drawing . . .

333. That the Souls of the dead draw along with them from the world the nature of the body.

3966. They draw forth — *protrahere* — the interior thoughts of others.

4481. Man draws along with him into the other life all states of good and evil . . .

Draw away. *Abducere.*

Drawing away. *Abductio.*

See ABSTRACT.

A. 947^d. As they had been such in the world, they could not be drawn away.

1526^e. They who are withdrawn from material ideas into spiritual.

1883^e. This is the state described as being withdrawn from the body.

4105. 'He brought away all his acquisition, and all his substance that he had procured' (Gen.xxxi.18)=the separation of the truth and good which are from Laban. 'To bring away'=to separate.

4609^e. Those to whom it is given to withdraw the mind from sensuous things. 5089. 6313. 10098^d. H.465.

4788. Suffer themselves to be withdrawn from the fallacies of the senses.

6183^d. The elevation is effected by a drawing away from sensuous and scientific things . . .

6663. They labour to draw them away from truth and good.

6925^e. When the Spirits of Mercury were with me . . . I was withdrawn from sensuous things.

H. 293. Unless such Spirits were adjoined . . . man could not be withdrawn from his evils . . . As he is in equilibrium . . . he can be withdrawn from evils . . .

441^d. Carried by the Spirit into another place.

546. The Lord continually draws away from evil, and

draws to good ; but Hell continually draws into—*inducat*—evil. 577⁴.

548². The Lord draws away every Spirit to Himself by means of Angels, and also by influx from Heaven ; but Spirits who are in evil . . . are drawn by their evil as by a cord, thus by Hell ; and as they are drawn, and, from the love of evil, want to follow, it is evident that they cast themselves in freedom into Hell.

565. Suffers the world to draw him back—*retrahat*—and withdraw him from spiritual love.

P. 69. Man continually tends to the lowest of Hell, but is continually *withdrawn* by the Lord ; and he who cannot be *withdrawn*, is prepared for a certain place there . . . 183.

183. If man openly saw or felt this withdrawal—*detractionem*—or drawing away, he would be angry . . .

—². The Divine Providence . . . by various means . . . draws him away . . . Thus in so far as he can be drawn away in freedom, he is drawn away.

—⁴. The Lord never draws man away from seeking honours and from acquiring wealth ; but He draws him away from the lust of seeking honours for the sake of mere eminence . . . and from acquiring wealth for the sake of mere wealth . . . But when he draws him away from these things, He introduces him into the love of uses.

246^e. The carrying away of the Israelitish people, and the captivity of the Jewish people, in Babylonia.

296¹⁰. That withdrawal from evil is effected in a thousand ways . . . —¹⁴.

297. That the evil cannot be entirely *withdrawn* from evils by the Lord, and led into goods, so long as they believe that their own intelligence is everything . . .

— . It appears as if a man could *withdraw* himself from evil . . .

298⁶. He who believes in the Divine Providence is *withdrawn* from evil ; but he who does not believe in it, is not *withdrawn* ; and the man who believes is he who acknowledges evil to be sin, and wants to be *withdrawn* from it . . .

Draw back. *Retrahere.*

Drawing back. *Retraccio.*

A. 5479. Something of drawing back. Sig. . . The Lord moderates the influx of good according to the state of the man or Angel ; it is this moderation which is meant by drawing back. 5647.

5647^e. When the natural man thinks thus, he draws himself back . . . 5650².

5828³. The influx of good draws itself back . . .

W. 254^e. With a retracted nose . . .

M. 224^e. They look at their wives with a retracted sight.

241. He can only speak to her with a voice of retracted tone.

E. 706¹⁶. The drawing back of the shadow (on the dial).

Draw down. *Deducere.*

Drawing down, Deduction. *Deductio.*

A. 4050⁴. They draw down spiritual truths to earthly

things . . . As for example . . . they draw down the things of marriage love to whoredoms . . .

4264. Arcana, which cannot be opened without much explication and ample deduction.

7211. 'I will bring you back to the Land . . .' (Ex. vi.8)=to elevate to Heaven.

7290^e. If he were to see the veriest Divine miracles, he would draw them down into nature, and there defile them . . .

H. 192 (e). As to his spirit, man can be drawn away to a distance while his body remains in its own place. Refs.

I. 9⁵. They who distinguish between spiritual and natural things, and deduce the latter from the former . . .

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

D. 3477. They thence deduce absurdities . . .

4021. Hence this deduction . . .

6003b. They thence deduce . . .

D. Min. 4563^c. He drew Truths by deductions from natural things . . .

E. 483. 'He shall lead them away to living fountains of waters' (Rev. vii.17)=into Divine truths.

555¹⁶. Thou shall lead her away into the midst of thine house' (Deut. xxi.12) . . . =that it shall be led into the interior things of the Church.

730⁴⁰. That they are to be removed through temptations, is signified by 'I will lead you away into the wilderness' (Hos. ii.14).

Draw near. See APPROACH—*accedere*, and APPROACH—*appropinquare*.

Draw off. *Detrahere.*

Drawing off, Withdrawal. *Detraccio.*

A. 6844. 'Draw off thy shoes from off thy feet' (Ex. iii.5)=that sensuous things were to be removed.

7156. 'Ye shall not take off anything from your bricks' (Ex. v.19)=that nothing is diminished from the injection of falsities.

P. 183. See DRAW AWAY at this ref.

R. 711. Drawings off from Heaven. Sig.

T. 37. As they drew off their minds from Heaven . . .

Draw out. *Depromere.*

A. 1638. The words . . . they excite or draw out from man's memory . . . 8159. 9272⁵.

2216². It expresses its delight . . . in another way.

2479. In the other life it is not allowable to draw out such things . . . H. 465.

2480. They cannot draw out a single syllable . . .

H. 348. It is afterwards taken out from the memory, and committed to life.

355. Man takes with him all the natural memory . . . but he can draw nothing out of it . . .

463². From the memory of another may be drawn out the minutest particulars.

Draw out. *Elicere.*

- A. 1763². They draw out the secrets of others. 9106.
 D. 1134. They who desire to draw out from others what they think . . .

Draw out. *Exantlare.*

- H. 108². After the labour is performed . . .
 P. 332⁴. The sap drawn out from the old root . . . Coro. 47.
 T. 28². As the air is exhausted . . . E.864².
 D. 5165^e. After the work has been gone through.

Draw out. *Extrahere.***Drawing out.** *Extractio.*

A. 4757. 'They drew out . . . Joseph from the pit' = aid from them, so that he should not be among falsities. 'To draw out and cause to ascend' = to deliver, thus to render aid.

5580^e. Intellectual things arise from sensuous ones by a method of drawing out . . .

5871^e. From the scientifics . . . which remain, there is effected as it were an extraction, and . . . as it were sublimation, whence comes the interior sense of things . . .

6753. 'Because I drew him out of the waters' (Ex. ii. 10) = deliverance from falsities.

10402. The drawing out of such things from the sense of the letter of the Word. Sig.

— 'To pluck off' = to draw out.

S. 67. How the Spiritual Angels draw out their own sense, and the Celestial Angels theirs, from the natural sense. Examps.

E. 513¹². 'Every man draws out and gathers him into his net' (Hab. i. 15) . . . = that then all falsity and evil can draw them to its own side.

537⁶. 'To be drawn out on the Sabbath day' (Luke xiv. 5) = to be instructed, and thus led out of them.

—¹⁷. 'The old cast clouts—*extractorum*—and rotten rags' with which they drew Jeremiah out' (Jer. xxxviii. 11, 13) = the vindication of the truth of doctrine and restitution by such goods and truths of the sense of the letter of the Word as were not perceived and understood, and were therefore neglected and rejected.

560⁴. 'To draw out with prickles' (Amos iv. 2) = to withdraw from truths by means of scientifics from the Word and the world falsely applied; and 'to draw out with fishing-hooks' = by the fallacies of the sense.

1029¹⁴. 'Her days shall not be prolonged' (Is. xiii. 22).

Draw out. *Protrahere.*

A. 7914. 'Draw out' (Ex. xii. 21) = that they should compel themselves.

H. 195. The way itself is drawn out or shortened according to the longing.

Drawer (of water). SEE DRAW—*haurire.***Dread.** *Formido.***Dreadful.** *Formidabilis.*

A. 8318. 'There fell upon them fearfulness and dread—*pavor*' (Ex. xv. 16) = that they are devoid of any hope of domination.

9331. 'I will send the hornet before thee' = the dread of those who are in falsities of evil. 'Hornets' = falsities stinging and slaying, and thus striking dread. 'Terror' is predicated of those who are in evils; and 'dread,' of those who are in falsities.

E. 730³⁴. 'A great and dreadful wilderness' (Deut. viii. 15) = grievous temptations.

783³. Those who are in falsities, are called 'dreadful,' etc. Ill.

Dread. *Pavor.*

A. 4180. 'The Dread of Isaac' (Gen. xxxi. 42) = the Divine Human. 'Dread' is said because it is Divine truth which is meant; for Divine truth is attended with fear, dread, and terror, with those who are not in good.

4208. 'Jacob swore in the Dread of his father Isaac' (ver. 53) = confirmation through the Divine Human.

6000⁹. 'Thou shalt not fear for the dread of the night' (Ps. xci. 5) . . . 'The dread of the night' = the falsities of evil which are from Hell. 9642⁵.

6003^e. Isaac's God was *Pachad*, or *Dread*.

7102¹⁰. 'The dread of the night' = the falsity which is hidden.

8318. See *DREAD—formido*—at this ref.

9348². 'Dread' and 'fear' = disturbance and commotion of mind, when it sticks between evils and goods, and between falsities and truths.

E. 336⁶. The falsities which are not known to be falsities are meant by 'the dread of the night.'

627¹¹. The dread of the destruction of God (Job xxxi. 23) = the loss of the understanding of all truth.

677⁸. 'Terror' and 'dread,' in the Word, is a various commotion of the mind from the influx of such things as excite amazement, also when conjoined with joy. Ill.

696²⁴. It is this fear which is meant by 'the Dread of Isaac,' by whom Jacob swore to Laban. . . As natural men feel terror, and as Laban was a natural man, Jacob swore to him by the *Dread* or *Terror* of Isaac.

—²⁵. 'Let Him be your fear, and let Him be your dread' (Is. viii. 13). 'Fear' is here said for the spiritual man; and 'dread,' for the natural.

Dream. *Somniare. Somnium.*

See under *SWEDENBORG*.

A. 125. The men of the Most Ancient Church . . . were instructed by means of visions and dreams, which were most delicious and paradisiacal. 1122. D. 3382.

597². The men of the Most Ancient Church had immediate revelation . . . by means of visions and dreams from the Lord; by means of which it was given them to know in a general way what was good and truth . . .

959. I had a sad dream. On awaking, the punishing Spirits were suddenly present . . . and miserably pun-

ished the Spirits who had laid an ambush for me in my sleep . . . D.4236.

994⁴. Wherefore, when a man is asleep, he sees in his dreams equally well as when he is awake . . .

1268^e. In these things (the Antediluvians) confirmed themselves by their dreams.

1954². It is the Spirit which sees . . . as may also be evident from dreams, in which a man sometimes sees as in day. 2588⁷.

1966. On Visions and Dreams. Gen.art. Ad. 2/182.

1975. As to dreams, it is known that the Lord revealed the arcana of Heaven to the prophets, not only by visions, but also by dreams; and that the dreams were just as representative and significative as the visions; and that they were almost all of one kind; and further, that things to come were disclosed by dreams to others as well as the prophets; as by the dreams which Joseph had . . . Pharaoh, Nebuchadnezzar, and others; from which it may be evident, that dreams of this kind, equally as visions, flow in from Heaven; with this difference, that dreams occur when the Corporeal is asleep, and visions when it is not asleep. How the prophetic dreams, and such as are in the Word flow in, nay, descend from Heaven, has been shown me to the life.

1976. There are three kinds of dreams. The first kind come mediately through Heaven from the Lord; such were the prophetic dreams treated of in the Word. The second kind come through Angelic Spirits, especially those who are at the right in front above, where there are paradisiacal things; from this source the men of the Most Ancient Church had their dreams, which were instructions. The third kind come through the Spirits who are near when man is asleep, which are also significative. Fantastic dreams come from a different source.

1977. In order that I might thoroughly know how dreams flow in, I was put to sleep, and I dreamed that a ship arrived with things of every kind delicious and tasty for eating. The things in the ship were not seen, but were stored up. In the ship stood two armed guards, besides a third who was the master of the ship. The ship passed into a kind of chambered dock. So I awoke, and thought about the dream. The Angelic Spirits then . . . said that they had introduced this dream. And that I might know for certain that it was from them, I was let into a state as it were in sleep and at the same time awake, when they in like manner introduced various pleasant and delicious things . . . This was done . . . several times, and each time I was instructed by them *viva voce*. D.3380.

—². The Angelic Spirits who are at the threshold of the paradisiacal abode are they who insinuate such dreams . . . They belong to the province of the cerebellum, because the cerebellum . . . is awake while the cerebrum is asleep. From this source the men of the Most Ancient Church had their dreams, with a perception of what they signified; from whom came a large proportion of the representatives . . . of the Ancients . . . 2179³.

1978. There are other Spirits besides who belong to the province of the left chest, by whom dreams are frequently introduced . . .

1979. Very often, after such dreams, it has been granted me to speak with the Spirits and Angels who introduced them; they relating what they had introduced, and I what I had seen.

1980. After I have awaked, when I related what I had seen in a dream . . . certain Angelic Spirits, not of those who are spoken of above, said that they completely coincided and were the same as what they had been speaking about together . . . not that they were the things of which they had discoursed, but their representatives, into which their ideas were turned . . . in the World of Spirits . . . They said, further, that the same discourse could be turned into other representations . . . with indefinite variety; and that the reason they had been such was according to the state of the Spirits around me, and thus according to my own state in which I was at the time: in short, that a great number of unlike dreams may descend and be presented from the same discourse . . . because the things which are in the memory and affection of man are recipient vessels in which ideas are varied and received representatively according to the variations of their form, and the changes of the state. D.4033.

1981. I dreamed a dream, but a common one. When I awoke, I related everything from beginning to end. The Angels said that they coincided exactly with the things they had spoken about together . . . 6319. D.3916. 4146. 4404.

—². There was a person, of whom I had the idea, that he was in natural truth . . . With the Angels there was speech about natural truth; wherefore that person was represented to me; and the things he said to me, and did, in my dream, followed in order representatively and correspondently from their discourse together; but still there was nothing which was quite the same.

2514. 'In a dream by night' (Gen.xx.3)=obscure (perception) . . . When perception is treated of, 'a dream'=something obscure relatively to wakefulness, and still more so when it is said 'a dream by night.'

—^e. A state less obscure as to the doctrine of faith, is signified by God coming a second time to Abimelech in a dream, where night is not mentioned. 2528.

3698. '(Jacob) dreamed' (Gen.xxviii.12)=foresight. 'To dream'=to foretell future things; for prophetic dreams, which were Divine, were predictions of future things. . . As these things are signified by 'dreams' and 'to dream' in the internal sense; in the supreme sense, in which it treats of the Lord, foresight is signified; for predictions come from the Divine foresight of the Lord . . .

4083. 'I lifted up my eyes and saw in a dream' (Gen.xxxi.10)=the perception of natural good in what is obscure . . . 'In a dream'=in what is obscure.

4085. 'And the Angel of God said to me in a dream' (ver.11)=perception from the Divine, and presence in what is obscure.

4125. 'God came to Laban the Syrian in a dream by night' (ver.24)=the obscure perception of that good when left to itself. . . 'A dream by night'=what is obscure.

4682. 'Joseph dreamed a dream' (Gen.xxxvii.5)=

preaching about Himself. 'To dream a dream'=to preach; and as the dream treats about Joseph, it=to preach concerning the Lord's Divine Human. The reason 'dream' here=preaching, is that in these two dreams of Joseph all things foreseen and provided about Joseph are contained in a summary. . . . Moreover, in ancient times, Divine truths were manifested either by speech, visions, or dreams; and from these there were preachings. Hence 'prophets,' to whom Divine truth was manifested by either speech, visions, or dreams, = those who teach truths, and, in the abstract sense, the truths of doctrine.

[A.4682]². In like manner, therefore, by 'to see visions,' and 'to dream dreams.' III.

4685. 'Hear, I pray, this dream which I have dreamed' = the contents of the preaching. 4695.

4692. 'And they added yet to hate him upon his dreams, and upon his words'=contempt and aversion still greater on account of the preaching of the truth, here, concerning the Lord's Divine Human.

4693. 'And he dreamed yet another dream'=preaching again.

4726. 'This lord of dreams cometh' (ver.19)=that those things are vain. 'Dreams'=preachings; here, preachings of Divine truth, because it is said of Joseph; but as Divine truth is rejected as to its essentials by those who are in faith alone. . . . 'dreams,' here, = vain things. . . . and 'the lord of dreams' = the preacher of them.

4730. 'We shall see what his dreams will be'=that the preachings about Him are thus false, and will be seen.

5051. (A quiet dream of marriage love.) D.2611.

5091. 'They dreamed a dream, both of them' (Gen. xl.5)=foresight concerning these things. . . . The reason 'a dream,' in the supreme sense, = foresight, is that the dreams which flow in immediately through Heaven from the Lord foretell future things, such as were the dreams of Joseph, the dreams of the butler and the baker, the dreams of Pharaoh, the dream of Nebuchadnezzar, and prophetic dreams in general.

5092. 'Each his dream in one night'=concerning the event which to them is in obscurity. 'A dream'=foresight, and thence prediction; and as it=prediction, it also=the event, for the prediction is about this.

5093. 'Each according to the interpretation of his dream'=the event which they had in themselves. 'The interpretation of the dream'=explication, and thence the Knowledge of the event, thus the event which they had in themselves.

5104. 'We have dreamed a dream'=prediction. 'A dream'=foresight, and thence prediction.

5110. 'The prince of the butlers told his dream to Joseph'=that the Celestial of the Spiritual perceived the event. . . . 'A dream'=foresight, and thence the event.

5112. 'In my dream'=prediction. 5143.

5115³. The dreams which flow in through Heaven from the Lord never appear otherwise than according to representatives.

5121. (Revelation by visions and dreams. Ex.)

5195. 'Pharaoh dreaming' (Gen.xli.1)=what is pro-

vided concerning the Natural. . . . 'To dream'=the prediction of future things; thus, in the supreme sense, foresight. And as it=foresight or what is foreseen, it also=providence, or what is provided, for the one does not exist without the other. Ex.

5211. 'And he dreamed a second time'=what is provided.

5219. 'Behold, it was a dream'=in that obscurity. 'A dream'=an obscure state.

5224. 'Pharaoh told them his dream'=concerning future things. 'A dream'=foresight, prediction, event; thus future things.

5233. 'We dreamed a dream in one night' (ver.11)=what is foreseen in an obscure state.

5252. 'I have dreamed a dream'=prediction. 'A dream'=foresight, and thence prediction. That 'a dream,' here, = prediction, is evident from what follows. . . .

