

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

this, supposing that I believed them to be eagles in respect to prey, and thus that they were evil; but I answered, that I did not liken them to eagles in respect to prey, but in respect to keenness of sight. I added, that those who are like eagles in respect to prey are evil; but that those who are like them only in respect to keenness of sight are good. D.4673⁴.

10199⁵. 'A great eagle with wings' (Ezek.xvii.)=the interior truth of the Spiritual Church.

P. 20. They who are in evil and at the same time in truths, may be compared to eagles which fly aloft, and which, when their wings are taken from them, fall down . . . Eagles also=men of prey, who possess intellectual sight; and wings=spiritual truths. It was said that they are such as have had no regard to God in their own life. To have regard to God in the life means to think that this or that evil is a sin against God; and therefore not to do it.

R. 244. 'The fourth animal was like a flying eagle' (Rev.iv.7)=the Divine truth of the Word as to Knowledges and thence understanding. By 'eagles' are signified various things; and by 'flying eagles' are signified the Knowledges from which comes understanding; for, while they are flying, they Know and see. They also have sharp eyes, in order to see clearly, and the eyes=the understanding. 'To fly'=to perceive and instruct; and, in the supreme sense, to look out for and provide. R.320.

—². That 'eagles'=such things. Ill.

—^e. In the opposite sense, 'eagles'=the Knowledges of falsity, from which comes a perverted understanding. Ill.

561. 'There were given to the woman two wings of a great eagle' (Rev.xii.14)=the Divine circumspection for that Church. . . 'An eagle'=intellectual sight, and thence thought.

M. 15. The ensign of this heavenly Society was an eagle sitting upon its young at the top of a tree.

—^e. The courtiers wore mantles . . . in which were woven flowers around young eagles—*aquilinos pullos*.

20². On the plate was engraved a young eagle, the nuptial ensign of this Society of Heaven.

75³. At last we saw a grove of tall cedars, and on their branches some eagles . . .

495². By turns the understanding elevates itself, like an eagle . . . I.14. T.590.

T. 42². There are some who at once perceive that truth is truth as soon as they hear it: in the Spiritual World these are represented by eagles.

320^e. They who confirm falsities of every kind, regarding truths as of no moment, and who discharge the offices of the priesthood only for the sake of gain, and to attain honour . . . may be likened to . . . leopards and eagles that with sharp eyes search for the richest prey.

634². To that faith, and the imputation thereof, the eagles have been gathered together (Matt.xxiv.28). 'Eagles,' here, =the lynx-eyed leaders of the Church.

815. (Free nations compared to eagles.)

D. 2229. That Spirits fly to the spot like an eagle, as we read of the nations (Deut.xxviii.49).

E. 278. 'An eagle'=Divine intelligence.

281. 'The fourth animal was like a flying eagle'=the appearance of the Divine protection and Providence in ultimates as to intelligence and as to clear-sightedness on every side. 'An eagle'=intelligence; here, the Divine intelligence which belongs to the Lord's protection and Providence. The reason 'an eagle'=intelligence, is that intelligence is in the light of Heaven; and an eagle flies high in order to be there, and to look round on every side.

— . The reason 'an eagle'=intelligence, is also because the birds of heaven, in a good sense, =intellectual and rational things; and an eagle pre-eminently so, because it not only flies high, but is also sharp-sighted.

—². That 'an eagle'=intelligence. Ill.

— . In Ezek.xvii., by the first 'eagle,' is described the process of the regeneration of the natural or external man by means of scientifics and by means of Knowledges from the Word; and by the second 'eagle' is described the process of the regeneration of the spiritual or internal man by means of truths from good; hence by the first 'eagle' is signified the intelligence of the natural man; and by the second, the intelligence of the spiritual man. Ex.

—³. That 'an eagle'=intelligence, may also be evident from Is.xl.31. 'To ascend with a wing as of an eagle'=to ascend into the light of Heaven, thus into intelligence.

—⁴. 'To be renewed like an eagle' (Ps.ciii.5)=as to intelligence.

—⁵. 'To bear as with wings of eagles'=to bring into intelligence, because into Heaven and its light.

—⁶. Their instruction in truths, guarding from falsities, and the opening of the interiors of their minds so that they may come into the light of Heaven, and thus into the understanding of truth and good, which is intelligence, is described by 'an eagle, its nest on high, its brooding over its young, and carrying them upon its wings' (Deut.xxxii). —⁸. 283¹⁰.

—⁹. By 'eagles' (Luke xvii.37) are signified those who are in truths, and who are in falsities; thus who are in true intelligence, and who are in false intelligence. . . .

—¹⁰. The falsities which are from man's own intelligence are also described by 'eagles' in the Word. Ill. 410⁴.

— . 'Eagles,' here, (Jer.iv.13)=man's own intelligence, which is reasoning from falsities.

—^e. 'An eagle,' here, (Lam.i.9)=reasoning from falsities against truths.

410⁵. They are compared to 'an eagle' (Obad.4), because 'an eagle,' from its lofty flight, =the pride of man's own intelligence.

759. 'There were given to the woman two wings of a great eagle'=the spiritual intelligence and circumspection which are given by the Lord to those who are of this Church. . . 'An eagle'=intelligence and circumspection.

—⁴. Moreover, 'the wings of the eagle,' which were given to the woman=the understanding of truth; for all who are of that Church have the understanding enlightened. . . .

[E.] 1200². (The eagle is a bird of an intermediate character, and appears in the World of Spirits.)

5 M. 23. There then appeared eagles flying out of the desert . . . which swallowed the maggots, and licked up the slime like water. . . These eagles signified reasonings and confirmations (at the time of the abomination of desolation).

Coro. 30². The spiritual man is like . . . an eagle as to the sight of the mind . . .

Ear. *Auris.*

See HEAR.

A. 656. The ear . . . is as a door at the side . . .

946². (The wonders in the ear.)

1118. See BREATHE at this ref.

1378. (Sound would be believed to be near the ear.)

1773. A vernal heat diffusing itself . . . even to the ears . . .

1953². The ear cannot know, still less perceive, speech . . . The ear only discerns the articulate sounds . . .

2056. 'An uncircumcised ear' (Jer.vi.10)=no hearing.

2072. Interior hearing and obedience are signified by 'the ear.' 2271.

2542. 'He spake all these words in their ears' (Gen. xx.8)=exhortation to things confirmatory thence, even to their obeying. . . 'The ears'=obedience, because of the correspondence which exists between hearing and obeying, which correspondence is latent in the very word 'hear,' and still more in 'hearken;' the origin of which correspondence is from the other life, where they who are obedient and submissive belong to the province of the ear; nay, they correspond to the hearing itself. III.

—^e. 'To hear with the ears' (Is. vi.10)=to perceive with affection, thus to obey.

2763. The ears=obedience.

2942. 'In the ears of the sons of Heth' (Gen.xxiii.10)=obedience. 2952.

2965. 'He spake in the ears of the sons of Heth' (ver. 16)=according to the capacity of those who were of the new Church. . . 'The ears'=obedience; hence, 'to speak in the ears'=according to the capacity; for capacity is of reception, thus of obedience according to that which anyone perceives and wills.

2975. 'To speak in the ears of the sons of Heth' . . . involves application to their will.

3103. 'The man took a pendant for the ear' (Gen. xxiv.22)=Divine good. (See PENDANT, here.)

3342². All speech that is perceived with the ear, when it ascends towards the interiors, passes into ideas not unlike those of visual things, and from these into intellectual ones, and thus there is effected a perception of the meaning of the words.

3628². The aerial atmosphere by its influx, keeps in connection . . . its organ, which is the ear, with its forms constructed to the modifications thereof.

3869⁸. They who are obedient and in faith thence, belong to the province of the ear. . . Hence it is, that

'the ear'=obedience; and, in the spiritual sense, the faith thence derived, or faith in the will. III.

—⁹. 'To remove the nose and the ears' (Ezek. xxiii.25)=the perception of truth and good, and the obedience of faith.

—¹⁰. 'A piece of an ear' (Amos iii.12)=the will of truth.

— Hence it was, that when Aaron and his sons were inaugurated into the ministry, it was commanded . . . that Moses should take of the blood of a ram, and should 'put it on the earlap of Aaron's ear, and upon the earlap of the ear of his sons . . .' (Ex.xxix.20). This ritual represented the will of faith, into which the priest was as it were initiated. . . The internal sense is, that what is holy of faith from the will should be guarded.

—¹¹. That 'the ear'=obedience, and, in the internal sense, the faith thence derived, appears still more manifestly from the ritual respecting a servant who did not want to depart from his service . . . (Ex.xxi.6; Deut. xv.17). 'To bore the ear with an awl at the door-post' =to serve or obey perpetually; in the spiritual sense, not to want to understand truth, but to will truth from obedience, which, relatively, is not free. 8989². 8990. E.208¹².

—¹². As the obedience of faith is meant, in the internal sense, by 'the ears,' and 'to obey,' by 'to hear,' it is evident what is meant by these words of the Lord, 'He who hath ears to hear, let him hear.' III.

—¹⁴. That Jehovah has neither ears nor eyes like a man, is known . . . But by His 'ear' and 'eye' are signified infinite willing and infinite understanding; infinite willing is Providence, and infinite understanding is foresight. These are what are meant in the supreme sense by 'ear' and 'eye,' when they are attributed to Jehovah.

4051^e. They applied themselves to my ear . . .

4326. Their operation . . . finally drew itself towards the (left) ear.

—². The region where the (left) ear is, corresponds to obedience alone without affection.

—³. (The above means) that with their descendants, whose time was called the iron age, as they did not live in the affection of truth, but in obedience to truth, the Involuntary no longer manifested itself in the face, but withdrew to the region about the left ear. (Where it is now. D.3861. 3864.)

4403^e. The Spirits who appear at my ears are those who obey.

4407. (Superiority of the eye to the ear. See EYE, here.)

4523. The ear is exactly formed to the nature of the modifications of the air and of sound; thus, as to its Corporeal and Material, the ear corresponds thereto . . . and this so completely, that every secret which is stored up in the nature of air and sound is inscribed on the organism of the ear. 6013. 6057.

4652. On the correspondence of the hearing and of the ears with the Grand Man. Gen.art.

—². (I told the Spirits) that their speech flowed into my ear by an internal way, and human speech by an external way.

4653. The Spirits who correspond to hearing, or who constitute the province of the ear, are they who are in simple obedience, that is, who do not reason whether it is so, but believe it to be so because it is said to be so by others; hence they may be called obediences. The reason they are of such a character, is that hearing is to speech as a passive is to its active, thus as one who hears a person speaking, and who acquiesces. Hence, in common discourse, to hear anyone means to be obedient, and to hearken to his voice, means to obey.

4653a. There are many differences of the Spirits who correspond to the ear, that is, to its functions and offices. There are those who relate to each of its little organs; some, to wit, to the external ear; some to the membrane which is called the drum of the ear; some to the interior membranes which are called windows; some to the hammer, the stirrup, the anvil, the cylinders, the cochlea; and some to parts still more interior, even to those substantiated things which are nearer to the spirit, and which at last are in the spirit; and finally, are inmosty conjoined with those who belong to the internal sight, from whom they are distinguished by their not having so much discernment, but assenting passively to them.

4654. There were Spirits with me, who flowed strongly into the thought, when things relating to Providence were being treated of, especially when I thought that those things would not come to pass which I awaited and desired. The Angels said that they were Spirits, who, when they lived in the body, and prayed for anything, and did not obtain it, were indignant, and on that account were led into doubt concerning Providence; but still when they were out of that state, they exercised piety according to what others said; thus they had been in simple obedience. It was said that such belong to the province of the external ear, or that of the earlap. They also appeared there while they spoke with me.

4655. I have many times observed Spirits near to my ear, and also as it were within it. The reason they were within . . . is that in the other life it is state which makes the appearance. They were all simple, and obedient.

4656. There was a Spirit who spoke with me at the left earlap, at its hinder part where are the erector muscles of the earlap. He said . . . that he does not reflect at all upon what others say, but merely takes it in with his ears. When he spoke, he as it were belched out his words . . . Hence it was given to know, that there were no interior things in his speech, thus but little of life . . . It was said, that such as attend but little to the meaning of a thing, are they who belong to the cartilaginous and bony part of the external ear.

4657. There are Spirits who have sometimes spoken with me, but muttering, and this near the left ear, as if they wanted to speak into the ear, so that no one should hear. But it was given to tell them, that this is not a fit way in the other life, because it shows that they have been whisperers, and so they have now imbued the nature of whispering; and that the greater part of them are of such a character, that they observe the faults and blemishes of others, and tell them to their companions when no one hears; or, while the others

are present, by whispering into the ear; and that they see and interpret all things unfairly, and set themselves above others . . . In the other life, such speech is heard more loudly than open speech.

4658. To the interiors of the ear belong those who have the sight of the interior hearing, and obey what its spirit there dictates, and who give apt expression to its dictates. Their quality was thus shown me:—something sonorous was perceived penetrating from beneath, near the left side even to the left ear . . . They were logicians and metaphysicians, who had immersed their thoughts in such things merely to be accounted learned, and thus come to honours and riches. They lamented that now they lead a miserable life. . . (Aristotle then appeared above the head, and) applied himself to the right ear, and there spoke hoarsely, but sanely . . . D.3947. 3948. 3949, Ex.

5017. The function of the ear. Ex. (See HEAR at this ref.)

—^e. Hence it is, that the Spirits and Angels who correspond to the ear or to the sense of hearing in the Grand Man, are not only apperceptions, but also obediences. As they are obediences, they are also apperceptions, for the one involves the other.

5180. The suction towards the left eye was from Spirits; that towards the left ear was from Genii.

— . The region of those who acted outwardly, was observed to be from the plane of the septum of the nose rising towards the plane of the left ear.

5189². They then applied themselves to my left ear . . .

5797. 'Let thy servant, I pray, speak a word in the ears of my lord' (Gen. xliv. 18) = supplication concerning reception and hearing. . . 'The ears' = obedience; here, kind hearkening, or hearing, because an inferior is speaking to a superior.

6513. 'Speak, I pray, in the ears of Pharaoh, saying' (Gen. l. 4) = solicitation to consent. . . 'The ears' = obedience; here, consent, because it is addressed to the king . . .

7225². 'An uncircumcised ear' = disobedience.

7359^e. Exterior speech is that of articulate sound falling towards the external membrane of the ear; and by which, by means of the little organs, membranes, and fibres which are within the ear, it is thence carried to the brain.

7634. 'To tell in the ears' (Ex. x. 2) = that they may know and apperceive.

7769. 'Say now in the ears of the people' (Ex. xi. 2) = information, and obedience. . . Obedience is signified by 'to say in the ears;' for the ears correspond to obedience, and thence signify it.

8621. 'Set it in the ears of Joshua' (Ex. xvii. 14) = to be obedient . . .

9397. 'He read it in the ears of the people' (Ex. xxiv. 7) = for hearkening, and obedience. . . 'In the ears' = for obedience; for 'the ears,' and 'to hear' = to obey. Refs.

—². As 'the ears' = not only hearing and apperception, but also obedience, the expression is very

frequently used in the Word 'to speak in the ears,' and 'to read in their ears;' and not to speak and to read before them. III.

[A. 9397]³. As 'the ear,' and 'to hear' = the reception, apperception, and obedience of truth, thus the first and last of faith, the Lord so often said, 'He that hath an ear to hear, let him hear.'

10061. 'Thou shalt put it upon the earlap of the right ear of Aaron, and upon the earlap of the right ear of his sons' (Ex.xxix.20)=all the Perceptive of Divine truth proceeding from the Lord's Divine good in the Heavens. . . 'The ear'=what is perceptive; here, what is perceptive of Divine truth in the Heavens and in the Church; for all the Perceptive there is thence derived. There is meant here, in special, the Perceptive in the Celestial Kingdom; for there truth is perceived from good. 'The earlap,' which is the outermost of the ear=the whole, or all. . . 'The right ear'=the Perceptive of truth from good. . .

10402. See EAR-RING at this ref.

—. 'The ears'=obedience and apperception.

10587. (In the Fourth Earth) they think within themselves; and the ideas of thought are communicated to another by a kind of gliding into the interiors of the ears, by a way. . . within the mouth, which is called the Eustachian tube, which opens into the mouth, and terminates in the chamber of the ear.

H. 96². They who are in the ears (of the Grand Man), are in hearkening and obedience. E.427.

97. Hence, in the Word, 'the ears'=obedience.

248^o. That the speech of an Angel and a Spirit flows down even into the ear from within, has been evident to me from the fact that it also inflows into the tongue. . .

271(e). That the ear corresponds to perception and obedience. Refs.

S. 108. The ears (of the Abyssinian Spirits) were opened, so that they heard the singing in a place of worship in this world. . . Presently, their ears were closed, so that they did not hear anything; and then they were affected with a still greater delight, because a spiritual one. . . D.5947.

R. 87. 'He that hath an ear, let him hear what the Spirit saith unto the Churches' (Rev.ii.7)=that he who understands these things should obey what the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. E.108.

—. In the province of the ears in Heaven are they who are in perception and at the same time in obedience.

363². They who constitute the third class of the tribes, are they who correspond to the ears and cheeks.

426². The layman hears these mysteries, but they fly in through one of his ears, and out through the other.

590. 'If anyone hath an ear, let him hear' (Rev.xiii.9)=that those who want to be wise should attend to these things. 'To have an ear to hear'=to perceive and obey, and also to attend.

839⁵. They said that they would pull our ears.

M. 55⁸. Many of the bystanders then placed their

hands on their ears, and said that these things hurt their ears. They were unchaste.

T. 78^e. As these direful things began to hurt our ears. . .

79⁴. His right ear was stopped up as with cotton. 644^o.

371⁸. There is a like mutual reciprocal conjunction. . . of sound and the ear.

D. 1089. On those who constitute the province of the ear. 3956.

1129. Those who [operate] towards the ear are Genii. . .

1751. They block up the internal chamber of the ear.

3428. He applied himself to my left ear. . . and thus spake two or three times in my ear. . .

3465. I heard a subtle species of turning near my left ear. . .

3956. There are some who relate to the external ear, and there are some who relate to the internal ear, and to the interior ear; among whom they who relate to the right interior ear have often been heard. They want to speak, and can scarcely desist. They who relate to the left ear, I have not thus heard, but I heard that they are more subtle choirs; and I could not perceive what they said.

3957. I have observed that. . . they change their situation, as a man does his ear. When, in bed, I turned my right ear upwards, they were above, speaking on the right at a considerable altitude; but when I turned the right ear to the pillow, they were heard in the pillow, and below it; of which they complained, that I should invert myself: so that the situation of those who relate to the ear is ordered differently from that of the rest.

3963. Spirits have been able. . . through my ears to hear others speaking. . .

3967. They operated in a shocking manner into those who relate to the right ear. . . The reason was that the right ear signifies this wheedling from a man his interior thoughts and inducing him to utter them. But these Spirits who constitute the right ear. . . are upright; only that they love to talk, and to disclose the things which they perceive elsewhere.