5282. 'Upon the dream being repeated to Pharaoh two times'=because it is foreseen concerning both Naturals.

5430. 'Joseph remembered the dreams which he dreamed of them' (Gen.xlii.9)=that the Celestial of the Spiritual foresaw what would happen concerning the general truths of the Church in the Natural. . . . 'Dreams'=foresight, prediction, event.

6492. In a dream my father appeared to me. . . . D.2821.

T. 606. An unregenerate man is like one who dreams. . . .

D. 7 (Index). That Spirits induce dreams; and, when man sleeps, they dream in like manner. 1882. 2436.

8 (Index). Dreams from Angels are altogether different; beautiful, delightful, instructive, predictive.

180. This night I observed that it is Spirits who represent dreams, and that to do so is their life while man is sleeping; and that when a number of persons are dreamed of, each Spirit sustains the character of one person.

427. Of peculiar mercy, some are prepared in sleep by means of dreams. . . . Some are put into such sleeps, in order that they may endure vastations by means of dreams. . . .

664. On the dreams of Spirits. . . . I awoke out of a dream, and there appeared to me a Spirit who still continued his dream; hence I could perceive the state of Spirits in dreams, which is almost like that of man. . . . His externals were asleep, so that his internals were in a dream.

690. They were as it were in dreams, because they were in their phantasies. . . . 774^o.

779. There were Angels who insinuated this dream. . . . wherefore the like dreams come from Heaven. . . .

889a. The existence and nature of the interior memory may be perceived from the fact, that in dreams, in which the memory of particulars is not so much excited as in wakefulness, a man is wont to be presented with all his features. . . .

1309. Interior or angelic thought. . . . may almost be likened to man's living thought when he is in vivid

dreams. Corporeal things are then separated, and also those which are nearest to corporeal things.

2951. For years I had dreams informing me about the things which were being written.

2974. In my dream . . . 3406. 3680. 3790. 3927. 4026. 4133. 4142. 4179. 4543. 4554. 4633. 4813. 4814. 4841. 4872. 5017. 5144. 5949.

3181. On dreams, how and by whom they are produced. . . When I was awake, and another was asleep, I have been as a Spirit with other Spirits . . . who introduced dreams; and it has also been granted me to introduce dreams . . . and the other awoke three or four times after dreams had been introduced by me; and I then related the things, which he acknowledged . . .

3380. On dreams. 3383. 3877.

3383. (A wicked attempt disclosed by a dream of the Spirit himself.)

3792. The Spirits dreamed as I did . . . They supposed themselves to be quite awake . . . but I told them that they were in a dream . . . At last they acknowledged that they were in a dream. Such is the life of such, that while in dreams, they suppose themselves to be awake.

3877. Hence it was evident that there are different kinds of dreams; one flows in from Spirits, who act the part of the persons who are seen in the dream, and just as it appears in the dream; a second kind . . . is introduced by those who are in front above, and by others, which for the most part are representations; persons are indeed introduced in a like manner, but they are only their representations. A third kind is from the Lord, mediately through Heaven, or immediately.

4102. Their (incessant) speech flowed into certain things represented in a dream.

4151. (A dream about a bolster and a cloak interpreted.)

4191. Certain spoke within the sphere of Angelic Spirits . . . and I dreamed that my father had fallen into the water . . . but I had supported him . . . They said they had been speaking about the things I had written from the Word; the Word with me was represented by my father in his life-time.

4200. This night I dreamed, and when awake spoke with Spirits, who told me, that they had been around me, awake, and had introduced this dream . . .

4368^o. If this horror were in man's voluntary part, it would exist in dreams . . .

4437. On the state of Souls after death, from a dream. . . The state of Souls after death, how they see, etc., was shown me by means of a dream . . . for then corporeal things are lulled and as it were dead, still more so with me. (The dream described.) On awaking, I wondered that it was a dream . . . and I wanted to be in that state. I afterwards spoke with the Spirits who introduced it.

4544. On the wakefulness of the good, and the dreaming of the evil.

4576. I afterwards strolled through the streets of the city, not in a dream, but in spirit among Spirits.

D. Min. 4831. On the Lord seen in a dream.

E. 624^o. 'To dream dreams' (Joel ii.28)=to receive revelation; and 'to see visions'=to perceive revelation.

706^o. 'If there arise among you a prophet, or a dreamer of dreams' (Deut.xiii.1). . . 'A dreamer of dreams'=one who excites to do a thing; and, in the abstract sense, the excitation from which it is done . . . Prophets were instructed by a living voice from the Lord, and dreamers by representatives exciting to action; these flowed into the affection of the dreamer, and thence into the sight of the thought; for when a man dreams, his natural understanding is lulled, and his spiritual sight, which derives everything from affection, is opened.

750¹⁰. 'A hungry one dreameth who as it were eateth' (Is.xxix.8)=an erroneous opinion and faith concerning good. 'To dream'=an erroneous opinion and faith. —.

Dregs. *Amurca.*

C. J. 84^e. They sit in corners, and appear like dregs. D.3811. J.(Post.)58.

Dregs. *Faex.* See LEES.

Dress. *Adornari.*

A. 10201. 'In dressing the lamps he shall burn incense upon it' (Ex.xxx.7)=when truth also comes into its own light. . . 'To dress' or kindle them=when they come into their own light.

Dress. See CLOTHE, and GARMENT.

Dressed. *Comatus.* See under HAIR-*coma.*

Drink. *Bibere.*

See EAT.

A. 3069. 'And I will drink' (Gen.xxiv.14)=the instruction of truth thence. 'To drink'=to be instructed. Where the goods and truths of faith are treated of in the Word, 'to drink'=to be instructed in them, and to receive them. Ill.

3089. 'To drink'=to perceive. In the internal sense, 'to drink' also=to be communicated and conjoined, and is predicated of what is spiritual, as 'to eat' is predicated of what is celestial. Refs.

3102. 'When the camels had made an end of drinking' (Gen.xxiv.22)=acknowledgment from enlightenment in general scientifics. . . 'To drink,' here, =the same as 'to draw waters,' and also as 'to drink-potare,' above; namely, to be enlightened.

3104². A state of vastated truth is signified by 'they shall drink water according to measure' (Ezek.iv.11).

3168. 'They did eat and drink' (Gen.xxiv.54)=the appropriation of good and truth thus initiated. . . 'To drink' (as well as 'to eat')=to be communicated and conjoined, thus to be appropriated; but as it is predicated of wine, and wine=truth, it is the appropriation of truth which is signified by 'to drink.' 3333. 3513². 5120.

3457. 'They did eat and drink' (Gen.xxvi.30)=communication. . . 'To drink'=to be communicated as to those things which are of truth. Refs.

3570. 'He brought him wine, and he drank' (Gen.xxvii.25)=the conjunction of truth afterwards.

[A.] 4017. 'To come to **drink**' (Gen.xxx.38)=the affection of truth . . . because it involves thirst.

4334. 'Eating and **drinking**' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity. . . 'To **drink**'=the appropriation of truth; thus, in the opposite, the appropriation of falsity.

5113¹⁴. 'I will not **drink** from now of this product of the vine, until that day when I shall **drink** it new with you in My Father's Kingdom' (Matt.xxvi.29): the good from truth and the truth from good, by means of which the Intellectual becomes new, or man becomes spiritual, is signified by 'the product of the vine'; its appropriation is signified by 'to **drink**' . . . and that this will not take place fully except in the other life, is signified by, 'until the day when I shall **drink** it new with you in My Father's Kingdom.'

5567². He wanted to give me something to **drink**. There was in it such a [power] from phantasy, that it would take away understanding from those who **drank** it. This was represented, because he had deprived of the understanding of truth and good those who had adhered to him in the world.

5709. 'And they **drank**' (Gen.xliii.34)=the application of truths under good. 'To **drink**'=the communication and appropriation of truth; hence, also, its application. The reason it is under good, is that all the application of truth takes place under good.

5710. 'And they **drank** plentifully' (id.)=abundantly. 'To **drink**'=to apply truths under good.

7320. 'The Egyptians shall labour to **drink** the waters from the river' (Ex.vii.18)=that they would be willing to know scarcely anything concerning it. . . 'To **drink**'=to be instructed in truths; hence, 'to labour to **drink**'=not to be willing to be instructed . . .

7343. 'All the Egyptians dug about the river for waters to **drink**' (ver.24)=search for truth which they might apply to falsities. . . 'To **drink**'=to apply to falsities. 'To **drink**'=to apply, for he who **drinks**, applies to himself . . .

7344. 'Because they could not **drink** from the waters of the river' (id.)=no application from mere falsities. . . 'To **drink**'=to apply.

8349. 'They could not **drink** the waters for bitterness, because they were bitter' (Ex.xv.23)=that truths appeared undelightful to them, because they were devoid of the affection of good. 'To **drink** waters'=to receive truths, and apply them under good.

8352. 'Saying, What shall we **drink**?' (ver.24)=that they could not endure truths because they were undelightful from no affection for them. 'To **drink**'=to be instructed in truths, and to receive them, also to be affected with them, and thence to appropriate them. Refs.

8562. 'There was no water for the people to **drink**' (Ex.xvii.1)=the lack of truth, and thence of refreshment. . . 'To **drink**'=to be instructed in the truths of faith, and to receive them; here, to be refreshed; for as water and drink-potus-refresh the natural life, so do truths and the Knowledges of truth refresh the spiritual life; for he who is in spiritual life, longs to be supported by such things as are called heavenly meats and drinks-potus-, which are the goods and truths of faith . . .

8568⁴. 'If anyone thirst, let him come unto Me, and **drink**' (John vii.37). . . 'To **drink**'=to be instructed.

8584. 'And the people shall **drink**' (Ex.xvii.6)=(truths of faith) which will refresh them, and will give them spiritual life. 'To **drink**'=to be instructed in the truths of faith, and thus to give and refresh spiritual life. 9050¹².

9272⁵. 'To tread the must, but not to **drink** the wine' (Micah vi.15)=to be instructed concerning the truths which are from good, but still not to appropriate them.

9412. 'They ate and **drank**' (Ex.xxiv.11)=information concerning the good and truth of worship. . . 'To **drink**'=the conjunction and appropriation of truth. Refs. . . The reason it also=information concerning truth, is that . . . spiritual drink-potus-is all the truth of faith from which comes intelligence. Refs.

9960¹⁵. To **drink** spiritually is to be instructed in truths, and, in the opposite sense, in falsities; thus to imbibe them. Refs.

10415. 'To **drink**' (Ex.xxxii.6)=the appropriation of falsity. 10466.

10686. '(Moses) **drank** no water' (Ex.xxxiv.28)=meanwhile no appropriation of the truth of faith. . . 'To **drink**'=the reception and appropriation of truth.

S. 15^e. 'To **drink** blood' (Ezek.xxxix.17)=to appropriate Divine truth from the Word.

R. 635. 'He shall drink of the wine of the anger of God' (Rev.xiv.10)=to imbue the life with the goods and truths of the Word falsified. . . 'To **drink**'=to appropriate them, or to imbue the life with them.

688. 'Thou hast given them blood to **drink**, for they are worthy' (Rev.xvi.6)=that . . . it was permitted those who have confirmed themselves in faith alone in doctrine and in life to falsify the truths of the Word, and to imbue their life with them so falsified. 'To **drink** blood'=not only to falsify the truths of the Word, but also to imbue the life with them so falsified; for he who **drinks**, appropriates to himself and imbues.

D. 2128. See PLEASURE at this ref.

3550. Such as had indulged in **drinking** . . .

4827. He could give to **drink** out of various cups, and thus cause them to comprehend as he said; for to **drink** is to instruct and persuade.

4853. See DOC at this ref.

4947. She poured out something . . . like a liquor to **drink** . . . They drank of it, and then they . . . began to rave.

5794. A Christian lives in the outward form like anybody else . . . he can eat and **drink** well, but not make his life consist in these things, or take delight in superabundance, and also not in drunkenness.

E. 212³. See EAT-edere-at these refs. 840⁵.

235⁵. 'To **drink** and be drunken' (Jer.xxv.27)=to imbibe falsities and commingle them with truths, and thence to be insane. —⁶.

240⁹. See DRUNK at these refs. 329¹⁰. 617²⁴.

329². 'To **drink** the Lord's blood'=to receive that truth, to appropriate it, and thus be conjoined with the Lord.

376¹². 'To drink' (Is. lxii. 8) = to consume. . . Worship thence is signified by 'to praise Jehovah and to drink in the courts of holiness.'

386⁴. 'Not to drink' (Is. xliv. 12) = the deprivation of truth.

—⁶. 'To eat up and drink' (Is. lxxv. 13) = goods and truths to be communicated and appropriated.

518²². 'To come to the Lord and drink' = to receive from Him the truths of doctrine and their faith. 622⁴.

—²⁴. 'To drink from the stream' (Ps. cx. 7) = to learn something thence.

617³. 'To eat and drink,' in the Word, = to eat and drink spiritually, which is to be instructed, and by instruction and life to imbue and appropriate good and truth, thus intelligence and wisdom. III.

632⁴. 'To drink' (Ezek. xxxiv. 18) = to learn and receive.

654⁶¹. 'We drink our waters for silver' (Lam. v. 4) = instruction from ourselves, whence come mere falsities.

701¹³. 'Drink ye all of it' . . . 'To drink' = to receive, to appropriate, and thus to be conjoined.

750¹⁰. 'A thirsty one as it were drinketh while he dreameth' (Is. xxix. 8) = an erroneous opinion and faith as of truth.

—¹⁶. 'Be not solicitous . . . as to what ye shall drink' . . . 'To drink' = intellectually, thus spiritually, to perceive truth.

863¹⁰. 'They drank' (Joel iii. 3) = the imbuing of falsity.

887. 'He shall drink of the wine of the anger of God' = the appropriation of falsity and thence of evil. . . 'To drink' = to imbue and appropriate.

893⁵. 'To drink of the cup of which the Lord drinks' (Mark x. 38) = to undergo temptations.

960². 'To drink' (Jer. xxv. 28) = to appropriate to themselves.

976. 'Thou hast given them blood to drink' = that thence they are in the falsities of evil. 'To drink blood' = to imbibe falsities.

Drink. Potare, Potus.

See under FOOD.

A. 995². No one is ever forbidden to enjoy . . . the pleasures . . . of utilities from foods and drinks-potentis.

2702¹⁰. 'To afford drink' (Ps. civ. 11) = to instruct.

2704. 'Hagar gave the boy to drink' (Gen. xxi. 19) = instruction in spiritual things. 'To give to drink' = to instruct in truths.

2930⁴. 'The soul thirsting for drink' (Is. xxxii. 6) = a longing for truth.

3071. 'I will give thy camels also to drink' (Gen. xxiv. 14) = the enlightenment thence of all the scientifics in the natural man. . . 'To give to drink' = to enlighten. 'To draw water' = to instruct; thus 'to give to drink' = to enlighten; for enlightenment comes from instruction. 3102.

3092. 'She made him to drink' (ver. 18) = initiation. 'To give to drink' has a similar signification to 'to drink-bibere,' but 'to give to drink' here involves a greater activity on the part of him who drinks-bibit . . . Thus

'to make to drink' = to give the opportunity of receiving, which is the first of initiation.

3768. 'Out of that well they watered the droves' (Gen. xxix. 2) = that knowledge is from the Word. . . 'To water,' or make to drink = to be instructed.

3772. 'And they watered the flock' (ver. 3) = that doctrine is thence. 'To water,' or make to drink = to instruct . . . Thus 'to water them' = to instruct from the Word, and therefore doctrine.

3787. 'Water ye the flock' (ver. 7) = still, instruction thence for a few. 'To water the flock' = to instruct from the Word. 3790.

4976. Natural truth to its good . . . is like drink to food. Water or drink dilutes the food . . . Without water or drink, the food is not resolved into its minute parts, nor is it carried about to its use . . .

—². In the other life, man is not nourished by any natural food and drink, but by spiritual food and drink; spiritual food is good, and spiritual drink is truth; wherefore, in the Word, where 'bread' or 'food' is mentioned, the Angels understand spiritual bread or food, namely, the good of love and of charity; and where 'water' or 'drink' is mentioned, they understand spiritual water or drink, namely, the truth of faith. Hence may be evident what is the truth of faith without the good of charity. 5360.

5077⁵. Everything which serves for drink, or which is drunk-propinatur-, as wine, milk, water, relates to truth . . . thus to the intellectual part. . . That 'to give to drink,' and 'to drink-bibere,' in general, is predicated of the truths which are of the intellectual part. Refs. And that, in special, they = the truth which is from good, or the faith which is from charity. Refs.

5165. A drinking-potatio et bibitio-is predicated of the understanding. Refs.

5706. Drinks of every kind = truths.

6778. 'To water the flock of their father' (Ex. ii. 16) = that thence they might be instructed in good. 'To water' = to instruct. 6781.

8562. See DRINK-bibere-at this ref.

9396³. Heavenly food is all the good of love and of charity; and heavenly drink is all the truth of faith from that good.

P. 230³. 'Whosoever shall give to drink a drink of cold [water]' (Matt. x. 41). . . 'A drink of cold [water]' = something of truth.

R. 632. 'Because she made all nations drink of the wine of the wrath of her whoredom' (Rev. xiv. 8) = because by profanations of the Word, and adulterations of the good and truth of the Church, she has seduced all whom she could subject to her dominion. . . 'To make to drink of that wine' = to seduce. E. 881.

D. 178. On the food and drink of Spirits. . . The cupidities of knowing are their drink; for there is nothing they do not desire to know . . . Wherefore, in the Word . . . intelligence is called 'drink.'

1842. See DRUNK at these refs. 2458. 3177^o.

E. 102⁶. 'A drink of cold [water]' = to exercise charity from obedience.

[E.] 329². Spiritual drink is all the truth which is communicated and given to man by the Lord.

—³. In the Word, where anything of **drink**, or that serves for **drink**, is mentioned, truth is understood.

376⁹⁷. 'To drink wine' (Is.v.22)=to draw in falsities.

386²⁴. 'He who thirsteth for drink' (Is.xxxii.6)=those who long for truths.

411⁵. To give the people to drink of the waters (Num.xx.)=to nourish spiritually, which is effected by instructing and teaching.

483¹⁰. 'To make them drink' (Ps.xxxvi.8)=to teach.

518⁹. 'To give drink to My people' (Is.xliii.20)=to instruct those who long for it. 650³⁶.

617¹⁹. Spiritual eating and drinking is instruction, reception, and appropriation. It is here said of the Lord (Matt.xxv.35,42) that He hungers and thirsts, because from Divine love He longs for the salvation of all; and of man, that they gave Him to eat, and that they gave Him to drink, which takes place when, from affection, they receive and perceive from the Lord what is good and true.

624⁶. 'To give to drink with a drink of cold [water]' =to love and teach from a little innocence. . . 'To give the little ones water to drink'=to teach truth from spiritual innocence; and also to teach truths to those who are innocent.

Drink. Propinare.

Drinking. Propinatio.

A. 246⁵. 'Let us make our father drink wine' (Gen.xix.32)=that they would imbue good with such falsities.

507⁶. See DRINK-potare-at this ref.

516⁵. 'He restored the prince of the butlers upon his drinking (or butlership)'=that the sensuous things of the intellectual part were received and subordinated. . . For 'drinking,' and the things which belong to drinking, as wine, must, strong drink, water, are predicated of those things which are of the understanding.

Drink-offering. Libamen.

Pour. Libare.

A. 1071⁶. As wine=faith in the Lord, in the Jewish Church, faith was represented in the sacrifices by a drink-offering of wine. Ill.

3728⁹. 'To pour a drink-offering upon the pillar' (Gen.xxxv.14)=the Divine good of faith.

4580. They used to pour libations on the pillars.

4581. '(Jacob) poured a drink-offering upon it' (Gen.xxxv.14)=the Divine good of truth. 'A drink-offering'=the Divine good of truth. . . The good of faith is what is signified by 'a drink-offering;' and the good of love by 'oil.' . . This, therefore, namely, spiritual good or the good of faith, or the good of truth, is what is signified by 'a drink-offering.' —⁴,Ill.

—⁴. The meat-offering and the drink-offering=the same as the bread and wine in the Holy Supper.

—⁵. The meat-offering and the drink-offering were added to the burnt-offerings and sacrifices. Ill.

—⁷. When they receded from the genuine representative of the worship of the Lord, and turned themselves

to other gods, and poured drink-offerings to them, then drink-offerings=those things which are opposite to charity and faith, namely, the evils of the love of the world and the falsities. Ill.

—⁶. 'To pour-effundere-to them a drink-offering' (Is.lvii.6)=the worship of them. 10137⁷.

—⁸. 'To pour drink-offerings' (Jer.xliv.17)=to worship. —⁹.

—^e. 'Drink-offerings of blood' are also mentioned in Ps.xvi.4 . . . and by them are signified profanations of truth.

5943⁶. The wine of the drink-offering=the truth of faith thence.

6377⁴. The good of faith is 'the wine-press,' 'the must,' and 'the drink-offering of wine' (Hos.ix.2,4).

10137. 'A drink-offering of the fourth part of a hin of wine' (Ex.xxix.40)=spiritual truth as much as for conjunction.

—⁶. Hence, when the meat-offering was offered, which was bread, a drink-offering was also offered, which was wine. . . Hence it is that by a drink-offering of wine is here meant the truth corresponding to the good which is signified by the meat-offering.

—³. That the drink-offering, which was wine, = the good of faith. Ill.

10207. 'A drink-offering ye shall not pour upon it' (Ex.xxx.9)=that there was not there a representative of regeneration by the truths and goods of spiritual love. 'A drink-offering'=a representative of regeneration by the truths and goods of faith and charity, which are the truths and goods of spiritual love.

10603². See ALTAR at this ref.

R. 316³. The meat-offering and the drink-offering in the sacrifices had a like signification (to the bread and wine in the Holy Supper). Ill. The meat-offering was of fine flour of wheat; hence it was in place of the bread; and the drink-offering was of wine.

M. 55⁴. To sip her beauty. 330³.

405. After they have sipped the sweetness of the innocence in their little children . . .

508. After the first enjoyment they reject them. . . Set on the left those they have enjoyed, and on the right those they have not enjoyed . . .

E. 340¹⁷. The meat-offering, which was bread, = good; and the drink-offering, which was wine, = truth, both from the Lord; for it is said 'from our God' (Joel ii.14).

376²⁵. The meat-offering was of bread, and the drink-offering was of wine, by which is signified the worship of the Lord from the good of love and from the truths thence derived; for all the worship of the Lord is from these.

—^e. In the opposite sense, by the meat-offering and the drink-offering is signified worship from the evils which are of the love of evil, and from the falsities of faith.

555¹⁷. 'To pour out drink-offerings to other gods' (Jer.vii.18)=to worship from falsities.

637¹⁴. 'The meat-offering' (Joel i.9,13)=the good of the Church; and 'the drink-offering,' its truth.

Drinking-trough. *Potatorius.*

A. 4017. 'The drinking-troughs' (Gen. xxx. 38), being containants of water, = the goods of truth; for goods are containants of truth.

Drive. *Adigere.*

A. 1763². They are compelled to speak by others.

4281. They were compelled by external means . . .

7276. That they would be driven by the Divine power. Sig.

7290. They who were in external worship were driven by external means . . .

—². Miracles are hurtful . . . for they drive men to believe . . .

7392. That they should not be driven to reason from mere falsities. Sig.

Drive away. *Abigere.***Driving away.** *Abactio.*

A. 1398. One Angel can drive away myriads of evil Spirits . . .

1835. 'Abram drove them away' (Gen. xv. 11) = that the Lord put them to flight.

5722. When they are driven away . . .

6912. 'Afterwards, he will let you go' = the driving away of those who are in falsities. . . 'To let go' = to be driven away; for they who are in falsities never let them go . . . unless they are driven away.

H. 299^e. They were driven away, and the anxiety ceased.

R. 639². While they are driving away the evil Spirits . . .

D. 3528^e. They could be driven away . . . by the power of a little child . . .

Drive away. *Depellere.*

A. 6779. 'The shepherds came, and drove them away' (Ex. ii. 17) = that those who teach, who are in evils, set themselves in opposition.

E. 617²⁷. 'To be driven thither' (Ezek. iv. 13) = to be delivered to them.

Drive out. *Expellere.*

A. 957. They are then driven out with fines.

1477^e. Thus He expelled the hereditary evil (and the human) from the mother. 2107. 2159. 2204^e. 2216^e. 2265. 2625^e. 2632. 2816. 3025. 3036. 3599². 4563.

1580^e. Sometimes . . . they want to expel evil. Sig.

1710. 'To pursue' the enemies = to expel evils and falsities . . .

1868². As to the nations which were to be driven out from the Lord's Kingdom . . . These things were represented by the nations which were driven out of the Land of Canaan . . . In like manner by the Jews, who were afterwards driven out thence. And so with many nations of yore, by which the like things were represented, as by the Horites, who were driven out of Mount Seir by the descendants of Esau; and by the Avim who were driven out by the Caphtorites; also by the Einim and Rephaim, who were driven out by the Moabites.

3142³. 'To drive out the nations' (Ps. lxxx. 8) = to purge from evils.

3654³. 'The outcasts of Israel' (Is. xi. 12) = their truths. . . 'The outcasts,' 'the dispersed,' 'the remains,' and 'the residue' = the truths and goods which survive.

4563. See DEBORAH (Rebekah's nurse) at this ref.

4565. The quality of the Natural as to what was expelled. Sig.

4663². The nature cannot be expelled; and, if it is expelled, nothing of life remains.

7189. 'With a strong hand he will drive you out of his land' (Ex. vi. 1) = that with all his force and power he will put them to flight from his neighbourhood. . . 'To drive them out' = to put them to flight.

7670. 'He drove them out from the faces of Pharaoh' (Ex. x. 11) = that the will of those who were infesting was entirely contrary to truth Divine. . . For that is driven out which is contrary to the will, or to the affections.

7768. 'Driving he will drive you out from hence' (Ex. xi. 1) = that they will feel aversion for and shun their presence. . . For he who feels aversion for anyone's presence . . . drives him out from himself.

7980. 'Because they were driven out by Egypt' (Ex. xii. 39) = since they were removed by those who were in falsity from evil. 'To be driven out' = to be removed; for he who is driven out, is removed.

8295. 'My hand shall drive them out' (Ex. xv. 9) = that by power Heaven will be destroyed. 'To drive out' = to cast down, and thus to destroy.

9332. '(The hornet) shall drive out the Hivite, the Canaanite, and the Hittite from before thee' (Ex. xxiii. 28) = the flight of falsities from evils. 'To drive out' = to put to flight; thus flight.

9333. 'I will not drive them out from before thee in one year' (ver. 29) = no hurried flight or removal of the falsities and evils which are signified by the nations in the Land of Canaan. . . For they who are in falsities and evils in the other life, are not driven out, but flee of their own accord.

—². The reason 'to drive out,' when predicated of evils and falsities, = removal, is that falsities and evils are not driven out by man, but are removed . . .

9336. 'By little and little I will drive them out from before thee' (ver. 30) = removal by degrees according to order. 9343.

10638. 'I drive out from thy faces the Amorite and the Canaanite, etc.' (Ex. xxxiv. 11) = the removal of evils and thence of falsities. 'To drive out from the faces' = to remove from the interiors. 10674.

D. 2498. They are at last driven out from the Societies of Spirits . . .

D. Min. 4600. That evil Spirits are not expelled, but recede of themselves; for they are obstinate . . .

4682^e. Unless this were expelled by the Lord, the whole human race would perish.

E. 433⁷. 'The outcasts of Israel' = those who are not in truths, but still long to learn them; and 'the dis-

persed of Judah'=those who are in the good of life, and thereby in love to the Lord.

[E.] 650⁴⁹. 'The outcasts of Israel whom the Lord will gather' (Is. lvi. 8)=all in the Church who are in truths from good separated by those therein who are in falsities from evil.

Ath. 192. The evil with man cannot be expelled, but is removed, because he is not life in himself . . . But, from the Divine in Himself, the Lord expelled the evil from the mother, wherefore He rose with the whole body. . . On the cross everything maternal was expelled.

Dromedary. *Dromas.*

A. 3242². 'The dromedaries of Midian and Ephah' (Is. lx. 6)=doctrinal things.

E. 324³. 'The troop of camels and dromedaries of Midian and Ephah'=the Knowledges of truth and good in abundance.

Drone. *Fucus.*

W. 355. The useless drones are led forth and deprived of their wings . . . T. 11⁷.

335⁴. Does the hornet-*fucus major*-think in its little head?

E. 1198⁴. Its guards, which are called drones . . .

Drop. *Gutta.*

R. 875². Like a drop to the ocean . . .

T. 503⁶. In whose eyes is the white speck.

E. 278⁵. 'The drop upon the herb' (Micah v. 7)=natural truth.

Drop. *Stillare, Stilla.*

Dropping. *Stillatio.*

A. 8753³. The truths of faith implanted in its good, which are also signified by 'the heavens have dropped, and the clouds have dropped waters' (Judg. v. 4). 9420².

M. 329². Every drop of your affection . . .

T. 641³. If any drop of it, not so moderated, were to touch them . . .

E. 594¹³. 'The heavens dropped, the clouds dropped waters'=the instruction, influx, and perception of Divine truth. 'To drop'=instruction and influx.

619¹⁴. 'The dropping of honeycombs' (Ps. xix. 10)=natural truth.

644⁵. Intelligence and wisdom thence is signified by 'drops upon the grass, and drops upon the herbs' (Deut. xxxii. 2).

730²⁸. 'To drop' is said of the influx, acknowledgment, and reception of truth.

Dropsy. *Morbus hydropicus.* A. 9086.

A. 9086². 'Dropsy'=the perversion of truth and good.

Dross. *Scoria.*

A. 8545. Nothing heavenly is seated in their minds, but only what is earthy, which they call dross.

P. 215⁹. Like gold which has dross within.

T. 328⁹. They differ like . . . dross and gold.

E. 540⁶. 'The house of Israel is to Me become dross . . . they are even the dross of silver' (Ezek. xxii. 18). By these words are described the false doctrinal things which the Jews and Israelites had framed from the sense of the letter of the Word, and which they had applied solely to themselves and their own loves; which are called 'the dross of silver,' because 'silver'=the truth of the Word; and 'dross,' nothing of truth, or that which is abstracted from truth, which is rejected.

888⁴. When the essential things are rejected, all the rest are dross . . .

Drought. See DRY.

Drove. *Caterva.*

In troops. *Catervatim.*

A. 2122². At this day such flow into the other life in troops.

3767. 'Three droves of a flock lying near it' (Gen. xxix. 2)=the holy things of the Church and of doctrinal things. . . 'Droves of a flock'=those things which are of the Church, thus doctrinal things.

3768. 'Because from that well they watered the droves' (id.)=knowledge from the Word. . . 'Droves'=the knowledge of doctrinal things.

3770. 'Thither were all the droves gathered together' (ver. 3)=that all Churches and their doctrinal things are thence derived. 'Droves'=Churches, and also the doctrinal things which are of Churches, which are from the Word.

3788. 'Droves'=doctrinal things.

4025. '(Jacob) set for himself droves for himself alone' (Gen. xxx. 40)=the separation of goods and truths from his own power. 'Droves,' to wit, of the flock, = goods and truths.

4266. '(Jacob) gave into the hand of his servants drove and drove apart, and said to his servants, Pass over before me, and set a space between a drove and between a drove' (Gen. xxxii. 16)=the ordination as to how they would be initiated. . . 'A drove'=scientifics, also Knowledges, thus doctrinal things. So long as these are in the external man, that is, in its memory . . . they are signified by the droves given into the hand of his servants. . . 'To set a space between drove and drove' =to prepare the way for the good which was to be received.

10609⁴. 'The droves of the flock and of the herd' (Joel i. 18)=interior and exterior goods.

D. 2521. On certain troops of prophets in the Old Testament.

Drudge. *Calo.* R. 655⁴.

Drudge. *Mediastinus.*

A. 5188⁹. The mediastinus mentioned. D. 1766.

B. 79⁹. With them, good works are like slaves and drudges . . .

T. 178². (Such men) are the drudges of priests.

Coro. 29². The men-servants and the maid-servants, with the other drudges.

Druggist. *Apothecarius.* D.3349.

Drum. *Tympanum, Tympanizare.*

A. 420². 'The timbrel' (Ps.cxliv.3)=good; and 'the harp,' truth, which praise.

1069². 'Thou shalt again be adorned with thy timbrels' (Jer.xxxi.4).

1118. Which is called the drum of the ear. 7361. D.3322.

3081⁴. The affection of truth from good is here and elsewhere described by 'timbrels and dances.'

—7. 'The damsels playing on timbrels' (Ps.lxxiii.25)=the affections of truth.

3969¹⁴. 'Timbrel' (is a spiritual expression).

4138. 'In tabret and in harp' (Gen.xxxi.27)=as to spiritual good. . . The tabret and the harp are predicated of good, but of spiritual good, as may be evident from many places in the Word. Spiritual good is what is called the good of faith, and is charity.

—e. Drums and harps belonged to the class of spiritual musical instruments.

4653a. Those who relate to the membrane which is called the drum of the ear.

6742². 'Those playing on timbrels' is predicated of spiritual good.

8337. 'Miriam the prophetess . . . took a timbrel in her hand' (Ex.xv.20)=the glorification of the Lord from the good of faith. . . 'To take a timbrel in her hand' =to glorify from the good of faith; for 'a timbrel' is predicated of spiritual good, or, what is the same thing, of the good of faith.

—³. As to a drum in special, it corresponds to spiritual good, that is, to the good of truth. The reason is, that a drum is not a stringed instrument, nor is it a wind instrument; but as it is of leather, it is as it were a continuous stringed instrument; and also because its sound is heavier and deeper than that of stringed instruments. This may also be evident from the Word, where 'a drum' is mentioned. Ill.

8339. 'In timbrels and dances' (id.)=celebrations from joy and gladness. 'Timbrels' are predicated of the affection of spiritual good, or of the good of truth.

R. 276. The instruments (used in the Temple) were chiefly trumpets and drums, and psalteries and harps. The trumpets and drums corresponded to celestial goods and truths, and the psalteries and harps to spiritual goods and truths.

T. 498³. Scarcely one desists until the drum is heard . . .

E. 323². 'New wine'=spiritual good; its joy is signified by 'a tabret' (Is.xxiv.7,8).

727¹⁸. 'Tabrets and harps' (Is.xxx.32)=the delights of the affection of truth.

863¹³. 'The singers after the beaters and the players on timbrels' (Ps.lxxvii.25)=all who are of His Spiritual and His Celestial Kingdom. . . 'The beaters and the players on timbrels'=those of His Celestial Kingdom. . . 'To sing,' 'to beat,' and 'to play on the timbrel,' are said from the gladness and joy of their hearts . . .

J. (Post.) 308. There is a human tone like the sound of a lyre, and also one like that of a heavy drum.

Drunk. *Inebriare.*

Drunkness. *Ebrietas, Inebriatio.*

Drunkard. *Ebrius.*

SEC CUP and INTOXICATE.

A. 1071. Noah was drunken, that is, he fell into errors. 1090.

1072. That 'he was drunk'=that he fell into errors, is evident from the signification of 'a drunkard' in the Word. They are called 'drunkards' who believe nothing except what they apprehend, and therefore investigate the mysteries of faith; which being done by means of sensuous, or scientific, or philosophical things, man being such as he is, it cannot be otherwise, than that he should consequently fall into errors. . . The error and insanity which are from this source, are called in the Word 'drunkness;' nay, the Spirits . . . who reason about the truths of faith, and against them, become like drunkards. . . The Spirits who are not in the faith of charity, want to do nothing but reason whether it is so, and to know how the case is. . . They are at once known from this to be in no faith; a mark of which is, that they not only doubt about everything, but also in their hearts deny; and when they are instructed how the case is, they still stick fast, and start all kinds of objections, and never rest. . . And as they thus stick, they heap errors upon errors. These, or such as these, are they who are called in the Word 'drunkards from wine or strong drink.' Ill.

—³. 'A drunkard' (Is.xix.14)=those who want to investigate spiritual and celestial things from scientific.

—⁵. As drunkenness signified insanities about the truths of faith, it was made a representative, and this prohibition was made to Aaron:—'Aaron and his sons shall not drink wine and drink that maketh drunken, when they enter the tent. . .' (Lev.x.9).

—⁶. They who care nothing for the Word and for the truths of faith, and who thus do not want to know anything about faith, thus denying principles, are called 'drunkards without wine' (Is.xxix.9). . . Such drunkards suppose themselves to be more wide-awake than others, but they are in a deep slumber.

1073. He is said to be uncovered and naked from drunkenness from wine, with whom there are no truths of faith; still more so, he with whom they are perverted.

2466¹². 'The wine with which they are drunken' (Rev.xvii.2)=falsity. As 'wine' and 'drunkenness' have this signification, it is said of the daughters of Lot, that they made their father drink wine.

2597. There are Gentiles who . . . had known, that Christians lead the worst life . . . in drunkenness, etc. . . D.4401.

3614⁴. 'I have made them drunk in My wrath' (Is.lxiii.6) . . . 'To destroy and make drunk in wrath'=victories over falsities . . . 'To make drunk' is predicated of falsity.

5120⁸. As wine inebriates and makes insane, so does falsity. Spiritual drunkenness is nothing else than

insanity induced by reasonings about matters of belief, when nothing is believed which is not apprehended. Hence come falsities, and, from falsities, evils. Sig.

[A. 5120]⁹. 'To be inebriated from the cup' (Lam. iv. 21)=to be insane from falsities.

—¹⁸. 'Making the universal earth drunken' (Jer. li. 7)=that they lead those who are of the Church into errors and insanities.