4348². The influx (of the hypocrites) is into. . . the perieranium about the right ear, in which they create a bad and rather severe pain. 4351².

5569. The (wicked Babylonish crew) go around the left ear, and occupy that province. . . Thus they turn away from it all the influx from Heaven. . . and when they possess that province, they possess the Spirit and the man; for everything apperceptive comes through that way; and thither enters all that which delights the man from his dominant love; in a word, all the delight of the interior thought. The influx of Heaven has its axis near the ear, so that the axis of the influx is there, because the ear receives such things, and the things which enter therein come to the man's perception. When they have occupied this province, they at once perceive the Spirit's thoughts and affections, not before. (The consequence.)

5664a^o. He let himself into possession of the province of my left ear . . . 5857.

5851. Why the ear=obedience. Gen.art.

— The reason why the ear=obedience, is that with the celestial, with whom the internals are open, all things which they hear about truths and goods, enter into their Voluntary and life, and thus make it; so the things which enter through the ear are with them obedience. It is otherwise with the spiritual . . .

D. Min. 4602. On the auricular—*auricularibus*.

— There are Spirits not evil, who ascend within towards the left side towards the internal ear, and there apply their own ear, in order to see what is going on in the World of Spirits. It was said, that when they rise up, and apply their ear, I was held with my sight in the World of Spirits . . .

E. 14². They who are in the province of the ear, are obediences from perception . . . and the province of the ear is in the axis of Heaven; and therefore the whole Spiritual World flows into it, or into those who are there, with the perception that so it is to be done; for this perception is regnant in Heaven. Hence it is, that those who are there, are obediences from perception.

163³. 'The legs, and a small piece of an ear'=the goods which are in the natural man, and thence something of the perception of truth.

455²¹. The ears being opened by the Lord (Mark vii. 35)=the perception of truth, and obedience.

600¹¹. The good of life according to the truths of doctrine, is signified by 'thine ears shall hear a word' (Is. xxx. 21). 'The ears'=obedience; and as obedience is of life, 'to hear a word'=life according to the truths of doctrine.

—¹⁸. 'The earlap of the right ear'=obedience from perception.

808. 'If anyone hath an ear, let him hear' (Rev. xiii) =reception by those who are in the understanding of truth, and thence in the perception of good. . . (For) 'to have an ear,' and 'to hear'=both to understand truth and to perceive good; to understand truth is of the thought, and to perceive good is of the affection, and both are of the ear or hearing; for that which enters the ear passes into the sight of the understanding, and also into the affection of the will; wherefore, by 'the ear,' and by 'to hear' is signified hearkening and obedience; hence 'to hear anyone'=to understand; and 'to hear or listen to anyone'=to obey; and both are signified by 'to hearken.'

1081³. 'Blessed are your ears, because they hear' (Matt. xiii. 16) . . . 'The ears,' here, =obedience, thus life according to the truths of faith; and 'to hear'=to obey and to live.

Ear (of Corn). *Arista*.

A. 5212. 'Seven ears ascending on one stalk' (Gen. xli. 5)=the scientifics of the Natural which are conjoined. 'Ears,' or 'ears-*spicae*'=the scientifics of the Natural. Ex. 5213.

— The scientifics which are here signified by 'ears,' or 'ears-*spicas*,' are the scientifics of the Church.

—². 'The seven kine'=those things which are of

the interior Natural, and which are called the truths of the Natural; and 'the seven ears'=the truths of the exterior Natural, which are called scientifics. 5263^o.

5214. 'Seven thin ears' (ver. 6)=scientifics of no use. 5215².

5217. 'The seven thin ears swallowed up the seven fat and full ears' (ver. 7)=that the scientifics of no use exterminated the good scientifics. Ex.

5266. 'The seven good ears are seven years' (ver. 26)=the states of the multiplication of truth in the exterior Natural. 'Ears,' in a good sense, =scientifics; and therefore the truths of the exterior Natural; for these are called scientifics.

5269. 'The seven empty ears, blasted with the east wind' (ver. 27)=the states of the multiplication of the falsity which infests the exterior Natural. 'Ears' . . . in the opposite sense, =the falsities of the exterior Natural.

Ear (of Corn). *Spica*.

A. 5212. See EAR-*arista*—at these refs. —.

—³. Interior and exterior scientifics are signified by 'the ears of the river Euphrates, even to the river of Egypt' (Is. xxvii. 12).

—⁴. The comparison with 'the blade, the ear, and the corn' (Mark iv. 28), involves the rebirth of man by means of scientifics, the truths of faith, and the goods of charity. . . 'The blade'=the first Scientific; 'the ear'=the Scientific of truth thence derived; 'the corn'=the good thence derived.

— (The signification of 'ear' further ill.)

7604. 'A ripening ear' (Ex. ix. 31)=that they stood forth. Ex.

9295². 'An ear,' or ear-*arista*—containing the wheat or barley, =truths thus adjoined to goods.

— 'A parched ear' (Lev. xxiii. 14)=the good of charity; 'a green ear'=the good of truth.

10669. Standing corn=truth in conception; the ear, truth containing; and the wheat and barley in the ear, good receiving, and also received.

T. 301². 'To gather the ears and eat them' (Matt. xii. 1)=to be instructed in doctrinal things.

351⁴. Every ear and blade . . .

D. 2763. Corporeal things reformed . . . were represented by . . . a contexture . . . with points arranged into various beautiful forms . . . This little point-*spiculum*—was set in the forms. Afterwards, a more coherent form of such points, in beautiful forms, from minute points . . .

E. 654²³. 'From the ear of the river even to the river of Egypt'=all rational and scientific truth that would be of service to the Spiritual. 'An ear' is mentioned, because it is the containant of corn, by which is signified the truth and good which is of service to the spiritual man for nourishment.

Earlap. *Auricula*.

Auricular. *Auricularis*.

A. 1763. Spirits applying themselves to the left earlap, 3869¹⁰. See EAR at these refs. 4654. 4656. 10061. E. 600¹⁸.

[A.] 10050². 'The earlap of the ear' = what is apperceptive of the natural man.

W. 403². (The auricles of the heart mentioned.) 408². D. Wis. v⁷.

D. 2667. On those who constitute the province of the earlap, or external ear. D. Min. 4813.

4194. The punishment of certain, as among the auriculars.

— . Such are sent among the auriculars, or those who constitute the cartilaginous skin of the left earlap.

D. Min. 4602. On the auriculars.

4813. It was a Spirit of the province of the external ear, and in fact of the earlap where the flesh hangs beneath the cartilaginous part, or rather the gross membranaceous cartilage which makes this.

E. 298⁴. 'The right earlap' = the Perceptive of truth from good.

Early. *Matutinus.*

A. 2540. 'Early' (Gen. xx. 8) = the light of confirmation from celestial good.

2673. 'To arise early in the morning' (Gen. xxi. 14) = to perceive clearly.

2716. Like clouds . . . in the early morning time . . .

2780. See MORNING at these refs. 4214. 9387. 10200.

5097. 'Joseph came to them in the early morning' (Gen. xl. 6) = that which is revealed and clear to the Celestial of the Spiritual. The reason why 'morning,' or early morning, has this signification. Ex.

5221. 'It came to pass in the early morning' (Gen. xli. 8) = in that new state. . . 'Early morning,' or 'morning' = a state of enlightenment.

7306. 'Go to Pharaoh in the early morning' (Ex. vii. 14) = elevation to things more confirmatory. . . 'The morning,' or 'the early morning' = a state of enlightenment and of revelation; here, of elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but can have their attention elevated. 7435.

10833. Concerning the revelation, they said that it takes place in the early morning time between sleeping and waking.

R. 151. 'I will give him the morning star' (Rev. ii. 28) = intelligence and wisdom then. E. 179.

—². The reason the star is called 'morning,' is that 'morning,' or 'morning-mane' = the Advent of the Lord, when there is a New Church. Ill. 954⁶.

954. 'I am the bright and morning star' (Rev. xxii. 16) = that the Lord was then the Light, and that He will come with new light, which will arise before His New Church, which is the Holy Jerusalem.

Ear-ring. *Inauris.*

A. 3263⁶. 'Ear-rings of gold' (Judg. viii. 24) = those things which are of simple good.

4551. 'The ear-rings which are in their ears' (Gen. xxxv. 4) = actual things. (For ear-rings are insignia representative of obedience . . . and those things which are of obedience are actual . . .

—⁶. As to ear-rings, they were of two kinds; there were those which were applied above the nose to the forehead, and there were those which were applied to the ears . . . The former were insignia representative of good, and are called pendants; whereas those which were applied to the ears, were insignia representative of obedience; and are ear-rings; but in the Original Language both kinds are expressed by the same word.

9930⁸. 'A pendant upon the nose' (Ezek. xvi. 12) = the perception of good; 'ear-rings upon the ears' = the perception of truth, and obedience. E. 272⁸. (= hearkening, and obedience. 577³.)

10402. 'Pluck off the ear-rings of gold from the ears of your women, of your sons, of your daughters' (Ex. xxxii. 2) = the drawing out of such things from the sense of the letter of the Word as favour external loves, and the principles thence derived. . . 'The ear-rings of gold which are in the ears' = insignia representative of obedience and of the apperception of the delights which are of external loves. Ex.

—³. That 'ear-rings' are the insignia of obedience and of apperception. Ill.

10540². 'A pendant' = truth as to perception; and 'ear-rings,' truths as to obedience.

E. 1957. 'Pendants,' and 'ear-rings,' are representatives of perception and of obedience.

Earth. *Tellus.*

See MERCURY, JUPITER, MARS, SATURN, VENUS, and MOON.

A. 637. See CHURCH at this ref.

—². Unless the Lord had come into the world, the universal human race on this Earth would have perished . . . 1673². J. 10⁴. D. 1507.

931. Hence it may also be evident, that the Earth will not last for ever, but that it also will have its end; for it is said 'in all the days of the earth-*terrae*,' that is, so long as the earth-*terra*-lasts. (See D. 2348.)

969. Almost a million a week pass from this Earth.

1277. Their being far apart on the Earth is of no account.

—⁶. If a number on the Earth had their internal sight open, they could be together . . .

1378². Navigation round the globe of the Earth . . .

1676⁶. Unless the Lord had come into the world . . . none could have been saved who have lived on this Earth since the time of the Most Ancient Church.

1808². The origin of all things on the Earth . . .

2284⁶. Those who come from the Earth into the other life.

2298. Little children on the Earth have almost like ideas . . .

2730. Above all on this Earth . . .

3215. Like those things which are on the Earth . . .

3348. Spirits from another Earth . . . 5056. 6924.

—³. The learned of our Earth were present.

4041. This is like the flux of the Earth about its axis . . . and around the sun.

4322. In the three kingdoms of the Earth . . .

4330. The Societies of Spirits and Angels to which correspond the things of the external man, as to a great part are from this Earth.

— . At this day few come from this Earth into the other life with whom the external man acts as one with the internal ; for most of them are sensuous . . .

—^e. It was thus shown how the men of this Earth are at this day against the internal man ; and that the external Sensuous constitutes almost everything with them.

5056. He was sent into a Society of upright Spirits of this Earth . . .

5554^e. There are very many of such from this Earth, because our orb is in external things, and also reacts against internal things, as is the case with the skins.

6110^d. By its circumrotation, the Earth turns itself from it . . .

6695. On the inhabitants of other Earths. Gen.art.

— . I have not spoken with the actual inhabitants of the Earths, but with Spirits and Angels who had been inhabitants there . . .

—^e. That there are many Earths, and men on them, and Spirits and Angels from them, is very well known in the other life ; for to speak with them is granted to everyone who desires it.

6696. The Spirits of Mercury (who wander about the universe) have said, that there are Earths with men on them not only in this solar system, but also in the universe, in immense numbers.

6697. A man of intellectual ability, may know from many things, that there are many Earths, and inhabitants there. Ex.

— . Wherever there is an Earth, there are men.

—². That the planets . . . are Earths. Ex.

6698. That there are more Earths in the universe than one . . .

— . The visible universe is a means for the coming forth of Earths, with men on them, from whom is the heavenly Kingdom. Who can conceive, that a means so immense was made for an end so small and limited as it would be if only one Earth were inhabited . . . What would this be for the Divine . . . to whom myriads of Earths, all filled with inhabitants, would be almost nothing ?

—^e. Heaven, with all its correspondences, could not possibly exist, except from the inhabitants of a vast number of Earths. 9441^e. D. 1145³.

6700. All the inhabitants of other Earths who are not idolaters acknowledge the Lord as the only God. They do not know, however, except very few of them, that the Lord assumed the Human on this Earth . . . but they adore the Divine . . . as comprehensible by means of the human form ; for when the Divine appears to them, He appears in that form . . . (Thus) they adore the Lord . . . When told by the Spirits of our Earth, that the Lord assumed the Human in this Earth, they mused a while, and presently said, that this was done for the salvation of the human race . . .

6701. The Spirits and Angels who are from different Earths, are all separated from each other according to the

Earths, and do not appear together in one place ; the reason of which is, that the inhabitants of one Earth are of an entirely different genius from those of another ; nor are they consociated together in the Heavens, except in the Third Heaven . . .

6807. To constitute this Grand Man, those who come into the other life from this Earth are not sufficient . . . There is need of more from many other Earths. It is provided that as soon as there is a deficiency anywhere in the quantity or the quality of the correspondence, there are at once called from some Earth those who may supply it, so that the proportion may be preserved . . .

6816. The Spirits of our Earth do not care so much for realities, but for things material, worldly, corporeal, and earthly. D. 1434.

6925. The Spirits of the Earth Mercury . . . 6926.

6927. The worlds and Earths outside the sphere of our solar world . . .

—^e. They said that they are acquainted with Earths in the universe beyond some hundreds of thousands. (They have counted 600,000 Earths. D. 3264.)

6928. The Spirits of our Earth, especially when newly arrived in the other life, love corporeal and worldly things . . . and desire to know such things in the other life. Wherefore . . . they are kept in . . . the Lower Earth . . . until they are averse to things corporeal and earthly . . . They are then elevated into Heaven, and are initiated into interior things, and become Angels.

6929. The Spirits of Mercury said that what I was writing was very gross . . . But it was given to reply, that to the men of our Earth these things seem subtle and elevated . . . They asked whether such could become Angels ; to which it was given to reply, that those become Angels who have lived in the good of faith and in charity ; and that then . . . they are in greater light than the Spirits of Mercury . . . 7077^e. D. 3240.

7069^e. The genius of the men of every Earth may be known from that of the Spirits who are from it.

7078. The Spirits of other Earths do not appear within the sphere in which are the Spirits of our Earth, but outside of it, some at a greater, and some at a less distance, and also in different directions. The reason is, that the Spirits of one Earth are not of a like genius and life to those of another Earth . . . 7358.

7172. (A conversation of some Spirits of our Earth with Spirits of Mercury.)

7358. The Spirits of each Earth relate to some special province in the Grand Man.

7482. (Spirits of our Earth infesting those of Mars) . . . The Spirits of our Earth then became as it were insane . . . For the Spirits of our Earth look to themselves and the world ; thus in idea they are turned to self. D. 3331.

8029. Men of all Earths (have to remain in the World of Spirits before they become Angels.)

8031. The Spirits of Jupiter are entirely unwilling to be in the company of those of our Earth . . . They say that the Spirits of our Earth are cunning, and ready and clever at the plotting of evils, and that they know and think little about what is good. . . They are much wiser than the Spirits of our Earth ; of whom they also say,

that they speak much and think little, and thus are not able to perceive many things interiorly, not even what is good. From this they conclude that the men of our Earth are external men. 8375.

[A.] 8115. The Spirits of the Earth Jupiter are not able to be together with the Spirits of our Earth . . . because the latter do not love the delight of tranquillity as do the former. They wondered when they heard that when those from our Earth become Angels, they are of an entirely different heart, and retain scarcely anything similar to their state when they were Spirits. In order that they might know that it is so, there came from Heaven choirs of the Angels of our Earth . . .

8249. The first speech in any Earth was speech by the face. Ex.

8543. They do not know that their only Lord was born on this Earth.

8628. The Spirits of our Earth, who thus boasted . . .
—². The Spirits of Jupiter were told, that in this Earth, knowledges are the means of opening the intellectual sight . . .

8630^e. The Spirits of our Earth relate to various functions of the exterior parts of the body . . .

8947. The Spirits from that Earth (Saturn), and also that Earth itself, appear in front at a considerable distance . . .

8950. (The Spirits of our Earth infesting those of Saturn.) 9104. 9105. 9108. D.3328.

9104. Some of the Spirits of this Earth passed over to the Spirits of the Earth Saturn . . .

9107. How the Spirits of our Earth differ from the Spirits of the Earth Saturn . . . The Spirits of our Earth relate to the natural and corporeal sense; thus they relate to the external man. 9360. U.89.

9237. Those moons are also Earths; and where there is an Earth, there is man; for man is the end for the sake of which is the Earth. . . The Angels also say, that an Earth without the human race cannot subsist, because the Divine regards all things in an Earth for the sake of man.

9276⁷. Divine truth on our Earth is the Word. 9400.

9350. Why the Lord willed to be born on our Earth, and not in any other. Gen.art. D.4376. 4781. U.113.

9351. The principal reason was for the sake of the Word, which in our Earth could be written, and then published through the universal Earth; and, when once published, could be preserved for all posterity. 9353.

9357^e. Such things are presented to the Angels in Heaven, from whatever Earth they are, when the Word of our Earth is read and preached.

9358. In every other Earth, truth Divine is manifested orally through Angels and Spirits . . . but this is done within families; for in most Earths the human race dwell distinct according to families; wherefore the Divine truth thus revealed . . . is not conveyed far beyond the families; and unless a new revelation constantly succeeds, it is either perverted, or it perishes. It is otherwise in our Earth, where truth Divine, which is the Word, remains in its integrity for ever.

9359. The Lord . . . receives all, from whatever Earth, who worship God under a human form . . . and as the Lord appears to the inhabitants of the Earths in an angelic form . . . when the Spirits and Angels from those Earths hear from the Spirits and Angels of our Earth, that God is actually a man, they receive this Word, and acknowledge and rejoice that it is so.

9360. (As our Earth relates to the ultimate,) and the case is the same with truth Divine in the letter . . . the Word was given in this Earth; and as the Lord is the Word, and its first and last, that all things might come forth according to order, He willed to be born in this Earth, and become the Word.

9400². (Therefore) without a Word on this Earth, there would be no conjunction of Heaven, thus no conjunction of the Lord, with man; and, if there were no conjunction, the human race on this Earth would completely perish . . . 10276^e. H.305(c)^e. Refs. 309. J.10⁴. E.1084².

9438. On the Earths in the starry heaven; and on their inhabitants, Spirits, and Angels. Gen.art. U.123.

— . They who are in Heaven are able to speak . . . with the Angels and Spirits who are from Earths in the universe outside of our solar system . . . and also with the inhabitants themselves whose interiors have been opened.

9440. By means of changes of state, Angels and Spirits can be translated from . . . one Earth to another, even to the Earths which are at the end of the universe. It is the same with a man as to his spirit . . . as has been the case with myself . . .

9441. Every star . . . has planets round it, which are Earths . . .

—². If there were in the universe 1,000,000 Earths, and in every Earth 300 millions of men, and 200 generations within 6000 years . . . they would not fill a space equal to a thousandth part of this Earth . . .

—^e. According to the idea of the Angels, Earths to the number of as many myriads as can be thought of, would be nothing whatever to the Lord . . . H.417. D.1114.

9578. On the First Earth that was seen in the starry heaven. Gen.art. 9693. 9790. U.127. D.4663.

— . It was granted to look into the Earth itself, but not to speak with the inhabitants there, but with the Spirits who were from it . . . 9699.

— . The men of every Earth . . . become Spirits, and remain about their own Earth . . . 9582. 9968.

9579. To be led to the Earths in the universe, is not to be led and translated thither as to the body, but as to the spirit; and the spirit is not led through spaces, but by means of variations of the state of the interior life . . . U.135.

9582. In a waking state I was led as to the spirit by Angels from the Lord to a certain Earth in the universe . . . Near the end of our solar world there appeared first a brightish cloud, but dense, and after it a fiery smoke rising from a great aperture. It was a great gulf separating on that side our solar world from certain worlds of the sidereal heaven . . . I was carried beyond that middle, and there then appeared underneath in that

aperture or gulf a great number of men who were Spirits . . .

9790. I saw some of the inhabitants of the lower sort, (their dress and deportment described). It is contrary to the laws for them to have more wives than one.

9791. A man who is in the spirit can look into the Earth near which he is, when it is granted by the Lord . . . The like has taken place with the Spirits of certain Earths in our solar world, to whom it has been granted by the Lord to see many things in our Earth through my eyes.

9792. (Their garment described, which is worn by both sexes.)

9793. I afterwards spoke with the Spirits who were from that (First) Earth . . .

9794. The Hell of those who were from that (First) Earth. Des.

9967. On the Second Earth that was seen in the starry heaven. Gen.art. 10159. U.138. D.4673.

— . This Earth was further from our Earth than the first one; (for) I was two days in being led thither. (This, however, merely indicated) that the state of the interiors of the inhabitants of that Earth . . . differed proportionately from the state of the interiors of the Spirits from our Earth . . .

9968. When I arrived there, the Earth was not seen, but the Spirits from that Earth . . .

—^e. I told them from what Earth I was, and what kind of Earth; and I afterwards told them about the Earths in our solar world, and at the same time about the Spirits of the Earth or planet Mercury . . . whom they said they had seen among themselves.

9969. I was told by the Angels of our Earth, that the inhabitants and Spirits of this (Second) Earth relate in the Grand Man to the keenness of the external sight . . .

9971. They worship both a visible and an invisible God . . .

10160. They do not know what sovereignties are; but live distinguished into nations, families, and houses . . . What more do we need, they said, than food and clothing?

10161. On being questioned about their Earth, they said that they have meadows, shrubberies, forests full of fruit-trees, and lakes containing fish; and also blue birds with golden wings, and greater and lesser animals, and among the lesser they mentioned some which have a raised back, like the camel; yet they do not feed on their flesh, but only on that of fishes, and on fruits and vegetables. They do not dwell in built houses, but in groves, in which they make roofs of the leaves to defend them from the rain and the heat of the sun.

10162. Their sun is of a fiery colour . . . no larger than a man's head. I was told by the Angels, that the star which to them is a sun, is among the lesser ones, not far from the equator.

10163. Their faces are not unlike those of the men of our Earth, except that their eyes and nose are small . . . A woman was seen, clad in a gown in which were roses of various colours. . . They prepare their garments by gathering from herbs such things as they can spin into

threads, which they lay in rows in a double and triple order, and moisten them with glutinous water, and thus induce consistence, afterwards colouring the web with the juices of herbs.

10164. How they make the threads. Des.

10165. In this (Second) Earth a husband has only one wife; and they have from ten to fifteen children. Harlots are found there, who are witches when they become Spirits, and are cast into Hell.

10311. On a Third Earth in the starry heaven. Gen. art. 10377. 10513. U.148. D.1668. 1684. (This Earth conjectured to be one of the satellites of Jupiter. D.1670.) — . I was not told where this Earth is.

10312. They were utterly unwilling to think about their bodies, or even about anything corporeal and material.

10313. They told the Spirits of our Earth, that they dare not approach them; for if they did so, they were not only seized with anxiety, but seemed to have their hands and feet bound with serpents . . .

10314. Hence the Spirits of this (Third) Earth do not appear in a clearly defined human form, but like a cloud . . .

10315. They said that the men of their Earth make nothing of the body . . . But they do not call the face the body . . . They said also that many in their Earth believe that the spirits of their bodies have existed from eternity, having been infused into their body when they were conceived . . .

10316. They refused to look through my eyes at the objects on our Earth, because they would see only material things, from which they remove their thoughts as much as possible.

10377. As is the case in every Earth, they recognize God under a human form, thus our Lord.

10378. The Spirits who are from this (Third) Earth are upright; the reason of which is that they are withheld from evils by not loving to think of earthly and corporeal things . . .

10379. The Spirits of this Earth appear above in the plane of the head towards the right. They keep themselves at a distance, because their correspondence is . . . with the interiors. Their action is into the left knee . . . which is a sign that they correspond to the conjunction of natural and celestial things . . .

10380. The inhabitants of this Earth are instructed about the things of Heaven by some immediate intercourse with Angels and Spirits . . .

10382. In their Earth no one is allowed to be morally bad . . . He is chided by a Spirit . . . and if he persists he dies in a swoon. 10383.

10384. In our Earth, where corporeal and earthly things are so much loved, Divine things can be received only (by means of a written Word), and it would be dangerous to speak with Angels.

10513. When magnificent palaces were shown them, the Spirits of this (Third) Earth held them in no estimation . . . and related that their temples are not built of stone, but of wood . . .

[A.] 10514. On that **Earth** there are trees of marvellous growth and height (of which they form their temples. Des.)

10515. The inhabitants dwell on the earth in low cottages. Des. . . On the hearth . . . is luminous wood . . .

10516. They do not live in communities, but in houses by themselves, and they are in communities when they meet for worship ; and then they who teach walk below the temple in porches, and the rest at the sides ; and in their meetings they have interior joys, from the sight of the temple, and from worship in it.

10517. They are upright . . . and bear injuries . . .

— The Spirits of our **Earth** think little about heavenly things, and much about corporeal and earthly things ; and when they think about heavenly things, they think about truths, and not about good ; whereas the Spirits from that **Earth** think about good, and but little about truths . . .

10585. On a Fourth **Earth** in the starry heaven. Gen. art. 1070S. D.3267. 3296.

— I was not conveyed to this **Earth** as I was to the others, but the Spirits from that **Earth** were brought to me . . . They were of an entirely different genius from the Spirits of our **Earth**.

10587. In their **Earth** they converse together by an internal way. Ex. 1070S, Further Ex.

10589. They were from a star, which is their sun, very distant from our sun, below and near the milky way, and which is among the lesser stars.

10709. When conversing, they advance to the ninth use. Ex.

10710. On account of such a way of thinking and speaking, the Spirits of that **Earth** cannot be together with the Spirits of our **Earth** . . .

10711. They want to be bearded and to appear old, because they always elect and set over them some bearded old man, who is as it were their king and high priest. The common people worship him . . . But the more intelligent of them worship God . . . He was then cast into the Hell near his own **Earth**.

10712. When it was granted them to see the objects of our **Earth** through my eyes, they attended very little to them, because it is customary with them to think remotely from the nearest objects . . . They said that their **Earth** is very rocky, and that there are only some cultivated valleys among the rocks. But it was perceived that it is like this only where these dwell, and that elsewhere it is otherwise.

10734. On a Fifth **Earth** in the starry heaven. Gen. art. 10751. 10768. U.157. D.4832.

— I was brought to another **Earth**, which is . . . outside of our solar world . . .

10736. At last I heard Spirits speaking near some **Earth**, which was afterwards seen by me.

10737. They conceive God to be visible under a human form . . .

10738. They said that from God, whom they called the Lord, some have been sent to teach them about Him . . .

10751. Concerning their own **Earth**, the Spirits said, that when leave is granted them, they appear to the inhabitants of their own **Earth**, and speak with them . . . The inhabitants know no otherwise than that they are men of their own **Earth**, and they first perceive that they are not so, when they are suddenly taken away from their eyes.

10752. The preacher who was with me . . . was let into that **Earth**, so that he not only saw it, but also spoke with its inhabitants . . . I in like manner saw the inhabitants, and also some things upon that **Earth**.

10753. There then appeared four kinds of men, one after the other ; clothed men, naked ones of a flesh colour, naked ones with inflamed bodies, and black ones.

10754. There appeared a woman with a very beautiful face, clothed in a simple garment . . . There afterwards appeared a number of other women, feeding sheep and lambs . . . They said that the sheep go whither they point with their rods. The sheep were large, with woolly, broad, and lengthened tails. The faces of the women were full and beautiful. Men were also seen, their faces were of a flesh colour . . . but, instead of being bearded, the lower part of the face was black ; and the nose was rather the colour of snow than of flesh.

10755. The preacher then came to those who were naked. These were seen walking together two and two, the husband and the wife, being girded with a covering about the loins, and also with a covering round the head . . . They perceived in the preacher's speech what was not celestial, but earthly . . . and could hear from the very tone whether it was from the heart, or only from the lips . . .

10756. They said that they have a perception whether there is a marriage principle with those of their own nation who are naked . . .

10757. Those who are naked but with inflamed bodies, and those who are black . . . dwell elsewhere in the same **Earth**.

10758. I spoke with the Spirits of that **Earth** about . . . the resurrection . . .

10768. There were some other things seen in that **Earth** itself, which was effected by communication with the Angels who were there and appeared as men of the **Earth** ; for, when they are presented as men . . . they see the objects there with their eyes just as the inhabitants do . . .

10769. Their dwellings were seen. Des.

— Little children were also seen there . . .

10770. There also appeared fields whitish from the ripening harvest . . . The grain was like Chinese wheat. Loaves of bread were shown made from these seeds . . . There also appeared grassy plains with flowers, and trees with fruits like pomegranates ; likewise shrubs, not vines, bearing berries from which they prepare wine.

10771. The sun there, which to us is a star, appears there of a flaming colour, about the fourth part of our sun in size ; their year is about two hundred days ; and the day fifteen (of our) hours long. The **Earth** itself is among the least in the starry heaven, being hardly 500 German miles in circumference. These things the

Angels said from a comparison made with such things in our **Earth**, which they saw in my memory.

10783. On a Sixth **Earth** in the starry heaven. Gen. art. 10808. 10833. U.168. D.5313a.

—¹. I was again led to another **Earth**, which was in the universe outside of our solar world . . . In company with me were a number of Spirits and Angels from our **Earth**.

10784. See **HEAVEN** at this ref.

10785. When the angelic Spirits who were from that **Earth** came into view (they said that they were afraid of being disturbed by the idea of three gods). It was then perceived that those who had disturbed them were from our **Earth**; which was also perceived from the fact, that from our **Earth** are those who wander about in the other life, from the delight of travelling which they have contracted in the world; for on other **Earths** there are no such travellings . . .

10786. They were from the Lord's Celestial Kingdom . . .

—². We told them that there are few on our **Earth** who have interior perception . . .

10808. These Spirits . . . were from the north part of their **Earth**. I was afterwards conducted to others, who were from the west part. (These examined me by telling me that I was nothing but evil.)

10809^e. It then pleased the Lord to present Himself among them, and to reduce into order those things which had been disturbed by the evil there. 10810, Des. 10811.

10812. There was seen a crowd of Spirits from that **Earth**, mostly evil . . . These were seen to the east quarter of that **Earth** . . .

10813. The Spirits of that **Earth** also said, that . . . those monkish Spirits were very desirous for them to live in a community, and not separate . . . as they had dwelt in the world . . . They have no idea of what it is to have dominion . . . One of them, who accompanied us back, when I showed him the city in which I dwelt, at the first view of it fled away, and was seen no more.

10833. In that **Earth** . . . the nations with their families assemble every thirtieth day at one place, and hear preachings . . . They know truths Divine from revelation . . . which takes place in the morning . . . between sleeping and waking . . . and they then hear the Angels discoursing about truths Divine and a life according to them; and when they awake an Angel appears to them at the bed-side in a white garment, who then suddenly disappears; thus they know that the things they have heard are from Heaven . . . In this manner are the revelations made to their preachers, and sometimes also to others.

10834. The sun of that **Earth**, which to us is a star, appears to the inhabitants of the size of a human head, and of a flaming colour. Their year is two hundred days; and a day is equal to nine hours of our time . . . They have perpetual spring and summer; and therefore the fields are always green, and the trees bear fruit continually. The reason is, that their year is so short . . .

10835. Their houses are low, of wood . . . In front

dwelt the husband and wife, next to them the children, and behind, the male and female servants. They feed on fruits and vegetables, and drink milk with water; and they have the milk from cows which are woolly, like sheep.

10836. They walk quite naked, which is no shame to them; and their intercourse is with those who are within their families.

10837. The betrothals and marriages in that **Earth**. Des.

—^e. A husband has never more than one wife . . .

H. 103. That there is a correspondence of Heaven with all things of the **Earth**. Gen.art.

192. I have been brought by the Lord! . . . to **Earths** in the universe, and this as to the spirit, my body remaining in the same place.

309. The man of this **Earth** is such that he cannot receive immediate revelation, and thereby be instructed concerning truths Divine, like the inhabitants of other **Earths** . . . for the former are more in worldly things . . . and internal ones are those which receive revelation . . .

310². Without such a Word, there would be no light of Heaven with the men of our **Earth**, thus neither would there be the conjunction of Heaven with them.

321^e. There are in the universe many **Earths**, and all full of inhabitants; hardly any there know that the Lord assumed the Human on our **Earth**; yet, as they adore the Divine under a human form, they are accepted and led by the Lord.

345^e. Still, the state of the men who grow up on **Earth** may become equally perfect . . .

417. All the planets visible to the eye in our solar world are **Earths**; moreover, there are innumerable ones in the universe, and all full of inhabitants.

U. Title. On the **Earths** in our Solar World, which are called Planets: and on the **Earths** in the Starry Heaven: and on their Inhabitants; also on the Spirits and Angels there; from Things Heard and Seen.

1. It has been granted me to speak with Spirits and Angels, not only with those near our own **Earth**, but also with those who are near other **Earths**. As I had a desire to know whether there are other **Earths**, and what is their character and that of their inhabitants, it has been granted by the Lord to speak and have intercourse with the Spirits and Angels who are from other **Earths**; with some for a day, with some for a week, and with some for months; and to be instructed by them concerning the **Earths** from which and near which they were . . .

—². All Spirits and Angels . . . are near their own **Earth**, and know what there is there.

47. No **Earth** ever appears to anyone in the Spiritual World, but only the Spirits and Angels who are from it.

135. In the Spiritual World, **Earths** are not distant from each other as they are in the natural world; but only apparently so, according to the states of life of the inhabitants and Spirits there.

J. 10². It is indeed possible for the human race to perish upon one **Earth**, which takes place when it completely separates itself from the Divine . . . But although,

by separation from the Divine, the human race were to perish upon one **Earth**, which, however, is provided against by the Lord, still it would remain upon others; for there are **Earths** in the universe to some hundreds of thousands.

C. J. 76^e. The things contained in (the heavenly doctrine) are being orally dictated . . . to the inhabitants of that continent (that is, Africa).

W. 5². Germinations in the **Earth** . . .

101². The **Earth** in the Spiritual World does not revolve . . .

—^e. In place of the motion of the **Earth**, there is change of the state of the Angels.

158². Each and all things of the **Earth**, which . . . are called earths-*terrae*, are dead.

171. From the **Earth** . . . there are continually raised forms of uses in their order up to man, who, as to his body, is also thence.

314. The stems clothed with layers of bark, represent the **Earth** clothed with earths-*terris*.

338. What is meant by evil uses on the **Earth**.

M. 79^e. Newcomers from the **Earth** enter this region daily . . .

T. 29. The **Earth** rotates about its axis . . .

— . Spaces were introduced into the natural world by the **Earth** being conglomerated into a globe, and in-filled with matters . . .

70^e. As the **Earth** turns itself away from its sun . . .

D. 739. Written truths are delivered by the Lord to the men of this **Earth**, because they live in a perverted state . . .

1435. The Spirits of our **Earth** are inquisitive, and desire to know many things, especially earthly and material ones; but they are reduced by the Lord to know the interior things corresponding thereto, and to long for them; wherefore the Spirits of our **Earth** are more gross and dull, and are polluted with corporeal cupidities, which must be vastated before they can apprehend interior things; and they must be utterly vastated of them, so as to hold them in aversion, and as nothing, before they can be delighted with interior things. Therefore, the Spirits of our **Earth** constitute the provinces of the exterior members of the body.

1444. In Heaven, a few represent as if they were all; and any globe consisting of a few, is as though it were a broad **Earth** . . .

1513. The transit from one **Earth** to another is easy . . .

1531. Hence it is evident, that the inhabitants and Spirits of our **Earth** belong to the external sense, and that they are corporeal, and thus approach the nature of brutes nearer than human nature . . . But although men in this **Earth** are of such a character, they nevertheless have the Knowledges of the Truths of faith, which serve as it were for soil, in which the spiritual and celestial Truths of faith can be insemminated . . . wherefore they easily come into the interior and the inmost Heaven, after their exteriors have been devastated; and as some bring with them such things from the life

of the body, they serve as ministrics for the instruction of others, who have not such Knowledges from revelation; wherefore the Lord has loved our **Earth** above others; for, in order that order may be perfect, celestial and spiritual truths must be rooted in natural truths.

1532. The men of this **Earth** will judge variously about these things . . .

—^e. It is the fallacies of the senses which seduce the inhabitants of this **Earth**, who belong to the bodily senses, or who scarcely extend their ideas beyond the senses of the body.

1558a. The inhabitants of the **Earth** Venus and of our **Earth**, are such as constitute corporeal things and their appetites; thus who constitute earthly and the lower worldly things; and thus who rule the external senses.

1558. That certain ones in Heaven call this **Earth** a fetid pit.

— . When the discourse was about a plurality of **Earths**, and that the inhabitants of this **Earth** are far too few to constitute the universal Kingdom of the Lord, I perceived that this earth is called a stagnant pit.

1741. From this our **Earth** are the greater part of such (as constitute the skins and membranes); for our orb is now in externals, and almost exercises command over internals, and in proportion as it does so is it tormented in the other life, even until such phantasies are moderated, so as to constitute an equilibrium; nor are they previously admitted to act as such membranes, but are outside or below the Grand Body, namely, in the **Earth** of Lower Things, and in various places of Hell, from which they are taken out and elevated, in order to constitute such things . . .

2578. As there is such an interior sphere of the natural man, it follows that these are the last times, and that the human race will perish on this **Earth**, unless they repent, and repent [to] faith in the Lord.

2896². Larger than the whole **Earth**.