8904⁵. 'Making the inhabitants of the earth drunk with the wine of whoredom' (Rev. xvii. 2)=that those who are within the Church have been reduced into errors and ravings by means of falsity from evil; for 'to be made drunken'=to be led into errors through false reasonings and through wrong interpretations of the Word.

9553². 'Drunkards' (Is. xxviii. 1)=those who reason from falsities.

9960¹³. 'To be inebriated' (Lam. iv; Hab. ii)=to be insane therefrom. —¹⁶.

10283⁴. 'To be drunken with their own blood' (Is. xlix. 26)=to be filled up with evil and the falsity of evil, thus with proprium.

H. 379. As soon as the Angels think of marriage with more than one . . . they become like drunkards, because good is disjoined from its truth with them.

N. 51⁶. In the other life, when they think of spiritual things, they are like drunkards.

S. 118. After death, they who ascribe all things to their own intelligence, and little, if anything, to the Word, at first become like drunkards, afterwards like fools, and at last stupid.

R. 721. 'The inhabitants of the earth were made drunken from the wine of her whoredom'=insanity in spiritual things from the adulteration of the Word with those who are in that religiosity.

—². That 'to be made drunken'=to be insane in spiritual things, that is, in theological matters. Ill.

730. 'I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus' (ver. 6)=that religiosity insane from the Lord's Divine goods and truths adulterated and profaned. . . 'To be made drunk'=to be insane in spiritual things.

M. 252^o. (The faults of the mind which are a cause of separation) are drunkenness, etc.

472. (The really excusatory causes of this concubinage) are intemperance, drunkenness, etc.

T. 72². Some as it were intoxicated . . .

185^e. Inebriated with paradoxes . . .

D. 1842^e. The stomachs of those who have indulged too much in intoxicating drink.

2422. On drunkenness. . . I spoke with Spirits about drunkenness, and it was confirmed by them that it is an enormous sin, both because a man becomes a brute, and no longer a man . . . and because he injures his body, and thus precipitates death, besides wasting in luxury what might be of use to many. It appeared to them so filthy, that they abhorred such a life . . .

2458. As to the faults of the body, which are not from

the animus or from the mind, the case is different; as if there is a disgust for wine, or for intoxicating drink, from any cause in the body; there are such things with brutes also. . . The faults of the body are almost like one who is not able to walk, and therefore does not desire to do so, because his foot is broken or wounded.

3177^e. Unless he had been so withheld from . . . intoxicating drink, so as to have drunk simply water, he would have so fallen as to have come forth in the highest degree excrementitious.

3427. On the drunkenness of Spirits. . . It has been granted me to know, and also to feel a little, the drunkenness of Spirits, which is one of the infernal punishments, but was not a severe one. They who had formerly reasoned acutely, were long affected with the annoyance and stupor of drunkenness; and after they had heard many truths, they thus became drunkards, in fact, spiritually.

5219². They who sought for drunkenness, received it.

5794. See DRINK—*bibere*—at these refs. E. 235⁵.

D. Min. 4801. On drunkards. . . The infernals sometimes come into such a state, that they are insane just as the insane are, and do not know what they are thinking and saying. This insanity is what is called 'drunkenness' in the Word.

E. 235⁴. 'A drunkard' (Is. xix.) = those who are insane in spiritual things.

240⁹. 'To make a companion drink in being drunken' (Hab. ii. 15)=to imbue with falsities so that he does not see truth. . . 'To be drunken'=to be insane from falsities, thus not to see truths.

329¹⁰. The abundance of (truth from the good of love) is signified by . . . 'They shall drink blood even to drunkenness,' and this from the sacrifice (Ezek. xxxix. 19).

376³¹. They who are insane in spiritual things, or in truths, are meant by 'the drunkards' (Is. xxviii). . . For they who are in falsities of doctrine, and who have confirmed themselves in them, when they are enlightened and see truths, in the other life become like drunkards. Such do the learned become who have confirmed themselves in falsities . . .

—'. 'The crown of pride, the drunkards of Ephraim, shall be trodden under feet' (id.)=that this intelligence shall entirely perish.

—³². These things are said of those who see nothing whatever of truth when they hear it and read it from the Word. They who are such, are said to be 'drunken not with wine, and to stagger and not with strong drink' (Is. xxix. 9).

—³⁴. 'The drunkenness with which they shall be filled' (Jer. xiii. 13)=insanity in spiritual things.

—³⁵. 'To become as a drunkard, and as a man whom wine hath penetrated' (Jer. xxiii. 9)=perturbation of mind, and insanity from reasonings from evils and falsities.

—³⁶. 'Thou drunken one—*ebria*—, but not with wine' (Is. li. 21)=those who are in falsities from ignorance of truth.

—'. Elsewhere, also, in the Word, 'drunkenness'=insanity in spiritual things, and a fall into errors. Ill.

481⁵. 'I will make them drunken, that they may rejoice' (Jer.li.39)=insanities in the highest degree. (=that they will be insane from the falsities of evil. 601¹¹.)

617²⁴. The plenary enjoyment of them, is signified by . . . 'to drink blood to drunkenness.'

650⁴⁸. 'To eat flesh to satiety, and to drink blood to drunkenness'=that they will be filled with all the good of love and truth of faith.

654⁷⁰. 'Thou shalt be filled with drunkenness and sorrow' (Ezek.xxiii.33)=insanity in spiritual things, and aversion.

811¹⁴. 'I will make Mine arrows drunk with blood' (Deut.xxxii.42)=ravings of the mind from the falsification of the Word.

887². By 'merum' is meant intoxicating wine, and thence also intoxication; thus, in the spiritual sense, raving in truths through falsities, for (this) is spiritual intoxication; for the word by which 'merum' is expressed in the Original Language, is derived from a word which means to be drunken. . . They who falsify the Word are spiritually inebriated, that is, rave as to truths . . .

1035. 'The inhabitants of the earth were made drunken by the vine of her whoredom'=that those who were of that Church were insane from things falsified. 'To be drunken'=to be insane in spiritual things.

—³. As to what further concerns the insanity which is signified by 'inebriation' and by 'drunkenness' in the Word, it is not from falsities, but from truths falsified. The reason is, that truth from Heaven acts into the understanding, and, at the same time, falsity from Hell; hence there is a tearing asunder in the mind, and a like insanity to that of a drunkard in the world. But this insanity exists only with those who are in evil, and who have confirmed the falsities of evil by the Word; for all things of the Word are truths and communicate with Heaven, and the falsities of evil are from Hell. Spiritual drunkenness does not take place from the falsities which are not from evil; for these falsities do not pervert and destroy the spiritual truths which lie hidden within the truths of the sense of the letter; for they do not conclude what is evil therefrom, as they do from the falsities of evil.

1049. 'I saw the woman drunk with the blood of the saints'=that religiosity insane from the falsities of evil, by which violence is done to Divine truths. . . 'To be drunken'=to be insane in spiritual things from the falsities of evil.

Dry. *Arescere, Arens.*

A. 895. 'The waters were dried from upon the earth' (Gen.viii.13)=that at that time falsities did not appear.

898. 'Behold, the faces of the ground were dry' (id.)=regeneration. . . The faces of the ground are said to be 'dry,' when falsities no longer appear.

4744³. 'Dry places' (Matt.xii.43), or places where there are no waters, =where there are no truths.

6432⁶. 'Dry breasts' (Hos.ix.14)=affections not of truth and good.

9325⁴. 'Dry breasts'=no affections, but in their stead the cupidities of perverting. E.710⁵.

N. 172². 'He walketh through dry places, and findeth no rest'=that the life of good is such to him.

E. 727³. 'The east wind dried her fruit' (Ezek.xix.12) =the destruction of its good.

Dry. *Aridus.*

Dryness. *Ariditas.*

A. 27. 'Let the dry [land] appear' (Gen.i.9).

—^c. The external man himself is called 'the dry [land],' and presently 'the land.'

28. 'God called the dry [land] earth' (ver.10).

—'. 'I will shake the heavens and the earth, and the sea and the dry [land]' (Hag.ii.6). Here a new Church is treated of.

806. 'Of all that was in the dry [land]' (Gen.vii.22)=those in whom there was no longer anything of such life. . . It is 'dry' where there is no water, that is, where there is no longer anything spiritual, still less celestial. The persuasion of falsity extinguishes and as it were suffocates everything spiritual and celestial. . . They who have once formed opinions . . . inhere in them so obstinately, that they do not want to hear anything contrary to them; thus they never suffer themselves to be instructed, even if the truth is set before their eyes. This is still more the case when they cultivate a false opinion from a kind of sanctity; for such persons reject all truth, and that which they admit they pervert, and thus infuse with phantasies. These are they who are here signified by 'the dry [land],' on which there is neither water nor grass; as in Ezekiel: 'I will make the rivers dry [land]' . . . (xxx.12). 'To make the rivers dry [land]'=that there is no longer anything spiritual. And in Jeremiah: 'Your land is become dry' (xlv.22). 'Dry'=land which is desolated and wasted, so that there is no longer anything of truth and good.

6976. 'Thou shalt pour upon the dry [land]' (Ex.iv.9) =immission into the Natural. . . 'The dry [land]'=the Natural. 'Dry' is used to express a dry place, and also the land, and the land of Egypt=the natural mind, which is in falsity, thus the Natural; and still more so the dry [land].

8185. 'The Sons of Israel shall come into the midst of the sea in the dry' (Ex.xiv.16)=that those who are of the Spiritual Church may pass through safely and without the influx of falsity. . . 'In the dry'=safely and without the influx of falsity; for the waters of that sea =falsities from evil; hence 'dry'=devoid of falsity. Ill. 8205. 8234.

—³. But when 'waters'=truths, 'drying up-arefactio'-signifies a state of no truth, or devoid of truth: Ill.

—^e. Where, however, 'dry,' or 'drying up' is said in the Word of other things, as of trees, herbs, the harvest, or of bones, the contrary is signified thereby. The land itself is also called 'dry' relatively to the sea, and then 'dry' is predicated of good, and the sea, of truth.

8487³. Without such a change of the states, the good of celestial love would become as it were dry. . . This is signified by the Sons of Israel calling the manna dry food,

and vile food, when the quails were no longer given; as in Moses . . . 'Our soul is dry, there is not anything which our eyes [may look to] but to manna' (Num.xi.6).

R. 398^e. In the Spiritual World, they who are in the internals of the Church, appear upon the dry, and they who are in its externals as it were in the seas.

E. 288¹. It here treats of the illumination of the gentiles. Their ignorance of truth and good is signified by 'the wilderness and the dry place' (Is.xxxv.1).

323³. The desolation of all truth is signified by 'I will give thee into the dryness of the rock' (Ezek.xxvi.14); 'the rock'=truth; and 'dryness,' its desolation.

400². 'The sea and the dry [land]' (Hag.ii.6)=all the exterior things of the Church.

418³. 'Dry bones' (Ezek.xxxvii)=those with whom there is not anything of spiritual life. 419³.

504²⁷. 'A land of dryness' (Ezek.xix.13)=the Church where there is no good; and 'a land of thirst,' where there is no truth. 727³. 730¹⁰.

513³. That they were averse to spiritual things, is signified by 'Our soul is dry . . .'

518⁷. 'To pour floods upon the dry [land]' (Is.xliv.3) = to give intelligence to those who, from good, have a longing for truth.

—²⁹. 'I will make the rivers dry [land]' (Ezek.xxx.12)=that there is no longer any Knowledge and apperception of truth.

627³. It here treats of the establishment of the Church by the Lord; and that then there will be intelligence through Divine truth spiritual with those with whom before there was not any, is signified by 'the dry place shall be for a pool' (Is.xxxv.7).

730¹¹. The Church devoid of good is signified by 'the wilderness,' and 'a land of drought' (Hos.ii.3). . . 'Drought' is said of the want of good, because it is caused by burning.

750¹⁵. 'Our soul is dry'=the life of faith and of the understanding lacking when there is not natural nourishment at the same time.

Dry. *Siccus*.

Dryness. *Siccitas*.

A. 1460². 'A multitude dry of thirst' (Is.v.13)=penury of Knowledges of spiritual things.

1949³. Here drought is treated of, or no good and truth.

1964². A torrid and dry life.

3580². 'I called a drought upon the land' (Hag.i.11); here 'a drought'=a lack of dew and rain, thus a lack of truth from any good; 'a drought upon the corn'=the lack of good; and 'a drought upon the new wine'=a lack of truth.

6432⁵. 'To set as a land of dryness' (Hos.ii.3)=to extinguish all truth.

8185^e. 'A drought upon the waters that they may be dried up—*exarescant*' (Jer.i.38)=that there is no life in truths, from falsification. 8869⁴.

8203. 'He made the sea for dryness—*siccum*' (Ex.xiv.21)=the dissipation of falsity.

8540. By the ephah and the homer dry things were measured.

10227⁹. 'A drought upon the waters'=the deprivation and consumption of the truths of faith.

10570⁵. The ground is said to be 'broken up,' from drought; thus from a lack of truth from Heaven.

W. 61^e. That there is such an endeavour in its dry things also . . .

M. 44³. O how dry is the joy of Heaven!

56⁴. Man (without woman) is dry, etc.

D. 4047. I saw the dry fire of a hearth . . .

E. 131⁴. 'A drought that they may be dried up'=vastation. That 'drought,' and 'drying up—*exarescentia*' = where there is no truth. Ref.

304²¹. That the Church will be established with them, is signified by 'I will make the wilderness a pool of waters, and a dry land into a spring of waters' (Is.xli.18). It is called 'a wilderness' when there is not yet any good because there is not yet any truth; from which the land is also called 'dry.'

—³⁴. 'A drought upon the waters that they may dry up'=no longer any truths. 587¹⁰. (=the desolation of truth. 355¹⁷.)

481². 'The year of drought' (Jer.xvii.8)=a state of the loss and deprivation of truth.

483². 'A dry land' (Is.xli)=where there is no truth, and thence no good.

537¹⁴. 'A land of solitude and of drought' (Jer.ii.6)=here, as elsewhere in the Word, a state of no perception of good.

650³⁷. 'A dry place like a wilderness' (Zeph.ii.13)=the falsities of doctrine. . . 'Drought in the threshold' (ver.14)=the total desolation of truth.

730¹⁷. 'He maketh the outlets of the waters into dryness' (Ps.cvii.33). . . 'Waters'=truths; 'dryness,' the deprivation of them from no light and affection.

—²⁴. 'I will make the wilderness a pool of waters, and the dry land into springs of waters'=to infill the spiritual man and the natural man with truths, where before there were no truths; the spiritual man in which there are no truths is meant by 'the wilderness' . . . and the natural man in which there are no truths is meant by 'the dry land,' because before there was no influx of the Spiritual into it.

—³⁸. 'A land of drought and of dense shade' (Jer.ii.6)=the perception of good, and the understanding of truth bedimmed.

731^e. 'The dry places' through which the evil Spirit wanders seeking rest = the states of evil and falsity which are of his life.

780¹⁰. 'A land of droughts' (Hos.xiii.5)=a state devoid of truths.

1000⁴. Man then puts off all senile severity, sadness, and dryness.

Dry. *Siticulosus*.

A. 7324. 'The dry (land) shall be for springs of waters' (Is.xxxv.7).

D. 299^o. They who are raised up—*excitantur*—immediately after the life of the body, walk through dry places and seek rest.

Dry up. *Arefacere.*

Withering. *Arefactio.*

A. 8185³. See DRY—*aridus*—at this ref.

E. 403²¹. 'The fig-tree withered away' (Matt. xxi. 19). . . 'To wither away' = no longer any truth and good.

419²⁶. Hence it is that to the east wind are ascribed withering, and drying up—*exsiccatio*—; withering = where there is no good; and 'drying up,' where there is no truth. Ill.

518²¹. 'I will dry up all their herb' (Is. xlii. 15) = that the truths which are from these goods will perish. 'I will make the rivers islands, and I will dry up—*exsicabo*—the pools' = that the intelligence and the Knowledge of truth will perish.

Dry up. *Exarescere.*

A. 3812⁴. Then all truth becomes like skin which cleaves to the bone; it is 'dried up, and becomes like wood' (Lam. iv. 8).

8185^e. See DRY—*siccus*—at these refs. E. 131⁴.

E. 275². 'The river shall be dried up—*exsiccabitur*, and shall dry up' (Is. xix. 5) = that there shall be no doctrine of truth, and consequently no intelligence. 654⁴⁹.

401³⁵. 'Because they had no root, they withered away' (Matt. xiii. 6). . . 'To be burnt up and wither away' = to be adulterated, and to perish.

—³⁶. We read in Jonah that the gourd withered away.

555¹⁹. 'When the harvest withers' (Is. xxvii. 11) = the truths of good destroyed through evil loves.

556¹⁷. 'He pineth away' (Mark ix. 18).

650⁴³. 'To mourn,' and 'to wither' (Jer. xii. 4) = to perish, and to be dissipated through cupidities.

730¹². 'His spring shall dry up, and his fountain shall be dried up—*exsiccabitur*—' (Hos. xiii. 15) = that from this ardour and this pride everything of doctrine and everything of the Word is destroyed. 483¹⁵.

Dry up. *Exsiccare.*

Drying up. *Exsiccatio.*

A. 868. 'Even to the drying up of the waters upon the earth' (Gen. viii. 7) = the apparent dissipation of falsities.

902. 'The earth was dried up' (ver. 14) = that he was regenerate.

934¹⁴. 'The water (of the Euphrates) was dried up' (Rev. xvi. 12) . . . 'The water dried up' = those falsities removed by the Lord.

9755¹⁰. 'To dry up the sea' (Is. i. 2) = to blot out the good and truth of scientifics.

R. 238⁴. 'To dry up the sea of Babel, and to dry up—*arefacere*—its spring' (Jer. i. 42) = to extinguish all the truth of that Church, from primes to ultimates.

700. 'The water (of the Euphrates) was dried up' =

that the falsities of these interior reasonings have been removed. E. 996.

T. 346. A drying up and induration of the crystalline humour.

E. 275². See DRY UP—*exarescere*—at these refs. 730¹².

403⁶. 'All the trees of the field are withered' (Joel i. 12) = the Knowledges of good and truth which, from evils and falsities, are consummated. 458⁷.

405⁴⁷. 'To make the rivers into islands, and to dry up the pools' (Is. xlii. 15) = to annihilate all the understanding and perception of truth.

419²⁶. See DRY UP—*arefacere*—at these refs. 518²¹.

513³. 'To dry up the sea' (Is. i. 2) = to deprive the natural man of scientific truths, and thus of natural and spiritual life.

538⁴. The dissipation of the evils and falsities which are from the Hells, and protection from them, is signified by 'to dry up the abyss,' and 'to dry up—*arefacere*—the rivers' (Is. xlii. 27).

—⁵. 'To dry up all the depths of the river' (Zech. x. 11) = to dissipate all the falsities of evil, even the deeper ones.

627⁹. 'To be dried up,' etc. (Is. xix. 6) = to perish and vanish.