3044. The Spirits of Jupiter say of the Spirits of our **Earth**, that worse cannot exist. Ex.

3164. These are they who relate to the internal general sense in man . . . It was given me to consider whether the like exist on our **Earth**, and as it were to conclude that the like do exist, but such as are in an obscure general idea . . . I perceive that in Heaven they want themselves to be from a different **Earth** . . .

3244^e. There is nothing without an end, thus nothing without the human race, so as to be a bond between earthly and natural, and heavenly things; for otherwise never could there exist an **Earth**, whether planet, moon, or satellite.

3250. It is insinuated, that if the inhabitants of Mars were not to remain in their own state . . . there would succeed others from a new **Earth**, who would be like them; for when one perishes, another succeeds . . .

3328. On the Spirits of our **Earth**, against the Spirits of Saturn.

— . The Spirits of our **Earth** relate to the external sense, and at this day are as it were almost separated from all reason.

3330^e. When the Spirits of Saturn (who relate to

reason) did not appear, there at once arose tranquillity among the Spirits of our Earth, because then they do not know what the Spiritual is.

3400. On the Spirits of another Earth.

3408. It is now insinuated that there are many such, and that the inhabitants of our Earth are beginning to be such, as can speak about things of which they are not thinking, and be thinking about other things, so that men never know what they are thinking about other things.

3411. I wanted to know whence such come ; for I did not want them to be from our Earth. He said, that he was from the stars ; others said, that he was a cannibal . . .

3412. Wherefore, this Earth has now gone out so much into externals, and so far into cruel thoughts inwardly, that externals are by themselves, and speak so well that no one perceives that internals think cruel things ; wherefore its last times are at hand, unless they repent.

3420. That there exists no fixed star, which has not its own Earths about it.

3476. They who are corporeal, as they especially are on this Earth . . .

—². They who were the furthest off from me, as in . . . other Earths, compared with the distance of which, all the distances of our Earth vanish, were yet present in a moment . . .

3664. (These Spirits rule) the Sirens, because they are above them : whether they are from this Earth I do not know, or whether they are from those in other Earths through whom Spirits have spoken . . .

3893^e. Wherefore, if the Lord did not protect, I should perish at any moment, and so would all the men of this Earth.

4376. I perceived that the Lord willed to be born on this Earth, because if He had not been born, this Earth would have perished ; and because the human race of this Earth chiefly corresponds to corporeal things, which could not be united with interior things in any other way than by the Lord becoming a Man. This was the case after the correspondence began to perish, which had existed so long as there was anything of a Celestial Church, that is, of love to the Lord.

4663¹⁰. I have been told by the Angels, that the Lord willed to be born on our Earth, where Divine truths are delivered by writings . . . for thus the Angels are not only perfected through the Word, but also perceive the bliss and happiness of their lives ; for when the Word is being read in this Earth, it passes by correspondences into Heaven. . . Thus, also, can the truths of faith be communicated to the Angels of other Earths.

—¹¹. The sciences and arts exist in this Earth more than in other Earths . . .

4773. In waking vision, I was conducted through several regions . . . within the tract where are the Spirits from this Earth . . .

4780. Hence it was evident, that the heavenly doctrine was at last being propagated from these nations to the Spirits who are from various regions of this Earth, and afterwards to the Spirits of other Earths.

4781. See DOCTRINE at this ref.

4782. They call the Spirits from this Earth knowledges ; for they correspond to knowledges which are not abstracted from material things, but are conjoined with them. Thus, in this Earth, it is known from knowledge that God is a Man ; but elsewhere not from knowledge. The difference is like that between the Angels who know from perception and communication, and those who know from themselves.

5151. That Heaven cannot be opened to the inhabitants of this Earth.

— The reason is, that the inhabitants of this Earth are in ultimate things, into which they have thrust themselves down by sovereignties, by the loves of being pre-eminent to others, and of gaining all things of the world ; whence most of them are sensuous, and in ultimate things ; therefore Heaven is closed, and if it were opened they would at once perish, because the Spirits from this Earth, being of such a character, breathe nothing but the murder of others ; and the man whose interiors have been opened, is led at the pleasure of Spirits of this character, so that they murder themselves, and also profane holy things ; for as soon as they turn themselves to the world, they deny and even deride heavenly things . . . wherefore the Angels with whom they are as to their interiors are injured, and so is Heaven ; wherefore the Angels turn themselves away, and thus the internal man is closed. If, therefore, it were to be opened to them after Heaven has estranged itself, or after the Angels have removed themselves, the infernals would lead them, not only to wicked things, but also to suicide . . .

E. 726⁷. If the Lord had not come into the world, the Heavens of this Earth would have been translated elsewhere, and all mankind on this Earth would have perished in eternal death.

Ath. 115. In the Spiritual World, spaces are states . . . From this I have been able to be present near the Earths in our solar world, and near Earths outside that world, while my body, and my spirit too, remained in their own place.

J. (Post.) 126^e. All the circuits taken together are not extended into a plane, but into a globe, like the Earth ; wherefore, when I was conducted to the Gentiles . . . I descended by a declivity.

236. Such are carried to the boundaries of the Spiritual World of our Earth, where there appears a lake smoking with fire.

De Conj. 96. They who have a communion of wives . . . are cast into a gulf which is outside of the Spiritual World of this Earth.

Earths in the Universe. (*The Work.*)

H. 309. This Work referred to. 321^e. 417. N. 305³. L. Preface. R. 716. D. 5946. E. 37.

417^e. Why this Work was revealed to me.

Earth, or Land. *Terra.*

See LOWER EARTH, NEW EARTH, and under CANAAN.

A. 16. 'In the beginning God created the heaven and

the **earth**' (Gen. i. 1) . . . 'The **earth**,' before regeneration = the external man.

[A.] 17. Man before regeneration is called 'the **earth** void and empty' (ver. 2).

25. 'To spread out the **earth**, etc.' (is said) of the regeneration of man. III.

27. See DRY-*aridus*-at these refs. 2S.

28^e. 'The **earth**'=a receptacle, in Zech. xii. 1.

29. When 'the **earth**' (ver. 11, 12) is thus prepared, that is, man . . .

—². That 'the **earth**' is man, He Himself has designed to say (Matt. xiii. 19-24).

55². When the understanding is coupled to the will, or faith to love, man is called 'a married **land**' (Is. lxii. 4).

82. 'The heavens and the **earth** were finished' (Gen. ii. 1)=that the man had now become spiritual, so as to be 'the sixth day;' 'heaven'=his internal man; and 'earth,' his external man. III.

89. 'These are the nativities of the heavens and of the **earth**, when He created them, in the day in which Jehovah God made the **earth** and the heavens' (ver. 4). 'The nativities of the heavens and of the **earth**'=the formations of the celestial man.

—². 'Ground,' and 'field' are here mentioned; in what precedes only 'the **earth**;' and in this verse 'heaven' is first set before 'earth,' and then 'earth' before 'heaven;' the reason is, that 'the **earth**'=the external man, and 'heaven,' the internal man with the spiritual man, in whom reformation begins from 'the **earth**' or external man. But here, where the celestial man is treated of, it begins from the internal man, or from 'heaven.'

90. 'The **earth**' (ver. 5, 6)=the external man while he was spiritual; 'the ground,' and 'the field,'=the external man when he becomes celestial.

477². 'The **earth**' (Jer. iv. 23)=the external man.

566. In the Word, 'ground' is accurately distinguished from 'earth' . . . By 'earth' *passim*, is meant not the Church, or not anything of the Church; as in Gen. i., 'the **earth**' is mentioned because there was not as yet a Church, or a regenerate man . . . III.

—⁴. 'Ground' (Ezek. xx. 41)=internal worship; and it is called 'land' while there is no internal worship.

— 'Land' (Mal. iii. 12)=the containant, thus it manifestly =man; who is called 'land' when 'ground' =the Church, or doctrine.

567. The **lands** and regions which are outside, are not tracts of the Church, or 'faces of the ground.'

585. 'The evil of man was multiplied in the **earth**' (Gen. vi. 5)=that there began to be no will of good. . . In the literal sense, 'earth'=where man is; in the internal sense, where the love is, which, being of the will, or of the cupidity, 'the **earth**' is taken for man's will itself. . . That 'the **Land** of Canaan,' or 'the Holy **Land**' is taken for love, and thus for the will of the celestial man, can be confirmed by many things from the Word; in like manner that the **lands** of the different nations are taken for their loves, which in general are those of the love of self and of the world. . . Hence it is

evident, that 'the evil of man in the **earth**'=the evil of his Natural, which is of the will.

620. 'The **earth**' (ver. 11)=that nation before treated of.

— 'Earth' is a word which is very frequently used in the Word, and by it is signified the **land** where the Lord's true Church is, as the **Land** of Canaan. 'The **land**,' also=where the Church is not, as 'the **land** of Egypt,' and that of the nations; thus it is taken for the nation which dwells there; and as it is taken for the nation, it is also taken for every such thing as is there. 'The **land**,' is said from celestial love, as 'the **Land** of Canaan;' and 'the **land** of the nations,' from filthy loves; but 'the ground,' from faith, which is inseminated; for, as has been shown, the **land** is the containant of the ground, and the ground is the containant of the field; as love is the containant of faith, and faith is the containant of the Knowledges of faith, which are inseminated. Here, 'the **earth**' is taken for the nation in which everything of celestial love and of the Church has perished.

626. 'God saw the **earth**' (ver. 12)=that God knew man.

632. 'The **earth** was filled with violence' (ver. 13)=that there was no longer the will of good.

636. 'I will destroy them with the **earth**' (id.)=that the human race would perish with the Church, as is evident from the fact that it is here said 'with the **earth**;' for, in a wide sense, 'the **earth**'=love, thus the celestial things of the Church. Here, as there was no love, nor anything celestial remaining, it=the love of self, and that which is contrary to the Celestial of the Church. Nevertheless, there was a man of the Church, because he had the doctrinal things of faith; for, as has been said, the **land** is the containant of the ground, and the ground is the containant of the field; as love is the containant of faith, and faith is the containant of the Knowledges of faith.

662. 'Everything that is in the **earth** shall expire' (ver. 17)=those who were of that Church, and had become such. The **earth** does not=the universal world of **lands**, but only those who were of the Church. . . That 'the **earth**'=the tract where the Church is, thus those who are there. III.

—^e. 'The **earth**' is distinguished from 'the ground,' as the man of the Church is from the Church itself; or as love and faith. 'The waters dried up from upon the **earth**' (Gen. viii. 13)=that falsities did not then appear. . . 'The **earth**,' here, =man's will, which is nothing but cupidity, wherefore it is said, that 'the waters were dried up from upon the **earth**.' (See GROUND, here.)

909^e. They likened man's body to **earth**, or ground; nay, they called it **earth** or ground, as here (ver. 17), where by 'the **earth**' nothing else is signified than the external man.

913. 'That they may spread themselves in the **earth**' (id.)=the operation of the internal man into the external. 'Upon the **earth**'=with the external man. —^e.

931. 'All the days of the **earth**' (ver. 22)=all time . . . so long as there is an **earth**, or an inhabitant upon the Earth-tellure . . .

—². They are mistaken in believing that the end of the earth will be the same as the Last Judgment . . . The earth will not then perish . . . but the Church; but then a New Church is always resuscitated by the Lord . . .

984. 'To replenish the earth' (Gen.lix.1)=with the external man.

1016. 'Be ye poured forth upon the earth, and be ye multiplied in it' (ver.7)=the increases of good and truth in the external man, which is 'the earth.' Ex.

1044. 'It shall be for a sign of a covenant between Me and the earth' (ver.13)=a sign of the Lord's presence in charity. 'The earth,' here, =the proprium of man. . . It is thus evident that 'the earth'=that which is not regenerated, and that which cannot be regenerated, which is the voluntary proprium of man. Ex.

1047. 'In beclouding Myself with a cloud upon the earth' (ver.14)=when on account of man's voluntary proprium the faith of charity does not appear.

1066. 'By them the whole earth was scattered over' (ver.19)=that thence were derived all doctrines, both true and false; as is evident from the signification of 'the earth.' 'The earth,' in the Word, is taken variously; in the universal sense, for the place or tract where the Church is, or where the Church has been; as 'the Land of Canaan,' 'the land of Judah,' 'the land of Israel;' thus universally for every Church; for the land is predicated from the man who is there; as is also known from common conversation; wherefore, in ancient times, when they said the whole earth, they did not mean the whole world of lands, but only the land where the Church is, and thus the Church itself. Ill.

—². That 'the earth'=man, consequently the Church, which is of man. Ill.

—³. The exterior things of the Church are here 'the earth,' and its interior things are 'the heavens.'

—⁵. As 'the earth'=the Church, it also=not the Church . . . as the lands of the different nations; in general, all the lands outside of the Land of Canaan. Therefore 'the land' is taken for the people and for the man who is outside of the Church; consequently, for the external man; for his will, for his proprium, and so on. Rarely in the Word is it taken for the universal world of lands, unless there is then signified the universal human race as to their state of the Church or of not the Church. And as the earth is the containant of the ground, which also=the Church; and as the ground is the containant of the field; it is a very significant word, because it involves many things. What it signifies is evident from the subject which is being treated of, and of which it is predicated.

1158. 'The islands of the nations in their lands' (Gen.x.5). 'Lands'=their general things.

1177. 'He was mighty in the earth' (Gen.x.8)=that such a religion prevailed in the Church. 'Earth'=the Church.

1215. 'According to their families, according to their languages, in their lands, in their nations' (ver.20)=according to the genius of each in general and in particular. 1251.

1216. 'In their lands'=in general relatively to their opinions.

1243. 'In his days the land was divided' (ver.25)=that at that time a new Church arose.

1258. 'From these were scattered the nations in the earth' (ver.32)=that thence came all the worships of the Church as to goods or evils.

1262. Hence now it may be evident, that 'the earth' here = the Church: for when 'land' is mentioned, nothing else is perceived than the nation or people therein; and when a nation or people is mentioned, nothing else is signified than their quality; hence 'land'=nothing else than the Church.

1285. 'The whole earth was of one lip' (Gen.xi.1)=that everywhere there was one doctrine in general.

—^e. On earth as in Heaven . . .

1327. 'Jehovah confounded the lip of the whole earth' (ver.9)=the state of this Ancient Church. . . 'The face of the whole earth'=the state of the Church.

1411. 'Get thee out of thy land' (Gen.xii.1)=that corporeal and worldly things were to be receded from.

— The signification of 'land' is various, and is according to its application to the person or thing of which it is predicated . . . The reason it here=corporeal and worldly things, is that these are the things of the external man.

— In the proper sense, 'the earth' is the land itself, or the region, or the kingdom; it is also the inhabitant who is there; also the people itself and the nation itself which is in the land in question. Thus the word 'land' not only signifies in a wide sense the people or nation, but also in a narrow sense the inhabitant. When 'land' is predicated of the inhabitant, the signification is according to the matter of which there is predication; in the present case, of corporeal and worldly things; for the land of his nativity from which Abram went forth was idolatrous . . .

1413. 'To the Land which I will cause thee to see' (id.)=the spiritual and celestial things which were to be presented to view; as is evident from the signification . . . here of the Land of Canaan. 1447.

1460. 'There was a famine in the Land' (ver.10)=the penury of Knowledges which still prevailed with the Lord when a child.

1568. 'The land would not bear them to dwell together' (Gen.xiii.6)=that those things which belong to internal celestial things could not be together with those which are here signified by Lot.

1573. 'The Canaanite and the Perizzite were then dwelling in the Land' (ver.7)=evils and falsities in the external man.

1610. 'The land'=the Celestial of love.

1613. 'The land'=the heavenly Kingdom or the Church. 1614.

1662. Every nation, and every land=something determinate in general; and this in the proper and also in the opposite sense; but the general signification applies itself to the subject which is being treated of.

1675^b. Mountains and countries have and take their signification from their inhabitants . . . 4240.

[A.] 1733. 'Possessor of the heavens and earth' (Gen. xv. 19)=the conjunction of the internal man or Jehovah with the interior and exterior man.

1817. 'To give thee this Land to inherit it' (Gen. xv. 7)=the Kingdom of the Lord, of which He alone is Possessor. . . 'To inherit the Land' is here predicated of the Lord's Human essence; for, as to His Divine essence, He was the Possessor of the universe, and therefore of the heavenly Kingdom, from eternity.

1844. 'In a land which is not theirs' (ver. 13)=where the Church is as though it did not belong to those who are in charity and faith.

1880^o. Thus did there exist a communication of the earth with Heaven, and of Heaven with the earth.

1944. Causes man to look . . . not, like the brute animals, to the earth, in which he is only a sojourner.

2015^o. 'The earth'=the Church. Refs. 2456. 2465. 2567^o. 2959^o, Refs. 3355. 3923^o. 4060^o. 4236^o. 5044^o, Refs. 5120^o. 5136^o, Refs. 5360^o. 5536^o. 7297^o, Refs. 8902^o, Refs. 8904^o, Refs. 9024^o. 9042, Refs. 9139^o. 9144^o. 9325, Refs. 9342. 9348^o. N. 1^o. R. 285, Ill. 626. 751. E. 175^o. 219^o. 223^o. —⁶. —¹³. 275^o. 280^o. 294^o. —⁸. 295^o. 304^o, Fully ill. 313^o. 315^o. —¹⁸. 318. 340^o. 357^o. 365. 372^o. 376^o. 384. 386^o. 388. —¹⁹. 400^o. —⁸. 401^o. —²⁰. 403^o. 405^o. —⁴⁵. 422^o. 433^o. 438^o. 518^o. —³⁴. —³⁸. 543. 556^o. 589^o. 612^o. 629^o. 637^o. —¹¹. 639. 644^o. —¹⁴. —¹⁷. —²². 646. 650^o. —⁴³. —⁵⁹. 652^o. 654^o. 659^o. —²². 697^o. 701^o. 724^o. —³⁴. 727^o. 730^o. —⁷. —¹⁶. —³⁸. 768^o. 787. 799^o. —¹⁸. 871. 911. 912. 962^o. 1029^o. —. 1034. 1035. 1047. 1056. 1057^o. 1089. 1094. 1100^o. 1104. 1194. Coro. 14. 34^o. 55.

2162^o. 'The sea'=natural truths; and 'the earth' natural goods. Hence it is evident what is signified by 'he set his right foot upon the sea, and his left upon the earth' (Rev. x. 2).

—⁸. 'The earth is My footstool' (Is. lvi. 1) . . . 'The earth'=the lower things which correspond to the former; as the lower rational and natural things . . . such as those which are in the lower Heavens, also in the Church, and those which are in external worship, and also which are in the literal sense of the Word; in a word, all things which proceed from internal things, and are presented in external ones. These things, being natural, are called 'the earth' and 'the footstool of the Lord.'

2184^o. 'Land'=the Celestial itself of the Kingdom.

2258. 'The Judge of the whole earth' (Gen. xviii. 25) =the good itself from which is truth . . .

2295. Sent to little children on earth . . . 2309.

2327. 'He bowed himself with his face to the earth' (Gen. xix. 1)=humiliation. . . They used to lay their faces on the earth, because the dust of the earth=what is profane and damned; consequently they thus represented that of themselves they were profane and damned . . .

2500. 'The land of the south' (Gen. xx. 1)=the good and truth of faith.

— . In the proper sense, 'the land'=the Church, for the sake of which is doctrine. Refs.

2571. 'Abimelech said, Behold my land is before thee' (ver. 15)=the Lord's perception concerning the doctrine of love and charity. . . 'Land'=the doctrine of love and charity.

— . In the internal sense, 'land'=various things; and what it signifies is evident from the series of things. It=the external man of the Church, when 'heaven'=the internal man. Refs. It also=the tract where the Church is. Refs. It=the Church itself, also, universally, the Lord's Kingdom in the heavens and on earth, from the fact that the Land of Canaan or the Holy Land represents it. Refs. . . And as it=the man of the Church, the Church, and the Lord's Kingdom, it also=that which is the essential of them, namely, love to the Lord and charity towards the neighbour (Refs.); and therefore it=the doctrine of love and charity which is of the Church, and which here is 'the land of Abimelech'; for 'Abimelech' as a king=the doctrine of faith; but his 'land,' whence and where this is, the doctrine of love and charity, whence and where is faith.

2609^o. 'That thy days may be long upon the Land' . . . By 'the Land' the Angels perceive the Lord's Kingdom, which as sons and heirs they would possess to eternity . . .

2704^o. They who are on earth . . .

2831^o. 'To make the land a waste' (Jer. iv. 7)=to devastate the Church.

2851^o. 'The gates sunk into the earth' (Lam. ii. 9)=that the natural mind is possessed by evils and falsities. —¹⁰. 'A nation from . . . the extremity of the earth' (Dent. xxviii. 49)=evils and falsities.

2853. 'In thy seed shall all the nations of the earth be blessed' (Gen. xxii. 18)=the salvation of all who are in good. . . 'The nations of the earth'=those who are in good. Refs.

—³. The Lord's Church on earth—in *terris*.

2928. 'The people of the Land'=the Spiritual Church. Ill.

3023. 'Jehovah God of earth' (as distinguished from 'Jehovah God of heaven'), is Jehovah who is called the Son, thus His Human Essence; for this came forth from the former . . . Thus 'Jehovah God of earth'=the Divine which is in the things thence derived. Moreover, Jehovah is called . . . 'the God of earth' from the Divine which is in earth—in *terris*. . . The Divine on earth is that which is with man in his externals. Hence it is, that . . . the externals of man are his earth; for through them he is conjoined with men.

3026. 'Thou shalt go to my land and to my nativity' (Gen. xxiv. 4)=to the Divine celestial and spiritual things which the Lord acquired for Himself. 'Land'=the Celestial of love; and 'nativity,' the Spiritual of love; here, Divine celestial and spiritual things, because it treats of the Lord. 3030.

3036. 'The house of my father, and the land of my nativity' (ver. 7)=the Maternal or Hereditary from the mother, from which came the evil and falsity against which the Lord fought . . . 'The house of my father'=the maternal Hereditary as to evil; and 'the land of my nativity'=the maternal Hereditary as to falsities.

3304^c. The Word is the union of earth and Heaven.

3310. 'The earth,' in a good sense, = the Lord's Kingdom in the Heavens and on earth—in *terris*, thus the Church, which is the Lord's Kingdom on earth—in *terris*; in like manner 'ground,' but in a more confined sense. Refs. The same is also signified by 'field,' but in a still more confined sense. Refs.

—². (In the parable of the sower) it treats of the four kinds of earth or ground in the field, that is, in the Church. . . 'The good earth' = the good of charity . . . for it is the good in man which receives the Word.

3368. 'Reside in the land which I say to thee' (Gen. xxvi.2) = that he should look to rational things, which, being enlightened by the Divine, are appearances of truth . . . For 'the land' which is here meant is Gerah where was Abimelech the king of the Philistines. . . For the signification of 'land' is various; and it = the quality of the nation of which it is predicated. In the proper sense, however, it = the Church; and as it = the Church, it = those things which are of the Church, that is, those things which with man make the Church; and therefore the doctrinal things of charity and faith; thus, also, rational things which, being enlightened by the Divine, are appearances of truth; for these are truths of the Church, thus its doctrinal things . . .

3374. 'I will give all these lands' (Gen. xxvi.3) = spiritual things; (for) 'lands,' here, = the rational things which, being enlightened by the Divine, are appearances of truth . . .

3379. 'And to thy seed will I give all these lands' (ver.4) = the Churches thence derived. . . 'Lands' = the rational things which, being enlightened by the Divine, are appearances of truth . . .

3384^c. 'Not to dwell in the land of Jehovah' (Hos. ix.3) = not to be in a state of the good of love, thus not in the Lord's Kingdom.

3435. 'We shall be fruitful in the land' (Gen. xxvi.22) = the increases of good thence. . . 'Land' = the Church, and whatever is of the Church.

3488^s. 'The earth' = the tract where the Church is; thus the Christian world.

3579². 'The earth shall give its produce' (Zech. viii.12) = that the Celestial of the Church or the good of charity will give truth.

3672. 'The land of thy sojournings' (Gen. xxviii.4) = the life of instructions. . . 'The land' = where the life is.

3705. 'The land on which thou liest, to thee will I give it' (ver.13) = the good in which he was, that it was from proprium. 'Land,' here, = the good of the Natural. Ex.

— . In the supreme sense, 'heaven' = the Lord as to the Divine Rational; and 'earth,' as to the Divine Natural. Here, therefore, 'the land on which thou liest' = the good of the Natural in which he was.

—². When 'heaven' is mentioned at the same time as 'earth,' 'heaven' = what is interior, and 'earth,' what is exterior: and as it has this signification, it also = the Lord's Kingdom on earth—in *terris*, thus the Church; and as it = this, it also = the man who is the Lord's Kingdom or who is the Church. Thus, with such a man, 'heaven' = that which is interior, and 'earth,'

that which is exterior; or, what is the same thing, 'heaven' = the Rational, and 'earth,' the Natural . . . And as 'earth' = these things, it also = that which makes man the Kingdom of the Lord, namely, the good of love which is from the Divine. Hence it is evident how various is the signification of 'earth' in the Word.

3707. 'Thy seed [shall be as the dust of the earth' (ver.14) = that Divine truth natural would be as natural good. . . The reason 'the dust of the earth' = good, is that 'earth' = the Lord's Kingdom, and therefore good. The dust of that earth therefore = good, but natural good, because 'earth' = that which is lower in the Lord's Kingdom, thus what is natural . . .

3863⁹. 'To see the land of far distances' (Is. xxxiii.17) = the good of love.

3973. 'Send me . . . to my land' (Gen. xxx.25) = the longing of the Natural for a state of conjunction with the Divine of the Rational. . . For by 'my land' are meant Isaac his father and Rebekah his mother.

4094. 'To return to the land of thy nativity' (Gen. xxxi.13) = conjunction with the Divine good of truth.

4231³. 'Heaven and earth shall pass away, etc.' (Matt. xxiv.35) = that the internal and external things of the former Church shall perish, but the Word of the Lord will remain.

4240. 'The land of Seir' (Gen. xxxii.3) = celestial natural good.

4429. 'To see the daughters of the Land' (Gen. xxxiv.1) = to know the affections of truth and the Churches which are thence derived. . . 'The Land,' here the Land of Canaan, = the tract where the Church is, and consequently also the Church itself. Refs.

—^o. That 'the land' = the tract and the nation where the Church is, thus the Church. Refs.

4432. 'The prince of the Land' (ver.2) = what is primary among Churches.

4452. 'The Land shall be before you, dwell ye' (ver.10) = the Church, which is one.

4480. 'To dwell in the Land' (ver.21) = a likeness of life according to those things which are of the Church.

4482. 'A Land broad in spaces' (id.) = the extension of the truth which is of doctrine in the Church.

4516. 'The inhabitant of the Land' (ver.30) = those who were of the Ancient Church.

4535⁴. The reason 'Land' = the Church, is that the Land of Canaan was the Land where the Church existed from the most ancient times, and afterwards the representative of a Church among the descendants of Jacob. (5136.) When this land is said to be 'consummated' (Zeph. i.18), it is not the nation there which is meant, but the holy worship which is among the nation where the Church is.

4600. 'Land' (Gen. xxxv.22) = the Church as to good. (Refs.) Here, as to the good of truth. E.331³. 365²⁷. —²⁸.

4816^e. Lands put on the representation of the nations and peoples who are there, according to their quality.

5013². Therefore the Spiritual with man and in the Church is compared to 'heaven,' and the Natural is compared to 'earth.'

[A.] 5135⁵. 'The face of the whole earth' (Zech.v.3) =the universal Church.

5136. 'The universal earth,' as mentioned in the Word *passim*=the universal Church; and also 'the new heaven and the new earth'=a new Church internal and external. E.242¹⁰. 539⁹. 1003.

5279. See EGYPT, here. 5280.

5313³. By 'the earth' which is called His 'footstool,' is signified that which is below Heaven, thus the Church. Refs.

5362. 'The famine was in all lands' (Gen.xli.54)=desolation everywhere in the Natural. 5364. 5376.

5373. 'Every land came to Egypt'=that goods and truths were collated into the scientifics of the Church. . . The signification of 'land' is various. In general, it=the Church; consequently it=those things which are of the Church, namely, goods and truths; and as it=the Church, it also=the man of the Church; for he is a Church in particular; and as it=a man of the Church, it=that in him which is the man, namely, the mind; hence 'the land of Egypt' above, *passim*,=the natural mind. Here, however, the land of Egypt is not meant, but land in general, and therefore those things which are of the Church which are goods and truths. That the signification of 'land' is various. Refs. That in general it=the Church. Refs.

5433. 'The nakedness of the land' (Gen.xlii.9)=no truths of the Church.

5577. 'In the land' (Gen.xliii.1)=about those things which are of the Church. 'The land'=the Church; here, those things which are of the Church; for these constitute it.

— When 'Land' is mentioned in the Word, the Land of Canaan is understood; and when this is understood, it means the Church; for when land is mentioned, they who are in the Spiritual World do not abide in the idea of land, but in the idea of the nation which is there; nor in the idea of that nation, but in the idea of the quality of that nation; and therefore in the idea of the Church when 'Land' is mentioned and by it is meant the Land of Canaan.

5618. 'Take of the chanting of the Land in your vessels' (ver.11)=the choice things of the Church in the truths of faith.

5767. 'They caused to descend everyone his sack to the earth' (Gen.xliv.11)=that they brought those things which were in the Natural down to sensuous things. . . 'The earth,' when it is said that 'they caused to descend thereto'=what is ultimate and lowest, thus what is sensuous.

6015⁴. 'They shall inundate the earth and its fulness' (Jer.xlvii.2)=the whole Church.

6297. 'The earth and its fulness'=everything, both true and good, which is of the Church.

—³. 'The earth' (Ps.xxiv.1; lxxxix.11)=the Church in special; 'the world-orbis,' the Church in a universal sense.

6304. 'He shall bring you back to the Land of your fathers' (Gen.xlviii.1)=to the state of both the Ancient Churches.

6385⁵. 'Lands'=Churches.

6392. 'And the Land that it is pleasant' (Gen.xlix.15)=that those who are in the Lord's Kingdom are in happiness. For 'the Land of Canaan,' which is meant by 'Land' in the Word, represented the Lord's Kingdom; and this because the Church was there since the most ancient times. Refs.

6649. 'And the land was filled with them' (Ex.i.7)=even to what is full of the Church. 'The land of Goshen,' where the Sons of Israel were at this time,=the Church. . .

6693³. (Egypt said) 'I will cover the earth' (Jer.xlvi.8)=the Church.

—³. 'The earth' which will be 'moved' (Amos viii.8; ix.5)=the Church. 8906³.

6723. 'The land shadowing with wings' (Is.xviii.1)=the Church which darkens itself by reasonings from scientifics.

6767². 'The land which shall mourn' (Jer.xii.4)=the Church. 8902⁶.

6773. 'He dwelt in the land of Midian' (Ex.ii.15)=life among those who are in simple good. . . 'The land' is mentioned, because it=the Church where they are.

6796. 'He said, I am a sojourner in a strange land' (Ex.ii.22)=that he was instructed in truths in a Church not his own.

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

6948. 'Cast it on the earth' (Ex.iv.3)=the influx of the power of the Lord's Divine Natural into the Sensuous. . . 'The earth'=the external of man; here, his Sensuous and Corporeal, which are the extremes.

7108. 'Lo, the people of the land now are many' (Ex.v.5)=the multitude of those who are of the Spiritual Church.

7189. 'He shall drive them out of his land' (Ex.vi.1)=that he will put them to flight from his neighbourhood. . . For the land where those of the Spiritual Church are being infested by falsities is near the Hells which are infesting them, and is called the Lower Earth.

7278. By 'the land' is signified the nation itself; and by the nation in the internal sense, that which is of the nation; here, infestation.

7418. 'Smite the dust of the land' (Ex.viii.16)=those things which are damned in the natural mind. (See Dvst, here.)

7444. 'I Jehovah am in the midst of the land' (ver.22)=that the Lord is the only God of the Church. 7544. 7550. 7598.

7547. 'Thou shalt be cut off from the land' (Ex.ix.15)=no longer any communication through those things which are of the Church.

7575. 'To walk on the earth' (ver.23)=to possess the natural mind even to its lowest things.

7687. 'It covered the surface of the earth' (Ex.x.15)=the ultimates of the natural mind. 7688. 7689.

7908. 'In a sojourner and in one who is born in the land' (Ex.xii.20)=those who are of the Church, whether not born therein or whether born therein. 8011.

8043³. In a general sense, 'the heavens and the earth' =the internal and the external Church; and in particular, the internal and the external of the Church with a man who has been regenerated.

8056. 'A Land flowing with milk and honey' (Ex. xiii.5)=where there are gladness and joy.

8133. 'They are entangled in the land' (Ex.xiv.3)= that they are in confusion as to those things which are of the Church. . . 'The land'=those things which are of the Church.

8306. 'The earth swallowed them' (Ex.xv.12)=damnation and Hell. . . The place where those are who are in falsities from evil appears as a desert land, which is called damned land; beneath it are cast those who are cast into Hell.

8538. 'Until they come to a Land inhabited' (Ex. xvi.35)=before they would come to Heaven. 'Land,' here the Land of Canaan,=the Lord's Kingdom, thus Heaven.

8650. 'Of whom the name of the one was Gershom, because he said, I have been a sojourner in a strange land' (Ex.xviii.3)=the quality of the good of truth of those who are outside of the Church. . . 'A strange land'=where there is no Church. . . The reason 'a strange land'=where there is no genuine Church, is that 'land'=the Church, and 'strange'=where there is what is not genuine.

8732. 'He went to his own land' (ver.27)=to the Divine itself. . . 'To go to his own land'=to the former state, thus to the Divine. Moreover, in the internal sense, 'land'=the Church, and also Heaven; hence in the supreme sense, it=what is Divine. . . The reason 'land' in the supreme sense=what is Divine, is that 'Jethro' represented the Divine good, thus the Divine itself. . . 'Land' properly=the Church, because they who are in Heaven do not think of a land when it is read of in the Word, but of the spiritual state of the nation which is in the land, thus of what is religious there; wherefore when a land is read of where there is the Church, they have the idea of the Church; and when they have the idea of the Church, they also have the idea of the Lord's Kingdom, and therefore of Heaven; and when they have the idea of Heaven, they also have the idea of the Divine there. But when the thing represented treats of any other holy thing in the Church or in Heaven, then that thing may be meant by 'land'; as love, charity, good, faith. Hence it is evident, that the signification which properly belongs to the word still remains; as when good, or love, or charity is signified, there still remains universally the signification of the Church; for these are the essentials of the Church.

8764. Man's Rational is his Heaven; and his Natural is relatively his earth; for the Rational constitutes the internal man, and the Natural the external.

8769. 'All the earth is Mine' (Ex.xix.5)=that the Lord has all Power in Heaven and on earth. (For) in the internal sense, 'earth'=the Lord's Kingdom on earth, and also the Lord's Kingdom in Heaven.

8871. 'Which are in the heavens above, and which are in the earth beneath' (Ex.xx.)=which are in spiritual light and which are in natural light. Ex.

8872. 'And which are in the waters under the earth' =which are in the corporeal Sensuous. Ex.

8891. 'In six days Jehovah made the heaven, and the earth, and the sea' (Ex.xx.)=the regeneration and vivification of those things which are in the internal and the external man. . . 'Heaven and earth'=the Church or the Lord's Kingdom in man; 'heaven' in the internal, and 'earth' in the external. . . thus it is the regenerate man. . .

8898. 'That thy days may be prolonged upon the Land' (Ex.xx.)=the consequent state of life in Heaven. . . 'The Land,' here the Land of Canaan, because it is said to the Sons of Israel=the Lord's Kingdom.

8902⁸. 'The earth' (Is.xxvi.21)=the old Church.

9166⁷. 'To swear by the earth'=by the Church, thus by the Divine truth therein; for as Heaven is the Lord from the Divine truth which proceeds from Him, so also is the Church. . . And as 'the earth'=the Church, in which the Divine of the Lord is below Heaven, it is said, 'Thou shalt not swear by the earth, because it is God's footstool. . .

9198⁵. 'The earth'=the external Church. Refs. 9408⁵, Refs. 9420², 9596⁵, E.294¹². —¹⁴. 304³, 400³. —⁴. 1057³.

9258². (Seed growing in the earth.) —³.

9272. 'Six years shalt thou sow the land' (Ex.xxiii. 10)=the first state when the man of the Church is being instructed in the truths and goods of faith. . . 'To sow the land'=when the truths and goods of faith are being inseminated. Ex.

9274. 'In the seventh year to respite the land,' or not to sow it (ver.11)=the second state, when the man of the Church is in good. Des. —³.

9325. The reason 'the Land'=the Church, is that there is understood the Land of Canaan, where the Church was, and where it had been from the most ancient times. Refs. And in the Spiritual World, when 'land' is mentioned, there is not perceived the land, but the quality of the nation there as to its religion. Hence when 'Land' is mentioned in the Word, and thereby is meant the Land of Canaan, the Church is perceived. . .

—⁹. 'Barren land' (2 Kings ii.19)=the good of the Church not alive.

9334. 'Lest the land be desolate' (ver.29)=a deficiency, and but little of spiritual life. 'The land'=the Church in general and also in particular. The Church in particular is the man who is a Church. . . That 'land'=the Church in general. Ref. And that 'land'=the Church in particular, or a regenerated man. Refs. This man is also called 'land' in Malachi: 'Ye shall be a well-pleasing land' (iii.12).

9338. 'Until thou inherit the Land' (Ex.xxiii.30)=while in good, thus regenerated. . . 'The Land,' here the Land of Canaan=the Lord's Kingdom, thus Heaven. (Refs.) Thus 'to inherit the land'=to receive Heaven as an heir. . .

[A.] 9345. 'They shall not dwell in thy **land**' (ver. 33) = that evils must not be together with the goods of the Church. . . '**Land**' = the Church as to good, thus also the good of the Church. 10137⁴.