650³⁸. 'The streams of water are dried up' (Joel i. 20) = truths of doctrine dissipated through natural love.

Ducat. D. 4813.

Duct. *Ductus.*

A. 5147³. Delights are what open the passages or ducts which receive and convey into the blood; but things undelightful close them.

5185. The Spirits who relate to the pancreatic, hepatic, and cystic ducts . . .

5854^e. By the leading of his freedom . . .

6435⁸. 'The channels of waters' (Is. xxx. 25) = the Knowledges of good and truth.

9824⁴. Under His auspices and guidance . . .

E. 405⁶. 'The channels of waters' = intelligence.

Duel. *Duellium.* P. 140.

Duke. See LEADER.

Duker. D. 6047.

Dull. *Stolidus, Stolide.*

A. 17. 'My people is dull . . .' (Jer. iv. 22).

9140. See BEAST OF BURDEN, here.

H. 3. They speak sillily.

M. 56⁴. Man (without woman) is dull . . .

E. 298⁴. 'Lo, I am dull, I do not know' (Ps. lxxiii. 22). Ex.

Dull. *Hebes.*

Dullness. *Hebetudo.*

Dulling. *Hebetatio.*

Make dull. *Hebetare.*

Grow dull. *Hebescere.*

A. 3928². See DELIGHT—*jucundum*—at this ref.

[A.] 4054². I perceived from the dulness . . . that Societies of such Spirits were present. 4804.

5078⁴. In the world, the sensation is dulled and obscured.

5092². By sensuous things . . . (this light) grows dull . . .

5562. (The Spirits of the bones) are slow, dull, stupid . . .

5718. They who relate to the gross mucus of the brain (are the cause of) dulnesses. D. 1793.

5849². The eye of man is so dull and gross . . . 9577².

5920². The more imperfect things, which succeed by degrees, cause dulness.

5981². Thus the shameful and filthy things of Spirits and Genii are blunted with the Angels.

6865². Clever in the things of the world, but dimmed and dulled in the things of Heaven.

6925². The light of my eyes began to be dulled, and to become dim.

7298. 'They became water-serpents' = that they became dull as to the apperception of truth. 'Water-serpents' = falsities from fallacies; here, **dulness** as to the apperception of truth; for, as fallacies cause truths not to be apperceived, so, also, is dulness induced. Such a dulness is also induced by the magicians in the other life, and this by the abuse and perversion of order; for they know how to take away the influx from Heaven, (and thus produce) **dulness** as to the apperception of truth. . . They also know how to inject what is persuasive, and thus to **dull** the apperception of truth. . . When there is **dulness**, falsities appear as truths . . .

H. 159. The glowing and sparkling of the Sun . . . began to grow dull.

401. Dulled by the cares of the world . . .

549. Evils and falsities not only **blunt**, but also reject His Divine influx.

R. 455². The sensuous man . . . is so dull in the power of seeing truth, that it is scarcely possible to be duller.

T. 569. The body absorbs and blunts these things.

D. 758. A certain one . . . was so dull and as it were stupid, that he scarcely knew anything that was said. His **dulness** was communicated to me . . . It so obscured my thoughts, that I scarcely perceived what I was writing. In the life of the body he had been pre-eminently clever, but only in externals . . .

2502. They were so poisonous, that they **dulled** all the forces of acting in truths and goods . . .

3461. When (this preacher) was present, and the persuasion of his life flowed in, these (Knowledges) were so **dulled**, that they who were around me could scarcely apprehend the sense of the words . . . so completely was everything closed, bedimmed, and **dulled**, merely by the life of his persuasion.

E. 556¹⁰. 'The fathers have eaten a wild grape, and the teeth of the sons are **dulled**' (Jer. xxxii. 29). 'The teeth to be **dulled**' = to be in the falsity of evil therefrom. . . . 'To be **dulled**' = the appropriation of falsity from evil.

677³. The signs of the presence (of hypocrites in the

Societies), are . . . deprivation of the perception of good, **dulling** of the affection of truth . . .

Dull. *Obesus.*

Dulness. *Obesitas.*

A. 7419. When this knowledge is taken away from them . . . they are then of gross and **dull** mind.

8378². Hence **dulness** in things of thought and judgment, and skilfulness in the things of the body and the world.

H. 462². Just as it is with men in the world, who are **dull** and stupid as to spiritual truths in proportion as they indulge the palate, and the blandishments of the tactile things of the body.

M. 478². Oh, how great and terrible is the **dulness** of the age! 481.

391². In the Christian Societies in the World of Spirits . . . there is a **dulness** and thick darkness in the things of salvation, almost like that of a talking parrot.

D. 2684. They despise others in comparison with themselves in a certain kind of **dulness** . . .

Dumah. *Duma.*

A. 3268. 'Dumah' (one of the sons of Ishmael). Ex. —¹⁰.

Dumb. *Mutus.*

A. 1668². A dull pain.

2417². The **dumb** (one of the classes of the neighbour in the Ancient Church).

6988. 'Who hath made the **dumb**?' (Ex. iv. 11) = no utterance.

— . In the internal sense, '**dumb**' = those who are not able to confess the Lord, thus neither to preach faith in Him, from ignorance; in which state are the gentiles outside the Church, and also the simple within the Church. Ill.

— . 'Then shall the tongue of the **dumb** sing' (Is. xxxv. 6) = that they will confess the Lord and the things which are of faith in Him.

—². 'The **dumb**' who were healed by the Lord, also = the gentiles who, by His Advent into the world, were delivered from falsities and consequently from evils. 7337.

H. 3. Those within the Church who have denied the Lord . . . at last either become as if they were **dumb**, or speak sillily.

P. 231⁴. They who, from profanation of this kind, have confirmed themselves against the Divine and against the Word, sit **dumb** in that darkness, unable to speak, wanting to prate about pious and holy things, as in the world, but unable to do so.

R. 294. When a hypocrite comes among the wise, he . . . sits **mute**.

M. 151². If they have any inclination, it is rendered **mute** . . .

231⁴. Such judges . . . sit as **dumb** as statues . . .

233⁶. When such are alone . . . they stand like **dumb** machines.

D. 1272. A dull pain. 1273. 1623. 4088. —. —^e. 4419.

1276. He seemed to me to be dumb.

4703. On dumb dogs. 4704^e. 4706.

E. 455²⁰. 'The dumb'=those who, from ignorance of the truth, are not able to confess the Lord, or the genuine truths of the Church.

518⁴. 'The tongue of the dumb which shall sing'=the confession of the Lord by those who are in ignorance of truth.

556⁷. The Spirit was called 'deaf and dumb' by the Lord (Mark ix. 25) because he did not want to perceive and understand truth.

587⁸. That there is no intelligence or life there or therefrom, is signified by 'he maketh dumb gods' (Hab. ii. 18).

Dung. *Fimus*.

A. 1103. These kinds of use are like that of dung and ordure—*stercora*—in fields and vineyards.

3941⁵. 'A cake with the ordure—*stercora*—of human dung' (Ezek. iv. 12)=the profanation of these things.

10037. 'The (bullock's) dung' (Ex. xxix. 14)=the rest of the unclean things. 'Dung'=what is unclean. The reason 'dung'=what is unclean, and therefore what is evil and false—for in the spiritual sense, these are what is unclean—is that everything which is useless of the food passes off into dung and ordure; and, in the spiritual sense, food is the truth and good of faith and of love; hence it is, that dung, ordure, and excrement correspond to the evils which are in Hell; which, also, in the Word, is called a privy. Ill.

—⁵. 'A cake of barley with man's dung' (Ezek. iv. 12)=the interior good of the Church defiled with the evils of the love of self; 'a cake with the excrements of an ox' (ver. 15)=the external good of the Church defiled with the evils of that love.

T. 324^e. Like dung which when dried in autumn emits a fragrant odour.

D. 2660. What dung represents in spiritual things.

—^e. Dung is spiritually filthy things. As fertility is produced in the earth by dung, hence is the representation, that those who confess filthy sins, and acknowledge that they are ordure—*stercora*, the seed grows in such earth. In like manner in the other life, when filthy delights . . . grow rotten, and become fetid like ordure, so that they begin to abominate these things, then these are as it were soil, in which a capacity of good can be insinuated. I have seen this in a spiritual idea, and have spoken with the Spirits, for they previously wanted to know what is the representation of dung.

3041. They cannot be (in the Grand Man), before, like dung, they have been cast into the earth . . .

Dung. *Stercus*.

Stercoraceous. *Stercoreus*.

See EXCREMENT.

A. 824². Sometimes the delight (of adulterers) is turned into the stink of human ordure . . . This stench takes possession of Hell by turns, and by turns ceases; it is

their delight from adulteries which is turned into such a stench. D. 2624.

1103⁸. See DUNG—*fimus*—at these refs. 3941⁵. 10037. D. 2660.

P. 164^e. They who do not receive, are separated from those who are within the Divine Man, as the feces and urine are separated from man.

R. 315^e. 'Barley mixed with dung'=truths falsified and profaned.

M. 431². On account of the correspondence of filthy loves with dung and mire, it was commanded the Sons of Israel, 'that they should carry with them a paddle with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should turn back' (Deut. xxiii. 13, 14).

D. 618. See INTemperance at this ref.

E. 512². The love of self is merely a corporeal love, springing from the boiling up and fermentation of the obsolete parts . . . That the love of self is from this origin, may appear from its correspondence with human ordure; for they who have been addicted to this love, in the other life love stercoraceous filth above everything, the stench thereof being grateful to them . . .

617²⁷. 'A cake of barley made with dung'=this adulteration (of the Divine truth or of the Word with the Jewish nation). . . 'Dung'=infernal evil.

652²⁰. 'The clay, mire, and dung of the streets'=the falsity of the love of evil. Ill.

659²¹. 'They shall be for dung upon the faces of the earth' (Jer. xvi. 4)=what is filthily infernal, which is evil defiling the good and truth of the Church.

—²². 'They shall be for dung upon the faces of the earth' (Jer. xxv. 33)=what is merely false and evil, without any reception of life from Heaven.

—²⁴. 'They shall be for dung upon the faces of the earth' (Jer. viii. 2)=such a deadness and uncleanness that it is cast out and trampled upon.

Dunghill. *Sterquilinum*.

A. 9207⁴. 'Not fit for the land, nor for the dunghill' (Luke xiv. 35)=that it does not conduce to any good whatever, either good or evil.

10037⁴. 'They embrace dunghills' (Lam. iv. 5)=to learn and choose falsities.

E. 652¹⁰. 'Dunghills' (Lam. iv. 5)=the falsities of evil.

Dura Mater. *Dura Mater*.

A. 4046³. They said that they relate to the exterior lamella of the dura mater; and that they were among those who thought about spiritual and celestial things only from such things as are objects of the external senses . . . They were heard by me as being of the female sex. (Compare D. 1693.)

T. 213^e. Mentioned.

D. 1688. On those who constitute the province of the dura mater. 1691.

1692. They who constitute the province of the dura mater, were those who in the life of the body had in-

deed neither thought nor spoken about spiritual and celestial things, but still were such that they had not supposed that there was anything but what is natural; so that they had supposed what is celestial and spiritual to be natural; nor could they have any other idea, on account of the grossness of their interiors . . . Nevertheless, they, like others, attend Divine worship, pray and sing. These are they who constitute the province of the *dura mater*; and they are not among Spirits, but are among Genii; wherefore, their motion [is synchronous] with the beating of the heart. See D. 1734.

Inv. 49. Around the brain there are three coats, which are called the *dura mater*, the *pia mater*, and the arachnoid.

Duration. *Duratio.*

Last. *Durare.*

Durable. *Durabilis.*

A. 730. 'Forty days and nights' = the duration of temptation.

931. That the Earth will not last to eternity. Sig. and Ex.

1336. Duration and state. Sig. 1341. 1344. 1346.

1847. 'Four hundred years' = the duration and state of temptation.

1856. 'The fourth generation' = the same as the fortieth and the four hundredth, namely, the duration and state of temptation.

5039. 'He was in the house of the prison' = the duration of temptation. . . 'To be in it' = to stay there, thus duration.

7860. 'Ye shall not leave of it until the morning' = the duration of this state before a state of enlightenment in Heaven.

7983. 'The dwelling of the Sons of Israel in which they dwelt in Egypt' = the duration of infestations.

10209. 'A year,' like all things belonging to time, = state and its duration.

10248. 'An age' = duration even to the end; and, in the internal sense, by this duration is signified what is eternal. Ill.

10497. 'It came to pass the day following' = the duration of such worship, even to the end of the Church.

H. 426. There is no fixed term of their continuance there.

498. This first state of man after death lasts with some for days, with some for months, and with some for a year, but rarely beyond that with anyone.

T. 788. That this New Church . . . will last for ever and ever . . .

D. 242. The less coherent a thing is, or the less it resembles a solid, the more durable it is . . .

4261. But this does not last . . .

E. 654⁶³. 'Forty years,' also = the whole duration of temptation.

5 M. 5. This lasts only some days.

Dusky. *Furvus.*

A. 4416⁶. This lumen becomes quite dusky . . .

H. 429. Dusky, and as it were sooty caves . . .

584. All, when looked into, appear shady and dusky . . .

W. 380. Their opposites, which are fiery duskiness and black . . .

P. 33³. As so many dusky and fiery devils . . .

M. 269³. If the love of self makes the head, he appears from Heaven with a dusky face.

T. 61^e. In a dusky chimney . . .

312. The hatreds and revenges themselves appear like dusky fires, and like bright fires; the hatreds, like dusky fires . . .

487^e. He hurried into a cave, around which appeared a dusky fieriness; a sign that they had no faith nor charity.

776³. Dusky clouds appear above the Hells, (which) signify the falsification and profanation of truth.

D. Love xvii⁴. With some, the interiors appear dusky from the rejection of spiritual things.

Dust. *Grumus.*

Grimy. *Grumosus.*

A. 545^e. Like a thick and pungent dust as compared with a pure aura. H. 413².

1876. Names and words are like dust or scales . . .

2343⁷. There was perceived from them something as it were darkness and at the same time grimy, from some filthy love . . .

6485. They showed by a representative . . . by dust scattered and scanty in the atmosphere; saying that man's Own prudence relatively to the Divine Providence is as this dust to the universal atmosphere; which relatively is nothing, and also falls down. D. 4393.

8628. Terms . . . are like dust . . . before the intellectual sight.

T. 393. Like dust falling into the eye . . .

D. 3945^e. The idea or notion . . . of love (was then) like dust. 3946.

3950^e. Aristotle said, that . . . (such things) are like dust—*pulveris* . . . because it is such as throws dust before the eyes, and blinds.

4439^e. When they come to an Angelic Society, they fall down like dust or a weight.

Dust. *Pulvis.*

A. 94. 'To form man dust from the ground' (Gen. ii. 7) = to form his external man, which before was not man.

247. This is signified by the strewing of dust upon the head.

—^e. When man turns himself from the face of Jehovah, he cleaves to the dust . . .

249. 'To eat dust all the days of the life' (Gen. iii. 14) = that the Sensuous became such that it could not live from anything except what was corporeal and earthly, thus that it became infernal, is evident from the signification of 'dust' in the Word. Ill.

—e. As 'dust' signified those who did not regard spiritual and celestial things, but corporeal and earthly ones, the Lord commanded His disciples to shake off the dust of their feet if any city or house was not worthy.

— . That 'dust'=what is damned and infernal, see below.

275. 'Dust thou art, and unto dust thou shalt return' (Gen.iii.19)=that he is damned and infernal. 278, Ill.

521. Those who stick in scholastic dust.

1093. Who can believe that the Lord . . . can be angry with such miserable dust, that is, with men . . .

1609. 'I will make thy seed as the dust of the earth' (Gen.xiii.16)=multiplication to immensity.

— . 'The dust of the earth' regards those things which are celestial; for 'the earth'=what is celestial of love. 'The dust of the sea' regards those things which are spiritual; for 'the sea'=what is spiritual of love.

1748³. 'Shake off the dust of your feet;' where 'the dust of the feet' has a like signification to 'the shoe' . . . namely what is unclean from evil and falsity.

2162¹⁵. 'The clouds are the dust of His feet' (Nahum i.3); where 'the dust of the feet'=the natural and corporeal things which are with man, and which are the source of clouds.

2265. 'I am dust and ashes' (Gen.xviii.27)=the humiliation of the human, such as it was relatively.

2327. The dust of the earth=what is profane and damned.

3413. 'They filled (the wells) with dust' (Gen.xxvi.15)=by means of earthly things, that is, by means of the loves of self and of gain. . . For they who are in earthly loves cannot but fill the wells of Abraham with dust, that is, obliterate the truths of the Word by means of earthly things . . .

3707. 'Thy seed shall be as the dust of the earth'=(Gen.xxviii.14)=that Divine truth natural would be as natural good . . . 'The dust of the earth'=good. . . The reason 'the dust of the earth'=good, is that 'the earth'=the Lord's Kingdom, and therefore good. The dust of this earth is therefore good, but natural good, because the earth=that which is lower in the Lord's Kingdom, thus what is natural . . . Hence it is that the fructification of good and the multiplication of truth are expressed in the Word by the seed being 'as the stars of the heavens' and 'as the dust of the earth;' 'the stars of the heavens' then=rational things, and 'the dust of the earth,' natural things, which thus grow.

3748^e. In this case, reasoning must be like scattered dust with no coherence.

4293³. They could roll themselves in the dust . . . with scattered ashes or dust upon their heads.

4763². 'With dust upon his head' (1 Sam.iv.12)=mourning over Divine good lost.

4779³. 'They shall cause dust to ascend upon their heads' (Ezek.xxvii.30)=what is damned on account of evil; 'to roll themselves in ashes'=what is damned on account of falsity.

5078³. Believes that he will be re-clothed with the rejected dust . . .

6326^e. Should thus sweat in the dust.

7418. 'Smite the dust of the earth' (Ex.viii.16)=that he should remove those things which are damned in the Natural. . . 'Dust'=what is damned. . . The reason 'dust'=what is damned, is that the places where evil Spirits are, at the sides under the soles of the feet, appear as earth, and in fact as earth uncultivated and arid, under which earth there are certain Hells. This earth is what is called damned earth, and the dust there=what is damned. It has sometimes been given to see that the evil Spirits there shook off the dust from their feet, when they wanted to give anyone to damnation. . . Hence it is, that dust=what is damned, and that to shake off the dust=damnation.

—². Because this was signified, the Lord commanded His disciples to shake off the dust of their feet, if they were not received.

—³. The dust which in ancient times they put on the head, when they were in grief and repentance, also =what is damned. Ill.

— . Dust on the head, and the casting down to the earth of the body and the head, and there rolling in the dust, represented humiliation, which, when genuine, is such, that he acknowledges and perceives himself to be damned, but is received by the Lord from damnation.

—e. 'Dust' in the Word, also=a grave, likewise what is low, and also what is numerous.

7522. 'They shall become dust in all the land of Egypt' (Ex.ix.9)=the damnation of these falsities in the natural mind. 'Dust'=what is damned, Ill.