9400. The conjunction of the Lord as to the Divine Human with Heaven and **earth**. Sfg.

9596⁵. '**Earth**' in general = the Lord's Kingdom and the Church.

9815^e. 'The **land** of gracefulness' (Dan. viii. 9) = the Lord's Church where is Divine truth or the Word.

10038^e. Hence it is that by 'the **Land** of Canaan' and simply by '**land**' in the Word, is signified Heaven and the Church.

10044⁶. 'The **earth** which he hath founded' (Is. xlviii. 13) = the ultimate.

10373. 'In six days Jehovah made the heaven and the **earth**' (Ex. xxxi. 17) = the state of combat and labour when the Church is being established. . . 'Heaven and **earth**' = the Church. . . By 'heaven' is meant its internal, and by '**earth**' its external.

10446. 'All this **Land** that I have spoken of will I give unto your seed' (Ex. xxxii. 13) = from whom are Heaven and the Church. . . As the Church is signified by 'the **Land**,' so also is Heaven; for the Church is the Lord's Heaven on **earth-in terris**; and the Church also acts as one with Heaven; for the one comes forth and subsists from the other.

10526. 'To go up into the **land**' (Ex. xxxiii. 1) = to institute the Church.

10570⁴. 'Ground' = the Church . . . from the reception of seeds . . . But the Church is called 'the **land**' from the people who are there with whom the Church is. (See GROUND here.)

—⁵. '**Earth**' (Jer. xiv. 4) = where the Church is; and 'ground,' the Church itself.

10634. 'Which were not created in all the **earth**, and in all nations' (Ex. xxxiv. 10) = that such a Divine thing never was in the world where there is a Church or where there is not a Church. . . 'In all the **earth**' = wherever the Church is.

10640. 'Lest thou make a covenant with the inhabitant of the **land** upon which thou comest' (Ex. xxxiv. 12) = that we are not to cleave to any religion in which there is evil. . . '**Land**' = the Church, and whatever is of the Church, thus also what is religious.

10676. 'Neither shall anyone covet thy **land**' (Ex. xxxiv. 24) = aversion for such things as are of the Church felt by those who are in evils and the falsities of evil when they see and perceive goods and the truths of good. . . 'The **land**' = the Church, and whatever is of the Church.

H. 5. 'He has all Power in heaven and in **earth**' (Matt. xxviii. 18). It is said 'in heaven and in **earth**,' because He who rules Heaven rules the **earth** too; for the one depends upon the other. (See RULE here.)

104^e. Correspondences in the mineral kingdom are . . . **earths** of various kinds, etc.

N. 5. When '**land**' is mentioned in the Word without the name of any region joined thereto, the **Land** of

Canaan is understood, and the Church was in the **Land** of Canaan from the most ancient times. . . Hence it is, that by '**Land**' in the Word . . . is signified the Church. . . Refs. J. 3. III.

J. 6. That the procreations of the human race on the **earth-in terris**—will never cease. Gen.art.

C. J. 9. What is meant by the former heaven and the former **earth** which have passed away. Ex. 10.

S. 79⁴. 'The **land** of Jehovah' (Hos. ix. 3) = the Church.

Life 90². 'The seed in the good **land**' is that with those who love the truths which are in the Word . . .

W. 101^e. According to the reception of the heat and light by the Angels, is the appearance of the **lands** on which they dwell.

158². All **earths** are dead; but still they are girded round with spiritual things which proceed from the Sun . . . (otherwise) the **earths** could not have been stirred into activity, and could not have produced the forms of uses, which are plants, or the forms of life, which are animals; nor could they have supplied those matters through which man comes forth and subsists.

160. As the lowest things of nature which form the **earths** are dead . . . there are spaces in nature . . .

173. In the Spiritual World there are . . . **earths**, etc., as in the natural world; but the former are spiritual, whereas the latter are natural. Gen.art.

178. See ATMOSPHERE at these refs. 302. 303. 305. 310. 311. 316⁴.

305. That in the substances and matters of which **earths** consist there is nothing of the Divine in itself; but still they are from the Divine in itself. Gen.art.

306. The origin of **earths** from the spiritual Sun by means of atmospheres, cannot be described otherwise by words flowing from natural ideas, but it can be by words from spiritual ideas, because these are apart from space, (but therefore) do not fall into any words of natural language. . . It is sufficient therefore, for the origin of **earths** to be perceived in some manner naturally.

307. That all uses, as ends of creation, are in forms, and that they get forms from substances and matters such as exist in **earths**. Gen.art.

310. That in **earths** there is an endeavour to produce uses in forms, or forms of uses. Gen.art. That there is this endeavour in **earths**, is evident from their origin; for the substances and matters of which **earths** consist are the ends and terminations of the atmospheres which proceed as uses from the spiritual Sun; and since the substances and matters of which **earths** consist are from this origin, and their congregates are held together in connection by the circumpressure of the atmospheres, it follows that they have a perpetual endeavour to produce forms of uses. The very quality of being able to produce they derive from their origin, which is, that they are the ultimates of the atmospheres, with which therefore they are in agreement. It is said that this endeavour and this quality are in **earths**, but it is meant that they are with those substances and matters of which **earths** consist, whether they are in **earths**, or exhaled from **earths** in the atmospheres. . . That there is such an

endeavour and such a quality in the substances and matters of earths, is evident from the fact that seeds of every kind, when opened to their inmost by means of heat, are impregnated by the most subtle substances—which can only be from a spiritual origin—and thereby they have the power of conjoining themselves with use . . . This endeavour is afterwards continuous from the earths through the root even to the ultimates, and from the ultimates to the primes . . . That there is an endeavour still more interior [in the substances and matters of which earths consist], which is the endeavour to produce uses for the animal kingdom through vegetable growths, also follows; for animals of every kind are nourished thereby. And that there is an inmost endeavour in them, which is the endeavour to perform use to mankind, also follows. These things follow from the fact:—1. That they are ultimates . . . 2. That there are degrees of both kinds in the greatest and in the least things of all things: in like manner in this endeavour. 3. That all uses are produced by the Lord from ultimates, wherefore in ultimates there must be an endeavour towards them.

312. The first production from these earths, while they were still recent and in their simplicity, was the production of seeds; the first endeavour in them could not be anything else.

313. The first forms are the substances and matters of which earths consist, in their least; the second forms are congregates of these, which are of infinite variety; the third forms are from plants fallen to dust, and from the remains of animals, and from the continual evaporations and exhalations of these, which add themselves to earths, and make their soil. These forms of the three degrees of the mineral kingdom . . . produce uses in forms . . .

314. The stems clothed with layers of bark represent the Earth clothed with earths, from which the creation and formation of all uses comes forth.

—e. Hence it is evident, that the progression of the creation of the universe was from its Prime . . . to ultimates, which are earths; and from these through uses to its Prime or the Lord.

316. The womb or egg is like the earth; the state before birth is like the state of a seed in the earth while it is taking root . . .

33⁵⁰. (Evil uses) in the mineral kingdom, consist of all poisonous earths.

339². All evil uses appear in Hell; as . . . all kinds of poison, both in plants and earths.

343. The Hells are not remote from men, but are around them . . . thus they are contiguous to the earths.

P. 330⁴. Man is like earth, which produces fruits of every kind; from which faculty earth is earth . . .

R. 18. 'The Prince of the kings of the earth' (Rev. i. 5)=from Whom is all the truth from good in the Church. E. 29.

27. 'The tribes of the earth' (ver. 7)=the goods and truths of the Church. E. 39.

51². 'The land which will be put for a waste' (Is. xiii. 9)=the Church, on the vastation of which the Knowledges of good and truth in the Word do not appear.

186. 'To try them that dwell upon the earth' (Rev. iii. 10)=the day of the Last Judgment. (=visitation upon those who were in the former Heaven. E. 215.)

194. 'Land,' in special 'the Land of Canaan,'=the Church in the whole complex. Hence the inheritances into which the Land of Canaan was divided=various things of the Church; and the cities in them, doctrinal things.

260. 'No one was able in heaven, nor upon the earth, neither under the earth' (Rev. v. 3)=that no one was able in the higher Heavens or in the lower Heavens . . . John was in the spirit, in which state no other earth appeared to him than the earth of the Spiritual World; for there are earths there as in the natural world . . . The higher Heavens appear upon the mountains and hills; the lower Heavens upon the earth beneath; and the ultimate Heavens as it were under the earths. For the Heavens are expanses, one above another, and each expanse is like an earth under the feet of those who are there. The highest expanse is like the top of a mountain; the second expanse is under it, but extending itself more widely round about at the sides; and the lowest expanse more widely still: and as the latter is under the former, they who are under the earth are there. The three Heavens also so appear to the Angels who are in the higher Heavens, because to them there appear two below them. In the same way therefore did they appear to John, because he was with them . . . He who does not know anything about the Spiritual World and the earths there, cannot know at all what is meant by 'under the earth,' or by 'the lower things of the earth' . . . Who does not see that the earths of the Spiritual World are here meant? for no man dwells under the earth in the natural world. 290. (=the three Heavens. E. 304.)

272. 'Into all the earth' (Rev. v. 6)=into the universal world where there is religion. (=Heaven and the Church. E. 318.)

284. 'To reign upon the earth' (ver. 10)=to be in the Lord's Kingdom, and there one with Himself. 285. E. 333.

285¹. The reason 'earth'=the Church, is that 'land' often means the Land of Canaan; and in it was the Church; the heavenly Canaan is nothing else: also, because, when 'land' is mentioned, the Angels . . . do not think of a land, but of the human race which is upon it and its spiritual state.

—e. 'Earth' has also an opposite sense, and therein =damnation; for, when there is no Church with man, there is damnation. III.

322. 'The fourth part of the earth' (Rev. vi. 7)=all the good of the Church.

327^e. 'They that dwell upon the earth' (ver. 8)=the evil in the World of Spirits. (=those who were in the former Heaven. E. 394.)

333. 'The stars of heaven fell into the earth' (ver. 13)=all the Knowledges of good and truth disappeared.

342. 'Four Angels standing upon the four corners of the earth' (Rev. vii. 1)=the universal Heaven in the endeavour to effect the Last Judgment upon those who were in the World of Spirits. (=what is Divine from

the Lord proceeding into the universal Spiritual World. E.417.)

[R.] 343. 'Holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree' (Rev.vii.1)=a nearer and consequently a stronger influx into lower things, where the good were conjoined with the evil, withheld and restrained by the Lord.

— 'The earth, and the sea'=all the lower things. (=the universal Spiritual World. E.420.)

395. 'To cast the censer into the earth' (Rev.viii.5)=influx into the lower parts. E.497, Ex. below at this ref.

398. When both 'the earth' and 'the sea' are mentioned in the Revelation, there is everywhere meant the universal Church; by 'the earth,' the Church from those who are in its internals; and by 'the sea,' the Church from those who are in its externals; for the Church is internal and external, internal with the clergy, and external with the laity. . . Ill.

400. 'They were cast into the earth' (Rev.viii.7)=with those who were in the internals of the Church and in faith alone.

416. 'Woe to the inhabitants of the earth' (ver.13)=lamentation over the damned state of those in the Church who in doctrine and life have confirmed themselves in faith separated from charity. . . 'The inhabitants of the earth'=those in the Church where the Word is and thereby the Lord is known. E.531.

420. 'I saw a star fallen from heaven into the earth' (Rev.ix.1)=spiritual Divine truth flowing in out of Heaven into the Church with them, exploring and manifesting. . . By 'the earth' is here signified the Church with those who are in its internals. (=to perish. E.535².)

425. 'A scorpion of the earth' (ver.3)=what is persuasive in the things of the Church.

470. 'He set his right foot upon the sea, and his left upon the earth' (Rev.x.2)=that the Lord has the universal Church under His auspices and dominion, both those therein who are in its externals and those who are in its internals. E.600².

475. 'Who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein' (ver.6)=Who vivifies all who are in Heaven, and who are in the Church, and each and all things with them. . . By 'heaven' is meant the Heaven where the Angels are; by 'the earth and the sea' is signified the Church; by 'the earth,' those who are in its internals, and by 'the sea,' those who are in its externals. 'The things that are therein'=each and all things with them. 630. E.609.

498. 'To smite the earth with every plague' (Rev.xi.6)=to bring ruin upon the Church by evils and falsities of every kind.

507. 'They that dwell upon the earth' (ver.10)=those who are in the Church; here, those who are in the Church where there is faith alone: 'the earth'=the Church in which they are. E.660. 662.

528. 'To destroy them that destroy the earth' (ver.18)=the casting into Hell of those who have destroyed the Church. E.697, Ill.

541. 'To drag down from heaven, and to cast into the earth' (Rev.xii.4)=to estrange from the Church and to utterly destroy. E.720.

551^e. When 'world-orbis,' and 'earth' are mentioned together, 'world'=the Church as to good; and 'earth,' the Church as to truth. Ill. E.741⁵, Ill. 1003.

552. 'He was cast forth into the earth, and his angels were cast forth with him' (ver.9)=that he was cast forth into the World of Spirits. . . from which there is immediate conjunction with the men of the Earth. The reason the earth into which the dragon is said to have been cast forth means the World of Spirits, is that this World lies immediately under the Heavens; and when anyone is cast down from Heaven, he does not at once fall into Hell, but into the earth of this World immediately below. . . (=to be condemned to Hell. E.742.)

558. 'Woe to the inhabitants of the earth and of the sea, for the devil is come down to you having great anger' (ver.12)=lamentation over those who are in the internals and externals of the doctrine of faith alone, and thence in evils of life, because their like have been cast down from Heaven into the World of Spirits; and are consequently in conjunction with the men of the Earth, whom, from hatred against the New Church, they stir up to persevere in their falsities and in the evils thence derived. 560. (=lamentation over those who are merely natural and sensuous. E.752, Ex.)

564. 'The earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth' (ver.16)=that the reasonings from falsities in abundance which the dragonists put forth, fall to nothing before the truths rationally understood, which the Michaels, of whom the New Church consists, bring forward. 'The earth which helped the woman'=the New Church as to doctrine; and as it treats of the reasonings from falsities which the dragonists put forth, it is truths from the Word by which the earth, that is, the Church, helps the woman. 'To open her mouth'=to bring forward these truths. (=that those of the Church which is not in truths rendered assistance, and did not receive the cunning reasonings of those who were in faith separated. E.764.)

578. 'The whole earth wondered after the beast' (Rev.xiii.3)=that this faith was then received with joy, and became the doctrine of the whole Church. . . 'The whole earth'=the whole Church of the Reformed. 588.

594. 'I saw another beast coming up out of the earth' (Rev.xiii.11)=the clergy in the Churches of the Reformed. . . 'The earth'=the internal of the Church.

597. 'The earth and they that dwell therein' (ver.12)=the Churches of the Reformed. 600. 601.

619. 'Bought from the earth' (Rev.xiv.3)=those who could be regenerated and thus redeemed in the world. E.860.

646. 'The earth was reaped' (ver.16)=the end of the Church. . .

647². 'The earth' which was reaped by him who sat upon the cloud, or the Lord=the Church in the universal world of earths; whereas 'the vineyard of the earth'=the Church in the Christian World.

650. 'He vintaged the vineyard of the earth' (ver.19) =the end of the present Christian Church.

676. 'Go and pour out the vials of the anger of God into the earth' (Rev.xvii.1)=an influx into the Church of the Reformed.

677. 'And the first went, and poured out his vial upon the earth' (ver.2)=into those who are in the interior things of the Church of the Reformed . . .

801. 'All that are slain upon the earth' (Rev.xviii.24)=all in the Christian Church who have perished through falsities . . .

858. 'The four corners of the earth' (Rev.xx.8)=the universal Spiritual World; here, those who are in the universal World of Spirits.

861. 'To go up upon the breadth of the earth' (ver.9) =to spurn every truth of the Church . . .

865. 'From Whose face the heaven and the earth fled' (ver.11)=the universal Judgment upon all the first Heavens . . . which Heavens with their earth were completely dissipated. 877.

— . In the Spiritual World there are earths equally as in the natural world; but, like all things there, the earths are from a spiritual origin.

M. 10. You will return into this lower or subcelestial earth . . .

162. I have heard that in the earth which is under this Heaven . . .

151a³. What news from the earth? 182. 207. T.692. 693.

206^e. In the vegetable kingdom the earth or soil is the common mother . . . 397^e.

263. The earth then opened. 264. 269⁴.

268. Their abodes were under the earth of our feet, but above Hell.

294. This rose garden represents something new on the earth.

397. All that proceeds from the Lord . . . passes even into the earth itself, which is the mother of all plants and minerals; for in the Spring the earth is in a prepared state for the reception of seeds as it were in a womb; and when it receives them, it as it were conceives, cherishes, gestates, hatches, suckles, nourishes, clothes, brings up, guards, and as it were loves the offspring from them.

415^e. The moment they touched the earth with their feet, the ground yawned under them, and they sank down to their own.

T. 305. That it may be well with thee upon the land.

308. He created the sun to be in the natural world as a father, and the earth as a mother. For the sun is as a common father, and the earth as a common mother, from whose marriage comes forth all the vegetation which adorns the surface of our Earth.

—². After they have been fed by their mother earth.

475². Hell . . . is beneath the earths of the Spiritual World, which also are from a spiritual origin, and are therefore not in extension, but in the appearance of extension.

499². Unless there were something analogous to free-will in the soil of the earth . . .

— . (There is) a different sphere about every particle of the dust of the earth; from which sphere the inmost of every seed is impregnated . . . for without such an outbreathing from every particle of the dust of the earth, there would be no beginning of germination, and therefore no continuance of it. How could the earth, except by what is exhaled from it, penetrate with dust and water to the inmost centre of a grain sown in it?

585. In (plants) there are not two sexes . . . earth alone is the common mother, thus as the woman; for it receives the seeds of all plants, opens them, carries them as it were in the womb, and then nourishes them, and then brings them forth, that is, ushers them into the day, and afterwards clothes and sustains them. When the earth first opens a seed . . .

—³. Lest anyone should wonder at the statement that the subjects of the vegetable kingdom are masculine only, and that the earth alone or the soil is as the common mother, this shall be illustrated by something similar among bees . . .

—⁴. That the earth is the common mother, may also be spiritually illustrated by this; that in the Word, 'the earth'=the Church, and the Church is the common mother, as also she is called in the Word.

—^c. The reason the earth or soil is able to enter into the inmost of the seed, even to what is prolific in it, and to call this forth and bring it into circulation, is that every little particle of dust or powder breathes forth from its essence a subtle something as an effluvium, which penetrates. 785².

594. 'The land of Israel,' here and elsewhere = the Church.

D. 3358. They dwell there beneath the earth . . .

4686. A man who has not as yet actually become evil appears above the earth there . . . But when he acquires the life of evil, he sinks down more and more below the plane of the earth there; first to the feet, then to the loins, then to the breast, and at last to the head; and then he is in Hell . . .