7550^e. There is no humble worship, unless the man acknowledges and believes, that he is dust and ashes, that is, nothing but evil . . .

9391¹². The dust into which the golden calf was ground=the falsity thence confirmed from the sense of the letter of the Word.

J. 61². From that whole tract there went up . . . a dust, which was carried off to the sea by the east wind, and strewn over it; for their treasures and all things which they called holy were turned into dust. The reason that dust was strewn over the sea, was that such dust=what is damned.

W. 341². For the space of about an ell, almost all the dust in my garden was turned into minute flying things . . .

—e. The very dust in Hell is of the same nature (as to excite vomiting, etc.), wherefore it is there called damned dust.

R. 153¹⁰. He who does evil to another is cast into a corner of the cavern, upon a certain bed of damned dust, where he is miserably tormented . . . T.281¹⁰.

455². For serpents crawl on the ground, and lick the dust . . .

788. 'To put dust upon their heads' (Rev.xviii.19)=interior grief and mourning on account of destruction and damnation. Ill. E.1175.

T. 585^e. Every particle of dust—*pulvisculus*—, or powder, exhales from its essence a subtle something . . .

785. There is an internal and an external in every . . . particle of dust—*pulvisculo*—of soil. . . The internal of a

particle of dust, from which is borne its external, is its effort to fertilize seeds; it exhales something from its little bosom which introduces itself into the inmost things of the seed . . .

D. 3560. A slight sprinkling of gold dust.

3667^e. The least particle of dust—*pulvisculus*—before the pupil of the eye, causes blindness.

3891^e. In this case, reasoning is like scattered dust . . .

4684. On the damned dust of the Hells.

4744. A certain Spirit from whom there breathed a sphere as of the dust of smoke; and when it entered the nostrils, it was like that dust, producing something of suffocation.

4813. He then threw dust into my bosom . . .

5004^e. He was then thrown about into damned dust.

5418. Their treasure was . . . completely mixed with the dust of the earth there, and thus went away into dust; and then the whole city . . . was reduced into dust, and there went up thence a smoke which was dispersed around.

5490. There was produced as it were dust over the whole place, so that it was covered . . .

5502. Afterwards, their magical things were reduced into dust, and dispersed and strewed over the sea; which dust appeared like chaff.

D. Min. 4775. On infernal dust.

— . By magic he stirred up the dust there with his foot in various ways . . .

—^e. Hence it is evident what cursed dust is, and what is the cursed dust that was given to a wife who was accused by her husband of adultery . . .

E. 69^e. It is said 'the dust of His feet' (Nahum i. 3), because the things which are in the sense of the letter of the Word, which is natural, appear scattered. 594⁸.

3551⁶. 'Dust' (Ezek. xxvi. 10)=the evil of falsity.

357⁵. That evils and falsities are scattered as it were to nothing, is signified by, 'He gave them as dust to His sword' (Is. xli. 2). It is said that evils and falsities are thus scattered, and the meaning is that those who are in them are so scattered in the other life.

365⁸. Lest, therefore, they should be injured by the evils and falsities which are in that house or city, it has been commanded that those who go out should 'shake off the dust of their feet;' by which is signified lest what is damned should adhere to them; for 'the dust of the feet'=what is damned, since the ultimate with man, which is the sensuous Natural, corresponds to the soles of the feet; and as evil adheres to this, they who were in the representatives of the Church . . . used to shake off the dust of their feet when the truths of doctrine were not received. For, in the Spiritual World, when any good person comes to evil ones, evil flows in from the latter, and causes some disturbance; but it only disturbs the ultimates which correspond to the soles of the feet; hence when they turn round and go away, it appears as if they shake off the dust of their feet backwards, which is a sign that they are delivered, and that the evil adheres to those who are in the evil. 652²⁹.

373⁴. 'The dust of the earth' (Is. xl. 12)=the exterior or natural truths and goods of both Heaven and the Church.

406¹⁶. 'Enemies'=evils, of which it is said, that 'they shall lick the dust' (Ps. lxxii. 9).

410³. 'The dust' (Is. ii. 19)=what is damned.

411²⁰. By 'dust,' in these two places (Ezek. xxiv. 7; and xxvi. 4), is meant the soil, by which is signified the good of the Church . . .

—³⁰. 'To hide himself in the dust' (Is. ii. 10)=in evil.

581¹⁰. 'To lick dust like a serpent' (Micah vii. 17)=what is damned.

622⁸. 'To be bowed to the dust, and to cleave to the earth' (Ps. xlv. 25)=that they are imbued with falsities; for 'the dust,' and 'the earth'=what is damned. What is infernal and damned is also signified by 'to walk upon the belly and eat dust,' as was said to the serpent. . . The reason 'dust,' and 'the cleaving of the belly to the earth'=falsity which is infernal and damned, is that the Hells are under the earths in the Spiritual World, and through the earths there, falsities of evil exhale from the Hells.

629¹⁰. 'To comprehend the dust of the earth in a measure' (Is. xl. 12)=to ordain lower things.

632⁹. 'Dust' is predicated of what is sensuous corporeal.

637¹¹. 'To cause dust to ascend upon the head' was a sign representative of mourning and grief on account of the Church being laid waste by evils and falsities.

687¹¹. 'To come down and sit upon the dust,' and 'on the earth' (Is. xlvii. 1)=to be in evils, and consequently in damnation.

742². Hence it is not usual for any Angel . . . to take up any of the dust of that earth; and hence it came to pass, that those in the world who condemned others to Hell, used to cast dust taken from the earth upon them. . . The earths there which are damned are readily known from those which are not damned, from the fact that the former are quite barren, and are only dust . . . Hence the representative rite in the Jewish Church, to cast themselves to the earth, to roll there, and to sprinkle dust from it on their heads, when they were in great mourning on account of being defeated by their enemies . . . By which they represented, that they acknowledged themselves to be of themselves damned, and thus in the humblest posture solicited that their sins should be forgiven.

962⁸. 'There shall be dust upon all the land of Egypt' (Ex. ix. 9)=damnation.

1145³. 'Dust' (Ezek. xxvi. 12)=the lowest things of the natural man, which are of the sensuous man.

1175. 'To put dust upon their heads' (Rev. xviii. 19)=mourning that they are damned. III.

J. (Post.) 236^e. At first he is rolled in the dust . . .

Coro. 25. Every man, when first born . . . is exteriorly formed 'dust from the earth;' and there is consequently in him an inclination to lick the dust, like a serpent (Gen. iii. 14).

Dutch. *Hollandi, Batavi.*

Holland. *Hollandia.*

A. 5573. (Character of the Dutch, fully described. Compare D. 3498; also A. 4630.)

J. 48. (At the Last Judgment, the Dutch were stationed towards the east and the south.) (The same now. C.J. 20.)

C. J. 48. On the Dutch in the Spiritual World. Gen. art. T. 800, Gen. art. D. 5017. J. (Post.) 13.

— . As the Dutch keep spiritual light more closely conjoined with natural lumen than the English do, and hence there does not appear such a snowy light with them, but instead thereof a something not transparent, which is receptive of rationality from spiritual light, and at the same time from spiritual heat, they have obtained habitations in the east and south of the Christian middle region; in the east, from the capacity of receiving spiritual heat, which with them is charity; and in the south, from the capacity of receiving spiritual light, which with them is faith. J. (Post.) 15. T. 800.

—³. Another reason why the Dutch are in these quarters . . . is that trade is their final love, and money the mediate subservient one; and this love is spiritual . . . In this spiritual love, which, regarded in itself, is the common good, and in which and from which is the good of our Country, the Dutch excel others. T. 801. D. 3500. J. (Post.) 17.

49. The Dutch inhere in the principles of their religion more firmly than others; not giving them up even if convinced that they are wrong. Thus they remove themselves from an interior view of truth; for they shut up their Rational under obedience in relation to spiritual things. Being of this character, after death . . . they are not taught, because they do not receive; but Heaven is described to them, and then they are permitted to ascend thither, and see it; and then whatever agrees with their genius is infused; thus, when sent down, they return to their own with a full desire for Heaven. If, then, they do not receive the truths (concerning the Lord and the life of charity and faith) they are reduced to misery, and their trade is taken away from them, until they find themselves reduced to extremities. Then they are brought to those who have abundance of everything and a flourishing trade, and there the thought is insinuated into them from Heaven as to the reason of this . . . In a little while, they make inquiries, and perceive an agreement with their own thought and reflection. This is done alternately. At last, they think, of themselves, that in order to escape from their miseries, they must believe in the like way, and act in the like way. Then, as they receive this faith, and live this life of charity, opulence and delight of life are given them. This is the way in which those who have led some life of charity in the world are amended by themselves, and not by others, and are prepared for Heaven. These afterwards become more constant than others, so that they may be called constancies; nor do they suffer themselves to be led away by any reasoning, fallacy, or obscurity . . . T. 802. D. 3513. 3514. 5826. J. (Post.) 1323.

50. In the Spiritual World, the Dutch are readily distinguished from others, because they appear in like garments to those they wear in the natural world; with

this difference, that those who have received this spiritual faith and life appear in more shining garments. The reason they appear in like garments, is that they remain so constantly in the principles of their own religion. T. 804.

51. The cities in which the Dutch dwell are guarded in an extraordinary manner. All the streets in them are roofed over, and there are gates in the streets, in order that they may not be overlooked from the rocks and hills around. This takes place with them on account of their inherent prudence in concealing their designs . . . for, in the Spiritual World, such things are drawn forth by inspections. When anyone enters a city with the intention of exploring their state, when he is about to depart, he is led to the closed gates of the streets, backwards and forwards, from one to another, and this to the most wearisome extent, and he is then let out; this being done to prevent him from returning. T. 805. D. 5019. J. (Post.) 19.

—². Wives who affect command over their husbands, dwell at one side of the city, and only meet them by invitation . . . and then they bring them to houses where married partners live without exercising command over one another, and they show them how adorned and clean their houses are, and how delightful is their life . . . Those wives who attend to and are affected with these things desist from dominion, and live with their husbands, and they obtain a dwelling nearer the middle, and are called Angels. T. 805². D. 4745. 5021. De Conj. 59.

53. (The Last Judgment on the evil Dutch, which took place 9th Jan. 1757.) Des.

R. 484. All the books treated of justifying faith . . . the most profoundly of all, those from Holland. T. 161.

M. 105. (Opinions of the Dutch concerning the origin of marriage love and its potency.)

T. 72. (Dutch and British Spirits reasoning about imputation and predestination.)

803. The doctors who teach in their schools study very attentively the mysteries of the modern faith . . . and as the dogma of predestination springs inevitably from these mysteries . . . it is sown and implanted . . . Hence it is that the laity converse much about predestination, but in different ways; some embrace it with both hands, some with one hand only and laugh at it, and some cast it from them . . . Being intent on their business, the mysteries of that faith do not penetrate . . .

Ad. 2/1257^o. The character of the Dutch is here described.

D. 3498. On the Dutch, especially those who by cunning and deceit pilfer the goods of others. Gen. art. See also A. 4630. 5573.

3499. The arts by which they hide themselves and their designs, with a view to pilfering . . . not however deceiving by lies. A. 5573.

3500. They hate the Jews, but tolerate them for the sake of the money they draw into the country . . .

3501. They have no love of the neighbour, and wish to murder the innocent . . . 3516.

- [D.] 3502. Lot of their wealthy men there . . .
3503. Conversation with them as to how they could be saved; they thought they would have to give up trade and become poor . . . A. 5573.
3504. Their punishment.
3505. Some who do not acknowledge the Lord, see there must be a Supreme Being from their experience in business.
3506. They pretend that they get rich to defend their commonwealth, but would at once desert it for the sake of greater gains. 3516.
3507. Being so natural, they hardly know they are in the other life.
3508. The Dutch have a different nature from other nations; other nations care for something that is honest, pious, learned, etc. . . . but very many of the Dutch only for gold . . .
3510. They are invisible to other spirits . . .
3511. This arises from their secretive nature; another cause is that they do not think so grossly about spiritual things . . . Hence they do not tolerate images, pictures, etc., in their places of worship . . . They wish to abide in things invisible, therefore will not reason about spiritual things . . .
3513. In business they proceed by well-tryed and sure ways . . .
3515. Their intense opposition to inward things; in silence, only opposing in general . . .
3519. They call their priests worldly, and the doctrine of faith the bond of society, only for the lower sort of men; their business life represented as one of wintry light. 3522.
3520. Their incredulity that anyone could be taken to Heaven while they stand below. A. 5573³.
3521. No miracles could convince them . . . and they could not be made to believe in the existence of spirit, Heaven, or Hell. A. 5573³.
3526. On the Dutch, continued.
3527. They never want to change what they believe to be good and true . . .
3711. Character of those who are mere merchants, as in Holland.
3974. Dutch Spirits, who do not receive inner things because they do not think much about them, but still they favour them.
5027. It is not allowable to speak to the Dutch about religion, J. (Post.) 20.
5029. The Dutch have pre-eminent apperception of both spiritual and civil truth.
5358. Character of the Dutch as to religion. 5368.
5366. The Last Judgment upon the Dutch.
5395. Situation of the Dutch Protestants there. J. (Post.) 2.
5577. Many of the Dutch become genii. Why? . . . Reception of the heavenly doctrine there by the Dutch.
5629. The Dutch compared with the English. J. (Post.) 5.

5826. They excel in judgment from natural lumen . . . Their light there appears dimmer, because their Spiritual is immersed in the Natural, for their thought is constantly engaged upon business.

6099¹⁴. A Dutch city there.

6100. On the Dutch who are delighted with vomit.

J. (Post.) 19^e. The Dutch excel all other Christians in knowing phantasy from reality.

20. The Dutch priests acknowledged and were affected with the heavenly doctrine.

281. On the Dutch.

E. 1070². See FRANCE at this ref.

D. Love vi^e. Jewish and Dutch trading. Def.

Duty. See OBLIGATION; and also under GIFT, and OFFICE.

Dwarf. *Homuncio.*

A. 9233. (The Spirits of the moon) are dwarfs. D. 3242.

R. 424. They did not appear like (ordinary) locusts, but as pigmies, or dwarfs. . . That, by the ancients, dwarfs were called 'locusts.' Ill.

839⁵. In your eyes, they who are here are like dwarfs.

D. 1519. They who are (in Saturn) are described as dwarfs-*homunculi*-; their height scarcely reaching beyond my loins; yet corpulent.

3365. The cloth was unloosed, and a multitude of small human bodies were seen to go out, being those whom the evil spirits had carried off . . . But the dwarfs were seen to escape therefrom . . .

Dwell. *Habitare.*

Dwelling, Dwelling-place. *Habitaculum.*

Habitation. *Habitatio.*

Habitable. *Habitabilis.*

Inhabitant. *Habitator.*

Inhabitress. *Habitatrix.*

Inhabit. *Inhabitare.*

See ABODE, and RESIDE.

A. 1102. 'He shall dwell in the tents of Shem' (Gen. ix. 27) = that the internal things of worship may be in the external ones. . . The most ancients not only so-journed with tents, but also dwell in tents . . . Hence 'to sojourn,' and 'to dwell' = to live.

—². 'The tent where He dwelt in man' (Ps. lxxviii. 60); where 'the tent' has a like signification to the temple, in which God is said 'to dwell,' when He is present with man in love.

1116. There have been shown me the dwellings of those who were of the second and third posterity of this Most Ancient Church; which are magnificent, extended to a great length, and variegated with beautiful colours, crimson and blue; for the Angels have most magnificent dwellings, beyond all description. I have seen them many times; they are so vividly apparent before their eyes, that nothing could possibly be more so.

1293. 'And they dwell there' (Gen. xi. 2) = life thence. 'To dwell,' in the Word, = to live. The term 'dwell'

occurs many times in both the prophetic and historical things of the Word, and for the most part = to live. The reason is, that the most ancients dwelt in tents . . . As 'tents' = what is holy in worship, 'to dwell,' in a good sense, = to live, or life. 1463³.

1619. On the dwellings of the Angels. Gen.art.

1628. All the Angels have their own dwellings, where they are, which are magnificent . . . The dwellings on earth are comparatively of no account; they call those on earth dead and not real, but their own living and true, because from the Lord . . .

1629. The dwellings of good Spirits and of angelic Spirits. Des.

—^e. This is a sign that their dwellings are being changed into more pleasant ones.

1813^e. As the Lord alone is righteousness, He is called 'the dwelling-place of justice' (Jer.xxxi.23; 1.7).

1951. 'Ishmael shall dwell against the faces of all his brethren' (Gen.xvi.12) = continual contentions in the things which are of faith, but that he will still be a victor.

2190¹². They walk about . . . in their dwellings . . .

2268. See CITY at these refs. 6015⁴.

2451. 'All the inhabitants of the cities' (Gen.xix.25) = that all goods were separated from them, so that there were nothing but evils in them. 'Inhabitants,' when predicated of a city, = goods. . . Hence it is evident, that when 'a city' = truth, 'an inhabitant' = good; for truth is that in which good dwells; and the truth in which there is no good, is like an empty city, or one without an inhabitant. 2712.

2460. '(Lot) dwelt in the mountain' (ver.30) = that they betook themselves to a certain good.

2502. 'Abraham dwelt between Kadesh and Shur' (Gen.xx.1) = the Lord's state in special. 'To dwell' = to live.

2572. 'Dwell in what is good in thine eyes' (ver.15) = that He was in everything where there was good. . . 'To dwell' = to live; here, to be, because it is predicated of the Lord.

2708. '(Ishmael) dwelt in the wilderness' (Gen.xxi.20) = what is relatively obscure. 'To dwell' = to live.

2712. 'He dwelt in the wilderness of Paran' (ver.21) = the life of the spiritual man as to good. 'To dwell' is predicated of the good of truth, or of spiritual good, that is, of the good of the spiritual man.

— That 'to dwell' is predicated of good, or of the affection of truth. Ill.

— Truths are inhabited by good.

—². 'No man' (Jer.xxxiii.10) = no celestial good; 'no inhabitant' = no spiritual good; 'no beast' = no natural good.

—³. 'To possess' (Is.liv.3) is predicated of celestial good; 'to dwell,' of spiritual good.

2761⁵. 'Man of Judah and inhabitants of Jerusalem' (Jer.xvii.25) = those who are in the good of love, of charity and of faith.

2851¹². 'The inhabitants of the gate' (Ps.lxix.12) = evils and falsities; also the infernals.

2859. 'Abraham dwelt in Beersheba' (Gen.xxii.19) = that the Lord is this doctrine itself. . . 'To dwell in Beersheba' = to be in doctrine, but, when predicated of the Lord, = doctrine itself; as 'to dwell in Heaven,' which, too, is said of the Lord, not only = that He is in Heaven, but also that He is Heaven, for He is everything of Heaven.

3066. The inhabitants—*incolae*—of a city are in the Word sometimes called 'the men of the city;' sometimes 'the inhabitants of the city:' when they are called 'the men of the city,' truths are signified; when 'the inhabitants,' goods are signified.

3134. In the Word it is frequently said . . . 'the man—*vir*—and the inhabitant;' where 'man' = that which is of the understanding, and 'inhabitant,' that which is of the will. Ill.

—^e. 'No man—*vir*' (Zeph.iii.6) = no truth; 'no inhabitant' = no good.

3195. '(Isaac) was dwelling in the land of the south' (Gen.xxiv.62) = thence in Divine light. 'To dwell' = to live, and is predicated of good. Refs.

3261. 'Isaac dwelt with Beerlahairoi' (Gen.xxv.11) = the Lord's Divine Rational in Divine light. 'To dwell' = to live.

3384. 'Isaac dwelt in Gerar' (Gen.xxvi.6) = the Lord's state as to those things which are of faith, relatively to the rational things which were to be adjoined. 'To dwell in Gerar' = to be in those things which are of faith, thus state as to these things; for 'to dwell' = to live.

—². That 'to dwell' = to be and to live, thus state. Ill. 3417.

— 'Babel shall not be inhabited to eternity' (Is.xiii.20) = their state of damnation.

3488⁸. 'In the whole inhabited [earth]' (Matt.xxiv.14) = the Christian world . . . The Church is here called 'inhabited' from the life of faith, that is, from the good which is of truth; for 'to dwell' = to live; and 'inhabitants' = the goods of truth. Refs.

3600. 'Behold, of the fatnesses of the earth is thy habitation' (Gen.xxvii.39) = life from Divine good. . . 'Habitation' = life; and 'habitation' is predicated of good. Refs.

3613. 'To tarry' is predicated of the life of truth with good; and 'to dwell,' of the life of good with truth.

3654². 'The inhabitant of Jerusalem' = the good of the Church.

3708⁵. Of ignorance of both truth and good is predicated 'they found no city of habitation' (Ps.cvii.4).

3814. '(Jacob) dwelt with (Laban) a month of days' (Gen.xxix.14) = a new state of life. 'To dwell' = life.

3913^e. What is affirmative . . . is as it were the first dwelling-place of the good flowing in from the Lord.

3957⁴. No cares for habitation, etc., there.

3960. Hence Heaven is called the dwelling-place of God, as in Isaiah: 'Look forth from the Heavens, and see from the dwelling-place of Thy holiness and of Thy gracefulness . . .' (lxiii.15). 'The dwelling-place of holiness' = the Celestial Kingdom; and 'the dwelling-place of gracefulness,' the Spiritual Kingdom; 'dwell-

ing-place,' here, is from the same word as that from which comes 'dwell together,' and 'Zebulon.' 8875³. 9815².

[A.] 4255⁴. 'To dwell in the passage of 'Jordan' (Judg. v. 17)=to be in those things which are initiations.

4451. 'Ye shall dwell with us' (Gen. xxxiv. 10)=life. 'To dwell'=to live; thus 'to dwell with us'=to live together, and to make one Church. 4452.

4478. 'City'=the truth of doctrine; and 'inhabitants,' the good of doctrine; but when the inhabitants of a city are called 'the men of the city,' not the good of doctrine, but its truths, are signified.

4480. 'Let them dwell in the land' (ver. 21)=as to life. 'To dwell'=life . . . Thus 'to dwell in the land'=a likeness of life according to those things which are of the Church. 4484. 4490.

4516. 'The inhabitant of the land' (ver. 30), here, = those who were of the Ancient Church.

4581⁰. 'Not to dwell in the land of Jehovah' (Hos. ix. 3)=not to be in the good of love.

4600. 'To reside' is predicated of truth; but 'to dwell,' of good.

4622. The dwellings of the blest in the other life are various, constructed with such art, that they are as it were in the very art of architecture, or immediately from that art.

4667. 'Jacob dwelt in the land of the sojournings of his father . . . (Gen. xxxvii. 1)=the Lord's Divine Natural living together with or concordant under Divine good rational. —.

4926¹. 'To restore the paths to dwell' (Is. lviii. 12)=the truths which are of good. . . 'To dwell' is predicated of good.

5910. 'Thou shalt dwell in the land of Goshen' (Gen. xlv. 10)=the middle in the Natural. 'To dwell'=to live.

6051. 'In order that ye may dwell in the land of Goshen' (Gen. xlvi. 34)=so shall your station be in the middle of the Natural where are the scientifics of the Church. 'To dwell'=life, and thus the station of life. 6080. 6084.

6102. 'And Joseph made his father and his brethren dwell' (Gen. xlvii. 11)=the life of spiritual good and of the truths of the Church from the celestial internal. 'To dwell'=life.

6169. 'And Israel dwelt in the land of Egypt' (ver. 27)=that spiritual good lived among the scientifics which are of the Church. 'To dwell'=to live.

6384. 'He shall dwell at the haven of the seas' (Gen. xlix. 13)=life where there is the conclusion of truth from scientifics. . . 'To dwell'=life.

6541. 'The inhabitant of the Land, the Canaanite, saw the grievous mourning in the floor of Atad' (Gen. l. 11)=the apperception of grief by the good of the Church. . . 'Inhabitant'=good.

6580. 'Joseph dwelt in Egypt' (ver. 22)=the life of the scientifics of the Church from the internal. 'To dwell'=life.

6693³. 'To destroy the inhabitants in the city' (Jer. xlv. 8)=to destroy the goods which are derived from the doctrine of the Church.

6698. Which end is a heavenly Kingdom, in which the Divine can dwell.

6773. '(Moses) dwelt in the land of Midian' (Ex. ii. 15)=life among those who are in simple good.

6774. 'And he dwelt near a well' (id.)=study there in the Word. 'To dwell'=life; here, the study of life.

6792. 'And Moses willed to dwell with the man' (ver. 21)=that they agreed. . . 'To dwell'=to live; and 'to dwell with anyone'=to live together, and therefore to agree.

6804⁹. Conjunction through love and faith is signified by 'My dwelling shall be with them,' etc. (Ezek. xxxvii. 27).

7719. 'And all the Sons of Israel had light in their habitations' (Ex. x. 23)=that with those who were of the Spiritual Church there was enlightenment in the mind everywhere. . . 'Habitations'=the things which are of the mind; for 'a house'=the mind of man; and 'bed-chambers,' its interiors; but 'habitations,' all things of the mind. 'To dwell,' also, =to live; hence 'habitations'=where are those things which are of life, that is, where are those things which are of intelligence and wisdom, which are the things of the mind. In the other life, too, in the habitations or abodes of the Angels, there is light according to the intelligence and wisdom of their minds.

7910. 'In all your habitations ye shall eat unleavened things' (Ex. xii. 20)=that in the interiors, where good is, truth shall be appropriated. 'Habitations'=those things which are of the mind, thus which are of intelligence and wisdom; consequently, the interiors. . .

7983. 'The habitation of the Sons of Israel which they dwelt in Egypt' (Ex. xii. 40)=the duration of infestations. 'Habitation'=states of life; here, states of infestations, for these are the states of life which are here treated of.

8269. 'I will appoint for Him a dwelling' (Ex. xv. 3)=that he will be in the good which is from Him as in His own Heaven. 'A dwelling,' when said of the Lord, is good. The reason the dwelling of the Lord is good, is that all good is from the Lord . . . When the Lord dwells in this, He dwells in His own Divine, and cannot dwell anywhere else. Sig. . . It is said, as in His own Heaven, because Heaven is called the dwelling-place of God, from the fact that the good which is from the Lord is there, and constitutes Heaven.

8309. 'Thou hast conducted them in Thy valour to the dwelling of Thy holiness' (ver. 13)=that the Divine power of the Lord has elevated them to Heaven into the Divine there. . . 'The dwelling of holiness'=Heaven where is the Divine.

—². That the dwelling of Jehovah or the Lord=Heaven; and also good, because in good there is Heaven. Ill.

—³. That the dwelling of Jehovah, that is, of the Lord, is in good. Ill.

8313. 'The inhabitants of Philistia' (Ex.xv.14)= those who are in faith alone.

8317. 'The inhabitants of Canaan' (ver.15)=those who are of the Church, and who have adulterated goods and falsified truths.

8328. 'A place for Thee to dwell' (ver.17)=where the Lord is. . . 'To dwell' is predicated of good; and 'the dwelling of Jehovah'=good, and thence Heaven.

8379. The dwellings (of the inhabitants of Jupiter) have been shown me. Des.

8480^e. The Angels with man as it were dwell in good from the Lord, and they cannot be in good from the man . . .

8538. 'Until they came to an inhabited land' (Ex. xvi.35)=before they came to Heaven, where there is good everywhere. . . Heaven is called 'an inhabited land,' from good; for 'inhabited'=what is living from good. Refs.

8588^e. See ANGEL at this ref.

8865^e. In (that which reigns universally with a man) dwell the Angels and Spirits who are with man, and have as it were their abode . . .

8931. Charity and faith are Heaven . . . there, also, dwell the Angels.

8989^e. Spirits and Angels have dwellings which appear just like those in the world (Refs.); and each and all things that appear in their dwellings, are significative of spiritual things . . .

9294^e. The habitation of the Sons of Israel in Canaan . . .

9296^e. The new will, where is the good of charity, is the dwelling of the Lord, and therefore Heaven with man; and the new Intellectual thence is as it were the tabernacle through which there is entrance and exit.

9338^e. The Lord dwells with an Angel only in that which is His own with him; in like manner with a man . . . 10125. 10151^e. —³, Ex.

9342. 'I give into your hands the inhabitants of the Land' (Ex.xxiii.31)=command over evils. . . 'The inhabitants of the Land'=the evils of the Church; for 'inhabitants'=goods; and therefore in the opposite sense, evils. 9334^e.

9345. 'They shall not dwell in thy Land' (ver.33)=that evils shall not be together with the goods of the Church. 'Inhabitants'=evils. . . 'to dwell'=to live; and 'to dwell with anyone'=to live or be together.

9408. Hence Heaven is called 'the dwelling-place of God' . . . because 'a dwelling-place'=the truth Divine proceeding from the Lord as received in the inmost Heaven, which, relatively, is good.

9433^e. 'The dwelling-place of mount Zion' (Is.iv.5)=Heaven and the Church.

9455. 'The dwelling-place' (or Tabernacle)=Heaven itself.

9480. 'That I may dwell in the midst of them' (Ex. xxv.8)=the consequent presence of the Lord in the representative Church. 'To dwell in the midst,' when said of the Lord,=His presence; for 'to dwell'=to be

and to live. Hence 'to dwell in the midst'=to be and to live present.

9481. 'According to all that I show thee, the form of the dwelling-place' (Ex.xxv.9)=a representative of Heaven where the Lord is. 'The form of the dwelling-place'=a representative of Heaven; for 'form'=a representative; and 'dwelling-place'=Heaven.

—³. As 'a dwelling-place'=Heaven where the Lord is, it also=the good of love and of faith, for these make Heaven; and, as all good is from the Lord, and Heaven is called Heaven from love and faith in the Lord, in the supreme sense, 'a dwelling-place'=the Lord. Ill.

—^e. Hence it is evident, that the Tabernacle was called the sanctuary and the dwelling-place of Jehovah from the fact that it represented the above-mentioned things.

9485. 'We will enter into His dwelling-place' (Ps. cxxxii.7) . . . 'The dwelling-place'=Heaven where the Lord is.

—². In like manner 'the dwelling-place of the sanctuary' (Dan.viii.11).

—^e. By the whole Tabernacle or Tent was represented the universal angelic Heaven; its ultimate, by the court; its middle, by the dwelling-place where the priest ministered; and its inmost by the dwelling-place within the veil, where was the ark containing the Testimony.

9543^e. The dwelling-place and court of the tent, and the curtains and veils there, represented the things which are in the Lord's Spiritual Kingdom, which is the Second Heaven. 9592.

9594. 'Thou shalt make the dwelling-place' (Ex. xxvi.1)=the Second or middle Heaven. 'The dwelling-place,' when said of what is Divine,=Heaven, properly the Second Heaven. . . The ark . . . represented the Third Heaven; the dwelling-place where was the table and the candlestick, the Second Heaven; and the court, the First Heaven.

—³. Heaven is called the dwelling-place of God from the fact, that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Lord's Divine good which makes Heaven . . . And as the Lord dwells with the Angels in that which is from Himself, Heaven is called 'the dwelling-place of God'; and the Divine truths themselves from the Divine good, of which the Angels or the angelic Societies are the receptions, are called 'dwelling-places.' Ill.

—⁴. That it is the Divine things which proceed from the Lord's Divine Human which are properly called 'dwelling-places,' and that thence Heaven itself is called 'the dwelling-place.' Ill.

—⁵. Thus 'dwelling-place'=Heaven, and also the Church where the Lord is.

—⁷. How the Lord dwells in the Heavens, may be evident from (the fact) that the Lord as to the Divine Human is the Sun . . . in the Heavens; the heat from the Lord as a Sun is love, and the light is faith: the Lord thence dwells with those who receive from Him the good of love and the truth of faith . . . His presence is according to the degree of the reception.

9596^e. From this it may be evident, that the Intellectual itself with those who are of the Lord's Spiritual

Kingdom is 'the dwelling-place' in a strict sense; and that this is described by the expanse from the curtains.

[A. 9596]⁶. 'To stretch out the heavens and to expand the earth' has a like signification to the stretching out and expanding of the dwelling-place by means of the curtains; and this signification is, to regenerate man, and thus create or form a new Intellectual in which there is a new Voluntary, which is the Heaven itself of the spiritual man, in which the Lord dwells with this man. —⁶, Ill.

9613. 'The dwelling-place shall be one' (ver. 6) = that the whole Heaven is thus completely one. 'The dwelling-place' = Heaven. 9776.

—³. The whole conjunction of such innumerable angelic Societies in Heaven, with the methods thereof, is represented in the form of the construction of the dwelling-place and of the Tent . . .

9626. Where it treats of the dwelling-place, by which is signified the internal of Heaven . . .

9628. 'The half-curtain that is left over thou shalt make to overflow upon the hinder parts of the dwelling-place' (ver. 12) = the ultimate of Heaven, to wit, the proceeding. . . 'The hinder parts of the dwelling-place' = the ultimate of Heaven; for 'the dwelling-place' = Heaven.

9634. 'Thou shalt make boards for the dwelling-place' (ver. 15) = the good supporting that Heaven. . . 'The dwelling-place' = the Second Heaven. . . For the boards supported the curtains of both the dwelling-place and of the Tent, and also the two coverings over them. 9641. 9648. 9663.

9668. 'Thou shalt place the dwelling-place according to the method which thou wast made to see in the mount' (ver. 30) = to the quarters according to the states of good and thence of truth in the Heaven which is represented. 'The dwelling-place' is a representative of Heaven.

— . It is evident from the description, that as to length the dwelling-place was set from east to west, and that the entrance was at the east, and the ark at the west; thus the sides were on the south and north. The eastern quarter of the dwelling-place represented the state of good at its rising; its western quarter, the state of good at its setting; its southern quarter, the state of truth at its rising; and its northern quarter, the state of truth in its shade. The entrance was at the eastern quarter, because the Lord enters into Heaven through the good of love. Ill.

9670. The veil was that which distinguished between the dwelling-place where was the ark of the testimony, and where the candlestick and table were. . . By the dwelling-place outside the veil was represented the middle Heaven. 9684.

9741. 'The court of the dwelling-place' = the external of Heaven, thus the ultimate Heaven. . . The inmost Heaven is represented by the inmost of the dwelling-place where was the ark of the testimony; the middle Heaven, by the dwelling-place outside the veil; the ultimate Heaven, by the court.

9854². 'The dwelling-place' and 'the Tent' = Heaven.

10153. 'I will dwell in the midst of the Sons of Israel' (Ex. xxix. 45) = the presence of the Lord and His influx through good in Heaven and in the Church.

'To dwell,' when said of the Lord, = to be present and to flow in. That it is through Divine good, is because 'to dwell' is predicated of good. —², Ex. 10157.

10160³. The state of life of the golden age is described in the Word by 'to dwell under themselves securely and solitarily, without doors and bars.' And as their dwellings were tents . . .

10640. 'Take heed to thyself, lest thou make a covenant with the inhabitant of the land upon which thou comest' (Ex. xxxiv. 12) = that we are not to adhere to any religion whatever in which there is evil. . . 'The inhabitant of the land' = religion in which there is evil; for 'an inhabitant' = good; and therefore in the opposite sense, evil. 10647.

10645³. The Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them . . .

10732. 'Ye shall not kindle a fire in all your habitations on the Sabbath day' (Ex. xxxv. 3) = that nothing of our Own love . . . ought to appear in each and all things of man which are from the Lord. . . 'The habitations' of the Sons of Israel = the goods and truths of the Church which are with man from the Lord; for 'habitations' = the interiors with man, thus those which are of his mind.

10769. The dwellings (of the people of the Fifth Earth). Des.

10784. From the parts of Heaven which are not inhabited . . .

10813. Spirits and Angels dwell and dwell together — *cohabitant* — in like manner as in the world. . . They who have dwelt congregated together in the world, dwell there congregated together; and they who have dwelt separate in houses and families, also dwell separate there in like manner. These Spirits (of the Sixth Earth) had dwelt separate in their own Earth . . . house by house, family by family, and thus nation by nation; and thus had not known what it was to dwell in society together.

10814. See DOMINION at this ref.

H. 8^e. Hence it is, that in the Word, Heaven is called 'the dwelling-place' of the Lord, and His 'throne.'

12. From these things it is evident, that the Lord dwells in what is His own with the Angels. W. 114. P. 53^e.

24. The Celestial Kingdom is also called . . . in the Word the Lord's 'dwelling-place.'

50. There are also Angels who dwell solitary, as it were house by house, and family by family . . . 189. D. 5181.

148. All in the Heavens dwell distinct according to the quarters. Ex. 149.

151^e. They who are in the Hells also dwell according to their own quarters . . .

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

— . The Angels have habitations, which are various according to each one's state of life, magnificent for

those who are in greater dignity, and less so for those who are in lower rank.

—². As Angels are men, they have mansions and dwellings.

— . Everyone has a general idea that the Angels . . . have domiciles, which they call the dwelling-places of Heaven, and which are more magnificent than the dwelling-places of earth . . .

184. Whenever I have spoken with the Angels face to face, I have been with them in their dwellings. Their dwellings are just like the dwellings on earth, which are called houses, but more beautiful. In them, there are vaults, rooms, and bed-chambers in great numbers: there are also courts; and round about are gardens, shrubberies, and fields. Where the Angels are consociated, their dwellings are contiguous, one next another, disposed in the form of a city . . .

185. See PALACE, here, and throughout.

186. See HOUSE, here. 190.

188. The Angels of the Celestial Kingdom dwell for the most part in lofty places . . . The Angels of the Spiritual Kingdom dwell in less lofty places . . . And the Angels in the lowest parts of Heaven, dwell in places which appear like ledges of stone—*petrae ex saxis*.

218. These dwell in the midst of the Society, in a more elevated situation than the rest, and also in magnificent palaces.