5742. On the destruction of the old Heaven and earth. Gen.art.

5746. Thus perished the old Heaven and the old earth . . .

5815. A region was there given them, but beneath the earth. The reason it was beneath the earth, was that they were able to serve as a fulcrum for the infernal crew . . . Therefore they were stored away beneath the earth, in order that those who do anything from the heart might serve as the ultimates of Heaven.

5838. Very many were cast . . . beneath the earths . . .

E. 29^e. As 'the earth'=the Church, it also = what is religious, and therefore what is idolatrous, as 'the land of Egypt,' 'the land of the Philistines,' 'the land of Chaldea' and 'of Babel,' and many other 'lands.'

193¹⁰. 'To put the talents in the earth' and 'in a napkin' =merely in the natural memory of man.

222⁶. 'To be written in the earth' (Jer.xvii.13) =to be

condemned on account of the state of the life; for 'earth' = what is damned.

[E. 222]. 'The Lord wrote with His finger in the earth' (John viii.) = that they were equally condemned on account of adulteries . . .

228°. 'The kings of the earth' (Rev. xxi. 24) = all who are in truths from good. 294°.

304². In the Spiritual World . . . there are earths, hills, and mountains. In appearance they differ nothing from those in the natural world; so that after death men scarcely know that they are not living upon the earth; and when there is an opportunity for them to look into our Earth, they see nothing dissimilar. Moreover, the Angels of the ultimate Heaven call that Heaven where the Angels of the Third Heaven dwell, because it is high above them; and where they themselves dwell they call the earth; for the Third Heaven, which is upon the mountains, appears to those who are upon the earth as the highest region of the atmosphere does to us . . .

—³. 'Heaven' = the internal Church, and also the Church with the Angels; and 'earth' = the external Church, and also the Church with men.

—³². 'To restore the earth' (Is. xlix. 8) = to restore the Church; for . . . the Lord did not restore the earth to the Jewish people; but He instituted the Church among the gentiles.

—⁶². In the opposite sense, 'the earth' = the Church devastated, which takes place when . . . there is only evil and falsity; and as these damn a man, 'earth' in this sense, = damnation. III.

333². 'The earth' = the Lord's Church in the Heavens and on earth—in *terris*.

342³. 'Those who are in heaven, on the earth, and under the earth' = those who are in the ultimates of Heaven. The higher ones there, are 'those who are in heaven'; the lower ones are 'those who are in the earth, and under the earth'; and the lowest are 'those who are in the sea.' For there are three Heavens, and each Heaven is distinguished into three degrees . . . and these three degrees of the ultimate Heaven are meant by 'those who are in heaven, those who are on the earth, and those who are in the sea.'

—⁴. Upon the mountains (in the Spiritual World) dwell the Angels who are in the Third Heaven; upon the hills, those who are in the Second Heaven; and upon the earth, and under the earth, and in the seas, those who are in the First Heaven.

—¹¹. 'The earth' (Ps. exxxv. 6) = those who are beneath.

365⁴¹. 'Violence shall no more be heard in thy land' (Is. lx. 18) . . . 'Land' = the internal spiritual man, because there is the Church which in general is signified by 'land.'

374⁴. 'Land' = the Church as to the nation there. 388°.

—⁹. 'To harrow the earth' (Is. xxviii. 24) = to deposit in the memory.

375³⁰. 'Field' = the Church, from the reception of truth; and 'land' = the Church, from the perception of good.

400². 'The heavens and the earth' (Hag. ii. 6) = all

the interior things of the Church; 'the sea, and the dry land,' all its exterior things.

401²¹. 'The earth which He stretched out above the waters' (Ps. exxxvi. 6) = the external of the Church, which in one word is called the natural man.

—²⁴. 'The land (of Joseph)' (Deut. xxxiii. 13) = that Spiritual Kingdom; likewise the Church thence derived.

405². 'The earth' = the Church; for when the idea is abstracted from the places and from the nations and peoples upon the earth, it is the idea of the Church there or among them.

406⁵. 'The earth' = those who are of the Church; and abstractedly, the Church itself as to intelligence from spiritual truths.

413⁴. 'The land,' and 'the earth' (Is. xiii. 9, 13) means the earth which is in the Spiritual World; for there are earths there equally as in our Earth, and during the Last Judgment, they are made a waste, and are shaken from their place . . . Yet by 'the earth' in the spiritual sense is everywhere meant the Church; for, in the Spiritual World, the face of the earth is like the state of the Church with those who dwell upon the earth there; wherefore, when the Church perishes, the earth perishes too; for they make one; and then in the place of the former earth, there comes forth a new one; but these changes are unknown to us in our earths. 417, Des.

418². The reason it is said 'the winds of the earth' (Rev. vii. 1) is that by 'the earth' is meant every earth in the Spiritual World; but in the spiritual sense by 'the earth' is signified Heaven and the Church. 420. 425. 426.

455¹¹. 'The earth' = the Church, and also Heaven.

497. In the Spiritual World there are earths, also hills and mountains, which are all inhabited. Upon the hills and mountains dwell the Angels, and there are the Heavens; and upon the earths, which are beneath the hills and mountains, dwelt those who were to be separated from each other; wherefore, 'earths' here = the lower parts. . . For beneath upon the earths, there were Societies in which the good and the evil were together . . . 505.

505. In the Spiritual World there are mountains, hills, and valleys; above the mountains and hills there, are the Angelic Heavens; and in the valleys below are those who are not yet taken up into Heaven; upon these, therefore, at this time, were the evil mingled with the good; wherefore these valleys . . . are here meant by 'the earth.' Therefore, by being 'cast into the earth' is signified out of the Heavens towards the lower parts. But when the mountains, hills, and valleys all taken together are called 'the earth,' then 'the earth' = the Church there.

606². Specifically, 'the sea' and 'the earth,' upon which he set his feet (Rev. x.) = the Ultimate Heaven and the Church on earth—in *terris*. Ex.

622³. Through the earths there, there exhale falsities of evil from the Hells. 632°.

654⁵⁶. 'They shall not dwell in the land of Jehovah' (Hos. ix. 3) = that they have not the life of good such as there is in Heaven.

68¹³. 'They shall sit upon the earth' (Ezek.xxvi.16) = that they will be in things falsified, thus in falsities . . . because under the earths in the Spiritual World are the Hells, from which evils and falsities are continually exhaling.

69¹³. 'The earth' (Zech.viii.12) = the Church as to the natural affection of truth.

697. There are a number of reasons why 'the earth' = the Church ; to wit, when there is no land in special mentioned, as the land of Egypt, of Edom, of Moab, of Assyria, of Chaldea, of Babel, or of others, the Land of Canaan is understood, and by this Land they who are in a spiritual idea cannot understand a land . . . but the quality of the nation there as to the Church ; in like manner as when any land is mentioned while a person is in the idea of the Church, of religion, or of worship, the land is not then thought of, but the quality of the nation of the land as to the Church, religion, or worship. Hence it is, that when a man reads 'earth' in the Word, the Angels think of the Church ; and that which the Angels think is the spiritual sense of the Word . . .

— Moreover, there are lands in the Spiritual World . . . which in external appearance are quite similar ; for there are plains, valleys, mountains, hills ; there are rivers and seas ; and there are also fields, meadows, forests, gardens, paradises ; and these lands are beautiful to look upon entirely according to the state of the Church with those who dwell upon them ; and they are also changed according to the changes of the Church with them. In a word, there is a full correspondence of the lands there with the reception of the good of love and of the truth of faith with the inhabitants. Hence, too, it is, that 'land' in the Word = the Church ; for the quality of the land is according to the quality of the Church there ; the correspondence makes it so. In that World, the land itself makes one with the Church, as a correspondent does with its own thing to which it corresponds ; just as an effect does with its effecting cause.

— 6. In the Spiritual World, when the Church with them is devastated, the earth completely changes its face ; the paradises, flowerbeds, greeneries, and everything else with which those earths had before blossomed, vanish, and in their stead there comes forth what is disagreeable, as sands, rocks, plains full of briers and thorns, and the like, which correspond to the falsities and evils that have devastated the Church. Its devastation as to the good of love and of charity is signified by 'making the earth empty' (Is.xxiv.1) ; and its desolation as to the truths of doctrine and of faith, is signified by 'voiding and despoiling it ;' and the change itself, by 'overturning its faces.'

— As the earths there are now inundated, now violently shaken ; and also here and there yawn and open towards Hell . . . which is according to the way and the degree in which falsities and evils are loved, and consequently the goods and truths of the Church are falsified and denied, it is said, that 'the cataracts from on high are opened,' that 'the foundations of the earth are shaken,' that 'the earth is broken, and staggers like a drunken man ;' for these things actually take place in the Spiritual World, when the states of the Church are there changed into what is contrary.

730¹⁷. 'A land of fruit which is set into saltness' (Ps. cvii.34) = the good of love and of life deeply devastated through falsities.

742². In the Spiritual World, there are earths as in the natural world, full of mountains and hills, also of valleys and of rivers. When these all taken together are called 'the earth,' then 'the earth' = the Church ; but when the lowest parts of the earth are meant, as is meant by being 'cast down from Heaven into the earth,' 'the earth' = what is damned, because beneath the lowest parts are the Hells ; and there are earths in the Hells too, but damned earths. For this reason, no Angel is wont to go with his head down or nodding, so as to look to the earth, nor even to lie upon the lowest parts of the earth, nor to take up any of the dust of it. (See DUST here.) Indeed, no one is allowed to walk on those earths with bare feet. The earths which are damned are readily distinguished from the earths which are not damned, from the fact that a damned earth is quite barren and is nothing but dust, being covered here and there with thorns and briers ; whereas an earth which is not damned is fruitful, full of plants, shrubs, trees, and also fields.

757. 'To be cast into the earth' (Rev.xii.13) = that that religion was not acknowledged, but was accounted vile . . .

805. 'They that dwell upon the earth' (Rev.xiii.8) = those who have been born within the Church. Ex.

821. 'The earth' = the Church which is in truths or in falsities ; here (ver.12), those who are in falsities.

876. 'Heaven and earth' (Rev.xiv.7) = Heaven and the Church. Ex.

1211⁴. There are earths there as with us, but nothing springs up there from sown seed, but from created seed . . .

— e. The earths there, are these forces (of acting, of creating, and of forming) in ultimates. The difference is, that the earths there are spiritual from their origin, and that the earths here are natural ; and also that the productions from our earths take place from the Spiritual by means of nature, but in those earths, apart from nature.

1219⁵. The ultimates of creation there, are the earths upon which the Angels dwell.

D. Wis. xii. 5². Beneath these atmospheres in every Heaven there are earths upon which they dwell.

5 M. 10. There are Heavens and earths there also ; Heavens where the Angels are, and earths upon which they dwell. The novitiates replied, You must be joking . . . The Angels rejoined, You are now in the Spiritual World. . . Here, the Heaven where the Angels are, is over your heads, and the Hell where devils and satans are, is beneath your feet. Is not the ground on which you and we are standing earth ? Beat it with your feet, and you will see.

Coro. 7. Seeds which are sown in the earth as in a womb . . .

14². When the Angels look down into the earth, they see nothing whatever of it ; but only the Church with men.

27². A tree . . . is in like manner brought forth from

the womb of the earth as a man is from the womb of his mother . . .

Earthenware. *Testa.*

See under JUG.

1010⁵. 'An earthenware vessel, in which there is a boiling' (Lev.vi.28)=the falsity which does not cohere with good.

T. 593. Like a rotten egg within a white shell.

Earthly. *Terrestris.*

See under CORPOREAL.

A. 1327⁴. Avarice is a cupidity in the highest degree earthly. 4751². 10407⁴.

1409. The Most Ancient Church . . . regarded all earthly, worldly, and corporeal things . . . as dead.

3398³. (The Jews) wanted nothing but earthly things. 4459⁶.

3413. They obliterate truths by earthly loves.

—^c. These are the earthly things with which the Word itself . . . is obstructed.

3472. Has immersed himself . . . even in what is earthly.

—^e. The Earthly, in which man now is, does not apprehend exalted things, and does not want to apprehend them.

4063². The old man is in the affections of worldly and earthly things . . .

5126². From early childhood to youth, man receives only earthly, corporeal, and worldly things . . .

5433². The affection of gain is an earthly affection.

—^c. If the internal man looks . . . to earthly things . . . he cannot look upwards; for earthly things—*terrena*—completely absorb and suffocate. The reason is, that the Angels cannot be with man in earthly things . . . Thus earthly things are everything to him; and when earthly things are everything to him, he believes himself to be wiser than all others . . . Therefore man must be either in an earthly affection, or in a heavenly one . . .

6810. In (Mercury) they care nothing for earthly and corporeal things . . . 6811. 7070. 7071^e.

6816. The Spirits of our Earth . . . care for material, worldly, corporeal, and earthly things.

8783. At first, human minds apprehend nothing but earthly and worldly things. . . They who have earthly and worldly things as an end . . . are averse to spiritual ones.

H. 415^e. In an earthly affection . . .

D. 1311. The love of earthly things is as it were (of the colour) green.

Earthly. *Terrenus.*

A. 1524. In it there was as it were what is earthly.

5433. See EARTHLY—*terrestris*—here.

9263. Differ . . . as heavenly things from earthly things.

9325³. Earthly and corporeal things are before the eyes . . .

Earthquake. *Terræ motus.*

A. 3353^e. Thus there is a changed state of the Church, which is 'an earthquake.' 3355⁴. 4779⁷.

J. 61. The earthquakes at the Last Judgment. —⁶. C.J.25. D.5055. 5294. 5306. 5651.

R. 331. 'There was a great earthquake' (Rev.vi.12)=the state of the Church with them completely changed, and terror. Ill. 396. 515. 516. 530. E.400.

711. 'There was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great' (Rev.xvi.18)=as it were shakings, convulsions, overturnings, and the drawing down from Heaven, of all things of the Church. (=that the Church was no longer. E.1017.)

B. 76². 'An earthquake'=an inversion of the Church, which is effected through falsities and falsifications of truth. T.179².

E. 175¹³. 'An earthquake' (Matt.xxiv.)=the perversion of the Church.

329²⁶. 'An earthquake' (Is.ix.4)=the perversion of the Church through the falsification of truth.

400. 'An earthquake'=a change of the state of the Church; for 'the earth'=the Church; and 'a movement'=a change of state. —², Ill. 499. 650⁴¹. 676. 734²⁴. 1100¹⁷.

499. The reason earthquakes take place in the Spiritual World, is that all the earths there are from a spiritual origin, and are changed with a change of the Church with them. Des.

Ease. See under SECURE.

East. *Oriens.*

See ORIENTAL; and under QUARTER, and RISE—*oriri*.

A. 98. 'Jehovah God planted a garden in Eden, on the east' (Gen.ii.8). . . 'The east'=the Lord. Thus 'a garden in Eden on the east'=the intelligence of the celestial man, which flows in through love from the Lord.

101. That the Lord is 'the east.' Ill. 109. 658.

—^c. As the Lord is 'the east,' it was a holy observance in the representative Jewish Church, before the Temple was built, to turn their faces towards the east while they were praying. 4288⁴, Ex.

130. With him who wants to be wise from the world . . . his east is the west, or himself.

306. 'The east of the garden of Eden' (Gen.iii.24)=the Celestial, from which is intelligence.

398. 'Towards the east of Eden' (Gen.iv.16)=near the intellectual mind, where previously love had reigned. Ex.

920. When (the men of the Most Ancient Church) perceived the morning, they did not perceive the morning itself of the day, but the Celestial which is the image of the morning and of the dawn in minds; hence the Lord was called 'the Morning,' 'the East,' and 'the Dawn.'

1250. 'A mountain of the east' (Gen.x.30)=charity from the Lord. . . 'The east'=the Lord, and consequently the celestial things which are of love and charity. Ill.

—^e. They who dwelt in Syria were called 'the sons of the east.'

1290. 'When they journeyed from the east' (Gen.xi.2) = when they receded from charity.

1450. 'He removed thence into a mountain on the east of Bethel' (Gen.xii.8)=the fourth state of the Lord when a child, namely, the progression of the celestial things of love. 1451.

1451. 'The east'=Jehovah Himself as to love, Who is the east itself.

1453. 'Bethel on the sea, and Ai on the east' (id.)=that as yet He had an obscure state. . . 'Ai'=the Knowledges of worldly things. . . these are said to be 'on the east,' when they are in clearness; for 'the east,' relatively to the west=what is clear.

1593. 'Lot journeyed from the east' (Gen.xiii.11)=those things with the external man which recede from celestial love. 'The east'=the Lord, thus everything celestial. And as 'the east'=the Lord, it follows that 'the east,' here,=the Lord's internal man, which is Divine. Thus that the external man receded from the internal, is signified here by 'Lot journeyed from the east.'

1605. 'Towards the north, and towards the south, and towards the east, and towards the west' (Gen.xiii.14)=all whatever in the universe. . . 'The east'=those who were of yore, also celestial love.

2015⁷. 'The way of the kings from the rising of the sun' (Rev.xvi.12)=the truths of faith which are from the good of love.

2441⁷. By the sun, the Ancient Church understood the Lord, and the Divine Celestial of His love, wherefore they had the rite of praying towards the rising of the sun. 4288². (Refs.) H.119².

2468⁹. 'The sons of the east' (Is.xi.14)=those who, being in the Knowledges of good, are still not in charity.

3249. 'Eastward towards the land of the east' (Gen.xxv.6)=to the good of faith. . . The good of faith which is signified by 'the land of the east,' is nothing else than what is called in the Word charity towards the neighbour; and charity towards the neighbour is nothing but a life according to the Lord's precepts. That this is signified by 'the land of the east,' see 1250. Therefore, they who were in the Knowledges of the good of faith were called 'the sons of the east.' The land of the sons of the east was Aram, or Syria, which = the Knowledges of good. . . And as by the Syrians, or the sons of the east, are signified those who are in the Knowledges of good and truth, they, pre-eminently, were called 'wise ones;' as in the first book of Kings, where it is said of Solomon, 'The wisdom of Solomon was multiplied above the wisdom of all the sons of the east' (v.10); and in Matthew. . . 'There came wise ones from the east to Jerusalem, saying, Where is He who is born King of the Jews? We have seen His star in the east. . . ' For in Syria there were the remains of the Ancient Church, wherefore there were still left there the Knowledges of good and truth; as may also be evident from Balaam. . . That he was of the sons of the east in Syria, is evident; for he said of himself. . . 'Balak the king of Moab hath brought me out of Syria, from the mountains of the

east' (Num.xxiii.7). That it was Aram or Syria where were the sons of the east, may also be evident from the fact, that when Jacob went into Syria, he is said 'to have gone to the land of the sons of the east' (Gen.xxix.1). E.324¹⁰. 654²⁹.

3708. 'Thou shalt break forth to the sea and to the east' (Gen.xxviii.14)=the infinite extension of good; 'and to the north and to the south'=the infinite extension of truth; thus all states of good and truth. . . 'The east'=lucid and thus perfect good.

—⁴. 'To bring the seed from the east, and gather them from the west' (Is.xliii.5)=those who are in good.

—¹³. 'Many shall come from the east, and even from the west' (Matt.viii.11)=those who are in the Knowledges and life of good, and who are in obscurity and ignorance; thus who are within the Church, and who are without it.