295^e. The like Spirits are present, and as it were dwell in their affections.

358. He may dwell magnificently according to his condition. D.5794.

391^r. When Angels are with men, they as it were dwell in their affections . . .

393^e. They dwell gratis. W.334, D.Love xii³.

419. It has been granted to see the extent of the inhabited Heaven, and also that of the not inhabited . . .

489^e. They who loved Divine truths and the Word from interior affection . . . in the other life dwell in light, in lofty places . . .

J. 50. Habitations were then given them. 51.

58. Where the habitations of the Papists have hitherto been in the Spiritual World . . .

F. 43^e. My friend, come with me, and dwell with us.

W. 121. As these quarters . . . are spiritual, the habitations of Angels and Spirits, all of which are according to these quarters, are also spiritual; and they are spiritual, because Angels and Spirits dwell according to their reception of love and wisdom from the Lord. Ex.

124. This diversity of their habitations appears as if it were from the Lord as a Sun, when yet it is from the Angels . . .

134. As the quarters are thus as it were inscribed on the Angel . . . he knows his own house and his own habitation wherever he goes. The reason a man does not know his house and habitation from the quarter in himself, is that he thinks from space . . . Nevertheless, birds and beasts . . . have it implanted in them to know of themselves their own homes and habitations.

331. Uses for the support of the body . . . habitation . . .

333². These uses may be described by (such terms as) . . . habitation . . . habitation being applied to Heaven.

358. That two receptacles and dwelling-places for Himself . . . have been created by the Lord with man . . .

P. 220⁵. Temporary things . . . relate to . . . habitation, etc.

256. The smaller part of the habitable world.

R. 110. 'To know where thou dwellest' (Rev.ii.13)= to know of what quality it is; for, in the Spiritual World, everyone dwells according to the quality of his affection.

336. Angels dwell upon mountains . . .

380. 'He that sitteth upon the throne shall dwell over them' (Rev.vii.15)= that the Lord continually implants good in the truths which they receive from Him. . . (For), in the Word, 'to dwell' is predicated of good. E.479.

416. 'They that dwell upon the earth' (Rev.viii.13) =those who are in the Church where the Word is, and thereby the Lord is known.

735. 'They that dwell upon the earth' (Rev.xvii.8) =those who are of the Church; here, those who are of this religiosity.

883. 'He shall dwell with them' (Rev.xxi.3)=the conjunction of the Lord with them.

—⁴. The reason 'to dwell with them'=conjunction with them, is that 'to dwell'=conjunction from love, as may be evident from many passages in the Word, and also from the habitations of the Angels in Heaven . . . For each Society is in one species of affection, and they dwell there distinctly according to the relationships and affinities of that species of affection . . . M. 50.

937². If anyone there loves another, he dwells with him in the same Society; and if he loves him inmosty, in the same house.

M. 75³. These most ancient people . . . dwelt in tabernacles; wherefore they now also dwell in them.

270⁴. We perceive (these three regions of the mind) like stories—*habitationes*—in a house, one above another.

530². The mind of every man . . . actually dwells in one Society there . . .

T. 74³. If God were to do violence to the free-will of man, the habitation of man in God would perish, and there would only be that of God in man; and this habitation is in all, both on earth and in the Heavens, and also in those who are in the Hells . . . But there is no reciprocal habitation of man in God, except with those who live according to the laws of order . . .

186. The human mind is distinguished into three regions, like a house into three stories—*mansiones*—, in like manner as the habitations of the Angels are into three Heavens.

D. 308. Until He translates them into a certain better dwelling . . .

1344. On the dwellings of those in the other life. 2477, Des. 4292, Des.

[D.] 3931. The dwellings of the most deceitful. Des. 4399. That Spirits and Angels dwell in the affections of man.

4705¹. They who are in a like affection dwell together, and this constantly.

4734. The dwellings of the evil are there; for evil Spirits dwell in cavities and dark places, to which there is a descent by steps . . .

5991. They know of what quality they are from their habitations in the city; for all there dwell according to their quality . . .

E. 133. 'Where thou dwellest'=among whom he now lives. 'To dwell'=to live. Ill. 138. 215. 294¹³. 365¹³. 600¹². 601⁷. 662^e. Ill. 721¹³.

208⁷. 'To dwell to eternity' (Jer.xvii.25)=life and eternal salvation.

277⁴. The dwelling-place that was outside the veil=the Second Heaven.

280^e. 'The inhabitant (of the city)'=the good of doctrine.

—⁴. 'The inhabitants of the earth'=the goods of the Church.

282^e. 'I will fly away where I may dwell' (Ps.lv.6)=thereby to snatch the life from damnation.

294¹⁰. The internal sense of the Word as to good is meant by 'the dwelling-place of Zion' (Is.iv.5).

313⁴. 'The inhabitress of Zion' (Is.xii.6)=the like as 'the daughter of Zion,' namely, the Celestial Church, or the Church which is in the good of love to the Lord. 326³.

316¹⁶. 'The dwelling-place of the sanctuary' (Dan.viii.)=the Church where these are.

326⁴. 'The inhabitants of the rock' (Is.xlii.11)=the good of faith in them.

357²¹. 'The inhabitants of the cities of Israel' (Ezek.xxxix.9)=those who are in the affection of truth from good, that is, in the spiritual affection of truth, and thence in the doctrine of genuine truth.

365³⁸. 'His dwelling-place in Zion' (Ps.lxxvi.2)=the good of love, since the Lord dwells in this . . .

—⁴⁰. 'The dwelling-place of peace' (Is.xxxii.18)=Heaven where the Lord is.

386²¹. 'There He maketh the hungry to dwell' (Ps.cvii.36) . . . 'To dwell'=to live. . . 'That they may erect a city of habitation'=that they may make for themselves the doctrine of life. . . 'Habitation'=life. 730²⁵. —³⁷.

391³. Those Heavens are called 'dwelling-places' where there is the Lord's Spiritual Kingdom, in which there reigns truth from this good.

—¹¹. 'How amiable are Thy dwelling-places' (Ps.lxxxiv.1) . . . By 'dwelling-places' are meant the higher Heavens.

394. 'They that dwell upon the earth' (Rev.vi.10)=those who are in the former Heaven which afterwards passed away; for they dwelt upon the earth, etc., in the Spiritual World.

403⁷. 'The dwelling-places of the wilderness' (Joel

ii.22)=the interior things of the mind of those in whom they did not exist before.

405⁵⁰. 'Dwelling-places'=where they are; here, therefore, 'the dwelling-places of the wilderness' (Jer.ix.10)=the falsities from the above-named evils.

406². 'The inhabitants of the islands' (Ezek.xxvi.17)=the goods of truth of the natural man; for 'to dwell' in the Word=to live; and 'inhabitants,' the goods of life. —³. —⁵.

411¹⁷. The faith of falsity is signified by 'a dwelling-place in a rock' (Is.xxii.16).

—²⁹. These are meant by 'the inhabitress of the valley' (Jer.xxi.13) . . . 'Inhabitress'=falsity of life.

—³². In the Spiritual World, all dwell according to the correspondences of the interiors of their mind and life.

417⁸. The habitations of Spirits and Angels succeed each other in this order . . . 422⁷.

—¹⁰. 'To dwell,' in the Word, is said of goods.

422⁷. (As they sit in the temples, so they dwell in the houses.)

431¹³. 'Tabernacles' and 'dwelling-places' (Num.xxiv.5)=habitations such as there are in the Heavens; 'tabernacles,' the habitations of those who are in the good of love; and 'dwelling-places,' the habitations of those who are in truths from that good.

479. 'He that sitteth upon the throne shall dwell over them'=the influx of Divine good into the truths with them. . . 'To dwell over them'=to inflow with good into their truths; for 'to dwell,' in the Word, is said of good; whence 'inhabitants'=those who are in good . . .

504¹. 'The dwelling-place of mount Zion'=the good of the Celestial Church. 594¹⁵.

514⁵. 'The inhabitants of the isle' (Is.xxiii.2)=those who are in the goods of life according to their own doctrinal things.

518²⁰. 'They that dwell therein' (Ps.xcviii.7)=the universal Heaven as to its goods; 'inhabitants,' in the Word,=those who are in the goods of Heaven and the Church, thus their goods. —³⁸.

531. 'They that dwell upon the earth' (Rev.viii.13)=those who are of the Church.

538⁸. 'As cities which are not inhabited' (Ezek.xxvi.19)=as doctrines which are devoid of good. 'Not to dwell,' here (ver.20)=not to be in any truths because not in good; for these do not dwell in houses, but in pits.

587⁷. 'To dwell in the house' (Is.lxiv.13)=the appearance of spiritual life thence.

601¹⁵. 'The dwelling-places of the shepherds' (Amos i.2)=all the goods of the Church.

617¹¹. 'To dwell before Jehovah' (Is.xxiii.18)=to live from the Lord.

630⁹. 'To dwell with them to eternity' (Ezek.xliii.7)=the perpetual presence of the Lord with them.

650³⁸. 'The dwelling-places of the wilderness' (Joel i.20)=those things which are of the understanding and

will with such a man, which otherwise would receive the goods and truths of the Church.

652¹¹. 'Man-*vir*;' and 'inhabitants,' in the spiritual sense in the Word, = all who are in truths and in goods.

654²². 'To make to dwell upon their own houses' (Hos.xi.11)=the interiors of the mind formed by means of truths from good, and thus safe from infestation by the falsities of evil.

659²³. 'The inhabitants of Jerusalem' (Jer.viii.1)=all things of the Church thence depending.

660. 'They that dwell upon[†] the earth' (Rev.xi.10)=those who are in the Church; here, those who are in evils and thence in falsities therein, thus who are against its goods and truths.

662. 'They that dwell upon the earth' (id.)=those who live in the Church; here, in the devastated Church.

684²⁷. 'His dwelling-places' (Ps.cxxxii.7) = those things which are of the spiritual sense of the Word, and therefore the Heavens which are in that sense. 700³.

700¹⁵. 'The inhabitants' (of Jericho)=the profane.

701¹⁹. Heaven and the Church are called 'My sanctuary' from the good of love; and 'My dwelling-place' (Ezek. xxxvii.27) from the truths of that good; for the Lord dwells in truths from good.

706²³. 'The inhabitants of the ends' (Ps.lxv.8)=those who are in the ultimates of Heaven and the Church, and are there in the faith of charity.

714²¹. 'No inhabitant' (Jer.li.37) = no good with anyone.

724¹⁷. 'The tents of Jacob,' and 'his dwelling-places' (Jer.xxx.18)=all things of the Church and of its doctrine; 'tents,' its goods; and 'dwelling-places,' its truths.

730²³. 'Dwelling-places' (Ps.lxv.12,13) are said of the interiors of man, which are of his mind.

731². In the Spiritual World. . . the quality of everyone is known from the place where he dwells; and everyone knows the place where he dwells from his own quality.

741⁶. 'To dwell'=to live; and thence 'inhabitants' =those who are in the good of doctrine and thence of life. Refs. —⁸.

751. 'Therefore rejoice ye Heavens, and ye that dwell in them' (Rev.xii.12)=the salvation and thence the joy of those who become spiritual through the reception of Divine truth. . . 'Ye that dwell'=those who live; here, spiritually.

752. 'Woe to the inhabitants of the earth and of the sea' (id.)=lamentation over those who become merely natural and sensuous.

768⁷. 'To make the desolate cities to be inhabited' (Is.liv.3)=their life according to Divine truths, which had heretofore been destroyed; 'cities'=the truths of doctrine from the Word; and 'to dwell'=to live according to them.

799¹⁸. 'The dwelling-place of Jehovah,' and 'His tabernacle' (Ps.xci.9,10)=Heaven and the Church; 'dwelling-place,' Heaven and the Church as to truths; and 'tabernacle,' Heaven and the Church as to goods.

805. 'They that dwell upon the earth' (Rev.xiii.8)=those who have been born within the Church; for 'the earth'=the Church; and 'they that dwell upon it,' =those who are and who live there. . .

821. 'The earth and they that dwell therein' (Rev. xiii.12)=those who are of the Church in falsities and thence in evils. . . 'They that dwell on the earth'=the goods or evils of the Church; here, the evils. 826. 827.

871. 'To evangelize to them that dwell upon the earth' (Rev.xiv.6)=to announce the Lord's Advent to all who are of the Church.

1098. 'The dwelling-place of demons' (Rev.xviii.2) =where there are direful falsities from the truths and goods of the Church profaned. . .

1100¹⁴. 'The dwelling-places which are laid waste, so that there is not a man passing through them' (Jer. ix.10)=the doctrinal things of the Church, which were from the Word, in which there was not any good and truth.

D. Wis. iii. 1^e. The Lord does not dwell with man, except in his innocence.

4. That the two higher (degrees in man) are dwelling-places of the Lord, but not the lowest. Ex.

Can. God vii. 9a. The angelic Heaven is the very dwelling-place of God with men, and of men with God.

Dwell. *Versari.* D.3180. 3326. 3605.

Dwell together. *Cohabitare.*

Dwelling together. *Cohabitatio.*

See FEAST.

A. 2341. 'Lot made a feast for them'=dwelling together.

— That good and truth would not dwell together with evil and falsity. Sig.

—². They who are in love to the Lord, dwell together with the Lord in good and truth. Sig.

237⁴. The good of charity, in which there is the cohabitation of the Lord with man.

2732. They thus dwell together not only in each thing, but also in the inmost things of life. . . They who, in the life of the body, have lived in such marriage love, are together and dwell together in Heaven as Angels; sometimes, also, with their children.

3459⁶. Of those who are in the good of truth is pre-dicated **dwelling together**, which is signified by 'a feast.'

3960. 'This time my man will dwell together with me' (Gen.xxx.20), in the supreme sense, =the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, marriage love. Ex.

— This union (of the Divine Itself and the Divine Human) is not dwelling together, but is expressed by '**dwelling together**' in the sense of the letter.

6383. 'Zebulon'=the dwelling together of good and truth. . . It is said the dwelling together of good and truth, because, in the Original Language, 'Zebulon' means '**dwelling together**.'

8002. To dwell together =to be together in good.

10813. See DWELL at this ref.

H. 367^e. This is called in Heaven **cohabitation** . . .
 379². The delight is turned into undelight after a brief **cohabitation**.

—(q). That husband and wife . . . dwell together in the inmost of life. Refs.

J. 9⁷. Men do not know with what Angels and Spirits they dwell together.

R. 359. Zebulon was named from dwelling together ; and dwelling together is said of married partners whose minds are conjoined as into a one ; for this conjunction is spiritual dwelling together. . . There is dwelling together (with the Lord) when the man of the Church receives good from the Lord in truths . . . E.447.

M. 50. The reason no other married partners are received in Heaven, is that no others can dwell together there, that is, be together in one house, chamber, and bed.

158². This adjunction may be called spiritual dwelling together, which exists with married partners who tenderly love each other, however far apart they may be as to the body.

213. That with those who are in love truly conjugal, the happiness of dwelling together increases ; but with those who are not in love truly conjugal, it decreases.

280^e. The reason a spiritual man thus dwells together with a natural man . . . 281².

322. As to the quality of the **cohabitation** after the wedding, whether it is internal, that is, of souls and minds, which is **cohabitation** in the principal idea ; or whether it is only external . . .

Dwelling together. *Contubernium. Contubernalis.* W.402^e. 432². M.256.

Dyke. *Agger.* A.1661. 1692.

E. *The letter E, sounded like the a in Fate.*

H. 241. The speech of the spiritual Angels sounds much from the vowels E, and I (ee).

—². (Words of the spiritual class in the Hebrew Word), and which involve truth, partake of E, and I.

S. 90². In the Third Heaven . . . they cannot utter the vowels I, and E, but instead of them Y, and EU. T.278.

D. 5112. When the Spiritual Angels speak, their words, which are intellectual ideas, have an affinity with the vowels E, and I ; and when they use A (ah), there is something of E, or of AE, in it.

—^e. But when a man is speaking with the celestial Angels, he is bent from words in which there is E, and I, to words in which there are A, O, and U (oo).

5620^e. The celestial Angels said, as also I have often perceived, that they have not the vowels I, and E . . .

De Verbo 4². The Angels of the Third Heaven cannot utter the vowels I, and E, but instead of I they utter Y, or EU ; and instead of E they utter EU.

Each. See SINGLE.

Eagle. *Aquila.*

A. 1667^e. Where the carcase is, there are the eagles.

3900¹⁰. See CORPSE at this ref.

— Reasonings concerning goods and truths, that they only exist in so far as they are apprehended, and confirmations of evil and falsity by such reasonings, are 'eagles.'

3901. The reason the last state of the Church is compared to the eagles which are gathered together to a carcase or body, is that by 'eagles' are signified the rational things of man, which, when predicated of things good, are rational truths, but when of things evil are rational falsities or reasonings. . . The birds which fly high, and have sharp sight, = rational things. Ill.

— 'He led him about, He instructed him, He guarded him as the pupil of the eye, as an eagle stirreth up its nest, fluttereth over its young, spreadeth out its wings, taketh him, and carrieth him upon its wing' (Deut.xxxii.10,11). It is instruction in the truths and goods of faith which is here described, and is compared to an eagle. . . 'An eagle,' here, = that which is rational.

—². 'To ascend with a strong wing as eagles' (Is. xl.31)=to grow in the understanding of truth, thus as to the Rational.

—³. In Ezek.xvii., the eagle first mentioned = the Rational enlightened from the Divine ; and the eagle mentioned in the second place = the Rational from proprium afterwards perverted by means of reasonings from sensuous and scientific things.

—⁴. In Dan.vii., the first state of the Church is described by 'a lion which had eagle's wings,' (which) = rational things from proprium.

—⁵. 'The face of an eagle' (Ezek.i.10 ; x.14) = circumspection, and thence Providence.

— Hence it is evident, that 'an eagle,' when predicated of man, = the Rational ; and this because an eagle flies high, and from aloft takes a wide view of the things which are below.

—⁶. Such was the signification of an eagle in the Ancient Church.

—⁷. That in the opposite sense 'an eagle' = rational things not true, thus falsities. Ill.

—⁸. In these passages, 'eagles' = the falsity which is induced by reasonings, which is induced from the fallacies of the senses and external appearances.

5113³. 'An eagle' = the Rational.

6441^e. The case is the same (as to sometimes having a good signification) with other rapacious beasts, as with leopards, and eagles.

8764. 'I bore you upon the wings of eagles' (Ex. xix.4) = thus by means of truths they have been elevated to celestial light. . . 'An eagle' = the Rational as to truth ; for eagles fly on high. Ex.

—⁶. In Ezek.xvii., is described the establishment of the Spiritual Church by the Lord ; 'the eagle' there = faith . . . The external of the Church is described by one eagle, and its internal by the other.

9391². Good and thence truth in the internal form are signified by 'the face of a man' and 'a flying eagle' (Rev.iv.7).

9688^e. The Spiritual Church is called 'an eagle' (Ezek.xvii), from perception.

9970. As they saw clearly the things below, I compared them to eagles . . . But they were indignant at