3762. '(Jacob) went to the land of the sons of the east' (Gen.xxix.1)=elevation to the truths of love. Ex.

—³. 'The east'=love.

— That 'the sons of the east'=those who are in the Knowledges of truth and good, and therefore in the truths of love. III.

—^e. 'The sons of the east' in the opposite sense, = the Knowledges of evil and falsity, thus those who are in them. III.

3900⁹. 'As the lightning goeth out from the east, and appeareth even unto the west' (Matt.xxiv.). . . In the supreme sense, 'the east'=the Lord; in the internal sense, the good of love, of charity, and of faith from the Lord. But 'the west,' in the internal sense, = that which sets or ceases to be; thus no acknowledgment of the Lord, nor of the good of love, of charity, and of faith. Thus (these words)=dissipation.

4769⁴. That 'the rising-ortus,' or east=a state of good. Refs.

4882². If there were two Spirits, and one of them looked towards the east and the other towards the west, to both the good would appear on the right and the evil on the left. . .

5215. See EAST WIND at this ref.

5605³. By inducing changes of state, a Spirit can in a moment be. . . far west, or far east.

8815^e. 'Midian, Amalek, and the sons of the east' (Judg.vii.12)=those who are in evils and thence in falsities.

9031. The Lord is continually in the rising, whence He is called 'the East,' and never in the setting; nor does He turn Himself away from man. . .

9293³. The reason wise ones from the east-orientalibus-offered these gifts. Ex.

9340¹⁰. 'To spoil the sons of the east' (Is.xi.14)=to receive and take into possession the interior goods of faith; for 'the sons of the east'=those who are in the goods of faith, and in the Knowledges of good.

9341⁴. 'The east'=the Lord; also, love from Him, and to Him. Refs.

9595⁴. 'Arabia and the sons of the east' (Jer.xlix.28)=those who are in the Knowledges of good and truth.

9642⁹. See CORNER at this ref.

[A.9642]^e. From ancient times it has been customary to set places of worship east and west, because the east = the good of love in its rising, and the west the good of love in its setting . . . 9648. H.119^e.

9668. See DWELL at this ref.

—². 'The east'=the Lord as to the good of love, because the Lord is the Sun of Heaven. Refs.

—³. In Heaven, however, the case is this: the east is where the Lord appears as a Sun, which is in front, opposite the right eye. Thence towards the west, thus in a straight line from east to west, are those who are in the good of love. 9684³.

9758. 'The breadth of the court at the corner of the east towards the rising' (Ex.xxvii.13)=the state of truth of that Heaven, where goods are. . . 'The east' and 'the rising'=the good of love.

10134¹⁰. The Sun of Heaven never sets, but is always the east.

10135. When the Angels are in a state of love, it is morning with them, and then the Lord appears to them as the rising Sun . . .

10177¹¹. They who were from the east, and were called 'the sons of the east,' in the Word=those who were in the Knowledges of good and truth. Refs.

10179. The reason 'length'=good, is that it is reckoned from east to west; and by the east and the west is signified good from one boundary to the other . . . This is the case in Heaven, where the Lord is the Sun, and also the east, from which are all the determinations there. They who are facing it, there, are in the perception of good according to the distance; they who are in the clear perception of good are in the east; they who are in the obscure perception of good are in the west . . .

10189. 'The sides,' properly so called, (of the altar of incense)=good, because they look to the east and the west; and by the east is signified good in clearness, and by the west, good in obscurity.

—². Before the face (in Heaven) are they who are in the clear perception of good, thus they who are in the east; at the back are they who are in the obscure perception of good, thus they who are in the west; these who are in good constitute the Lord's Celestial Kingdom.

— The Angels have the Lord, who is the east itself, constantly before the face. It is the opposite with those who are in Hell . . .

—⁴. The Lord turns them to Himself, for He enters into them by the way of the east, and keeps them constantly in a determination towards Himself.

10235^e. The reason the brazen sea was placed from the right shoulder towards the east over against the south (1 Kings vii.39)=that it was towards the Lord; for the Lord is 'the east.'

H. 141. In the world . . . it is called the east where the sun rises in the equinoxes . . . But in Heaven it is called the east where the Lord appears as a Sun . . . Thus in Heaven all the quarters are determined from the east. The reason it is called the east where the Lord appears as a Sun, is that all the *origin* (or rising) of life is from Him as a Sun; and also, in proportion as the Angels receive light and heat, or love and intelligence,

from Him, the Lord is said to *arise* with them. Hence, too, in the Word, the Lord is called 'the east.'

142. The other difference is, that with the Angels the east is always in front . . . For the whole Heaven turns itself to the Lord as to its common Centre . . . The interiors of the Angels are also actually turned forwards . . . 143, Ex. W.105. 130. E.422¹⁷.

148. To the east and west (in the Heavens) dwell those who are in the good of love; to the east, those who are in the clear perception of it, and to the west, those who are in the obscure perception of it.

149. In like manner . . . in every Society of Heaven, those dwell to the east who are in a greater degree of love and charity; to the west, those who are in a less degree of them. R.901.

—^e. The Societies which are to the east excel those which are to the west.

150. The east=love and its good in clear perception.

151. With them, the east is where that thick darkness and darkness are.

—^e. They who are in evils from the love of self, dwell from their east to their west.

223. The preacher stands in a pulpit on the east.

— The door is to the east of the temple, to the left of the pulpit.

520. They who come into the Celestial Kingdom, are introduced through the eastern way . . .

587. The Hells are worse as they are more remote from the east.

—³. The dreadfulness of the Hells decreases . . . by degrees towards the east. To the east are they who have been haughty, and have not believed in the Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in a greater depth in the western quarter. In the eastern quarter at this day there are no Hells, those which were there having been transferred to the western quarter in front.

J. 48. The Dutch were towards the east and the south. J.(Post.)2.

58⁴. In the east, dwelt those (of the Babylonians) who in the world had been in the highest degree of the delight of exercising command, and also in some natural lumen. They appeared there on mountains, but only in that quarter which looks to the north . . . D.5233. 5346.

61. A vehement wind from the east . . .

—⁵. The Last Judgment upon (the Babylonians) in the eastern quarter. Des.

C. J. 42. In the eastern quarter (of London) dwell those who have led a life of charity . . .

48. In that *Meditullium*, the Dutch have received habitations in the east and the south.

119. That in the Spiritual World the east is where the Lord appears as a Sun; and that the rest of the quarters are thence derived. Gen.art.

120^e. Wherefore, the determination of the quarters in that World is not, as in the natural world, from the south, but it is from the east . . .

121. The Angels who are in a higher degree of love dwell in the east . . . Hence it is, that in the Word, by

'the east,' in the supreme sense, is meant the Lord; and in the relative sense, love to Him. 122.

123. As the Lord as a Sun is constantly in the east, the ancients . . . when engaged in prayer, turned their faces to the east; and that they might do the like in all worship, they also turned their temples thither. E.422¹⁷.

125. Those who are in love to the Lord from the Lord see Him directly; therefore they are in the east and the west . . .

R. 421³. As they confirm faith by excluding the works of charity, they . . . enter the cells nearer the east . . .

875. Two Angels . . . one from the southern part of Heaven, and the other from the eastern . . . The chariot in which the Angel from the east of Heaven was carried, shone like gold . . . He who came from the east of Heaven, appeared in a resplendent bright crimson garment . . . In the eastern Heaven are they who are in love from the Lord . . .

901. 'On the east three gates' . . . There were three gates on the east . . . because love and affection for good in a higher degree is signified by the east, and thus more . . . The reason this is signified by the east . . . is that the Lord is the Sun of the Spiritual World; and in front of Him are the east and the west . . . Therefore they who are more in love to the Lord and thence in affection, dwell in the east . . .

906. The extension of Heaven from the east into the west, is meant by 'length' . . . and the Angels who dwell in the east and west of Heaven are in the good of love . . . It is similar with the Church on earth . . . they who are in the good of love (dwell with the Angels as to the interiors of their minds) in the east and west of Heaven.

M. 2. There appeared an Angel flying beneath the eastern Heaven . . .

—³. There were six companies, and a seventh from the east, which, from its superior light, was not visible to the rest.

4. The seventh company . . . was from the east of Heaven; they were Angels from the same Society as the Angel who had the trumpet . . .

75². We turned our faces to the east (in order to visit the Heavens of the Golden Age).

76. (On our way to the people of the Silver Age) we first came to a hill on the confines between the east and the south . . .

78⁸. Of the circuit (of conjugal love, we concluded) that it had passed from the east into the south . . . and of the progression, that it had decreased according to its circulation; namely, that in the east it was celestial . . .

81. From the east to the west . . . was heard a glorification . . . made by the Angels of the eastern and western Heavens. Des.

—³. I looked again into the eastern Heaven, and it lighted up on the right side, and the luminosity entered the southern expanse . . .

—⁴. After this, there was heard a general glorification from the east to the west of Heaven, and also from the south to the north . . .

103. I looked towards the east in the Spiritual World, and I saw four horsemen . . . Three of them betook themselves to . . . the south, west, and north; and in a brief space the fourth stationed himself in the east . . .

—². The chariots . . . drove rapidly to a spacious house in the confines of the east and the south . . .

—³. At the eastern wall, where no windows were seen, there was set a table overlaid with gold . . . See 114.

115. At some height towards the east, I saw an Angel holding a paper in his right hand . . .

132. I once spoke with two Angels, one from the eastern Heaven and the other from the southern . . .

—³. They spoke in order; first, they who sat to the north . . . and last they who sat to the east . . .

135. All requested that they who were from the east would unfold this arcanum, because it was a matter of deeper understanding; and because they who are from the east are in flaming light, that is, in the wisdom of love . . .

155a. In the east, beneath the Sun, there appeared as it were a golden shower . . .

231. There were three entrances (to the Tribunal) on the northern side, and three on western, but none on the southern and the eastern sides; a sign that their judgments were not those of justice . . .

261. In the northern quarter near the east . . . are the places of instruction . . . This tract is near the east, in order that all may be instructed through influx from the Lord; for the Lord is the east, because He is in the Sun there . . . After the times of instruction . . . they are sent forth first into the west; and those who do not remain there, into the south; and some through the south into the east . . .

—². They said, If we look towards the east to the Lord, we shall be enlightened and we shall know . . .

268. We were told, that we must approach them from the east, in order not to enter into the mist of their phantasy . . . Turned away from the east and the south, they were looking to the west and the north . . .

T. 160². On the side towards the east (of the World of Spirits) are the Societies which are in love to God and towards the neighbour.

476. While a little child, he is kept in the eastern quarter, towards the north there . . . afterwards, when he becomes his own master, according to the increase in such things as interiorly regard God and love towards the neighbour, he is carried into the south to the east . . . For in the east dwell those who are in good from the Lord; for the Sun is there, in the midst of which the Lord is.

D. 5483. In the eastern quarter towards the north are they who are in lies . . . thus who have no religion; towards the south there, they who have no doctrine . . .

5503. They who were brought to the east . . . were they who said that they loved God, but were devoid of Knowledges . . .

5535a. To be turned to the east, is to be turned to Heaven. Some also turn themselves to the east when they think about it . . . but still this appears . . .

[D.] 5602. They have books there . . . in Latin, Hebrew, and the **Oriental** . . .

5623. The Sun which is the Lord is always in the east.

5675. To the east are they who are in Divine love, thus in internal light.

5713. At the eastern part of London in the other life there is a little State, where upright and good men dwell . . . They are to the east there because the east is the good of love and of charity. That great city is preserved so long as there is such a State at the east.

E. 21. When Africa is mentioned, they perceive the east.

131²⁰. 'The east of Eden' = where the presence of the Lord is in celestial love.

179⁵. The east is where the Lord appears as a Sun, thus where He is constantly in the morning . . .

239¹⁰. 'The east,' and 'the west' = where the good of love is clear or obscure.

340²². The fructification of good is signified by 'he shall spread himself towards the west and the east' (Gen. xxviii. 14).

342⁷. 'The waters going forth from under the threshold of the house towards the east' (Ezek. xlvii.) = truths from a celestial origin. . . 'The east' = the good of celestial love. . .

386¹¹. 'The east' (Amos viii. 12) = where good is.

401²⁸. In Heaven, they who are in the good of love to the Lord dwell from the east to the west; they who dwell in the east are they who are in the clear good of love . . .

405²³. 'The east' (Zech. xiv. 4) = Divine good.

417². In the eastern quarter dwell those who are in the good of love to the Lord; in like manner in the western; but the former are in the clear good of love, because in the interior good of love . . . 422³.

422. 'The rising of the sun,' or the east, = the Lord's Divine love. . . Where the Lord appears as a Sun, there in Heaven is the east . . . All the quarters are determined from the Sun which is the Lord; and where the Sun is, there is the east . . . In the quarter of the east dwell the Angels who are in love to the Lord, because they are under the Lord's nearest auspices; for the Lord flows into them proximately and directly from Divine love; hence it is that 'the rising of the sun,' or 'the east' = the Lord's Divine love.

—³. The heat there, which is spiritual heat or the good of love, inflows directly from the east into the west, and decreases according to the reception by the Angels . . . Whereas the light, which is spiritual light or Divine truth, also inflows directly from the east into the west, and also flows both ways into the sides; but with this difference, that the Divine truth which inflows from the east into the west in its essence is the good of love . . . Therefore in the Word . . . 'the east' = the good of love in clearness. E. 724²⁰.

—⁴. There are also quarters in the Spiritual World which differ from the above by thirty degrees, and which are under the auspices of the Lord as a Moon . . . In the

eastern and western quarters there, dwell those who are in the good of charity towards the neighbour.

—⁵. That those who are in the good of love will be brought and gathered, is meant by 'I will bring thy seed from the east, and I will gather thee from the west' (Is. xliii. 5).

—⁶. In many places it is only said 'from the east and the west' . . . and thereby are meant all who are in the good of love to the Lord and in the good of charity towards the neighbour. These quarters involve the other two, because all who are in good are also in truths . . . The latter are therefore understood when 'the east and the west' are mentioned. Ill.

—⁸. That 'the east' = the Lord as to the good of love, and, consequently, with those who receive, (it =) the good of love to the Lord. Ill.

—¹⁶. 'The eastern sea' (Zech. xiv. 8) = the ultimate end towards the east in the Spiritual World, where, before the Lord's Advent, there was no reception of Divine truth . . .

—¹⁷. 'Moses, Aaron and his sons, and the tribe of Judah' represented the Lord as to the Divine good and the Divine truth proceeding from the Divine love; hence their camp was 'towards the east' (Num. iii. 38).

—¹⁸. As the Lord is 'the east,' it is said 'as the lightning goeth forth from the east and appeareth even to the west, so shall the coming of the Son of Man be' (Matt. xxiv. 27).

— 'The rising of the sun,' when predicated of men, = the good of love proceeding from the Lord as a Sun received by them. Ill.

—²⁰. As the Lord is 'the east,' the star appeared to those who were from the east. . . And as the **Oriental**s were in these Knowledges, they were called 'the sons of the east.' That they who were so called were from Arabia, is evident from Jer. xlviii. 28. . . That Job was from the sons of the east, is evident from Job i. 3.

—²¹. In the opposite sense, 'the east' = the love of self, because this love is opposite to love to the Lord; as in Ezek. viii. 16; Is. ii. 6.

431¹². The tribes of Judah, Issachar, and Zebulon, which encamped to the east . . . = the good of love to the Lord, the truth of that good, and the marriage of good and truth. . . Those also who dwell in the eastern quarter of Heaven, are all in the good of love to the Lord, in truths from that good, and thence in the heavenly marriage.

448⁷. 'The mountains of the east' = the Most Ancient Church, which was in love to the Lord. This Church is described by 'the mountains of the east,' because 'a mountain' = love, and 'the east,' the Lord.

600²¹. The brazen sea was placed towards the east, over against the south, because Divine truth purifying proceeds from the Lord's Divine love.

629⁵. Divine truth proceeding from the Lord is signified by 'the waters going forth from under the threshold of the house towards the east' . . . 'The east' = love to the Lord; because the east in Heaven is where the Lord appears as a Sun.

638¹⁶. The Mount of Olives was on the east of Jerusalem; and Jerusalem = the Church as to doctrine; and the whole Church and all the truth of doctrine receives

light from the Lord in the east; and the east in Heaven is where the Lord appears as a Sun; and as the sun = Divine love, the east, and the Mount of Olives which was on the east of Jerusalem = the same.

— The Angels of the Third Heaven dwell in the east upon mountains, where olive groves flourish more than any other trees.

644²⁰. 'Rising' (Luke xii. 54) = the Advent of the Lord.

652². They who are in the clear affection of the good of love, dwell in the eastern quarter of the city, and also walk there. J. (Post.) 12.

971. The Celestial Kingdom consists of the Heavens and the Angels there who are in Divine good, and these Heavens are in the eastern and the western quarter.

J. (Post.) 15. The Dutch appeared in the corner towards the east and the south; to the east, because they love a naked religion without images . . . To the south, because they excel in understanding.

85^e. Without a plurality of wives, the Orientals would have blazed up into adulteries, and would thus have perished.

268. In the eastern quarter (of London), which stretches far out of the city . . . there dwell the best of them: all there worship the Lord.

East Wind. *Eurus.*

See EAST WIND—*Ventus Orientalis.*

A. 5215. 'Parched with the east wind' (Gen. xli. 23) = full of cupidities . . . In the genuine sense, 'the east wind,' and 'the east' = love to the Lord and love towards the neighbour; hence in the opposite sense, they = the love of self and the love of the world, and therefore concupiscences and cupidities.

—³. That 'the east wind,' or 'a wind of the east' = those things which are of cupidities and thence of phantasies. Ill.

—^e. Here, 'wind' = phantasies; and 'east wind,' cupidities.

7679^e. 'To pursue the east wind' (Hos. xii. 1) = to multiply vastation.

— A state of vastation and temptation is also called 'the day of the east wind' (Is. xxvii. 8).

S. 79⁵. 'To pursue the east wind, etc.' = to falsify truths.

E. 419¹⁸. 'The wind' (Hos. xii.) = falsity; and 'the east wind' = falsity drying up and dissipating truths. 654⁵⁸.

483¹⁵. 'The east wind from the wilderness' (Hos. xiii. 15) = its destruction from the fallacies which are from external sensuous things.

730¹². 'An east wind, the wind of Jehovah' (Hos. xiii. 15) = the ardour of cupidity from the love and conceit of destroying truths.

East Wind. *Ventus Orientalis.*

See EAST WIND, above; and also under WIND.

A. 842. When these Spirits, or phantasies, are dispersed, it is said in the Word to be done . . . by 'the east wind.'

—². The cohorts of Spirits who disperse (these

Societies) are called 'the east wind.' 2128^e. D. 2122, Des. 2972. 3414. D. Min. 4814.

—⁴. That 'the wind,' and in special 'the east wind' = nothing else than the dispersion of falsities and evils; or, what is the same thing, of evil Spirits and Genii; and afterwards their disposition into order. Ill. D. 2124.

5215³. See EAST WIND—*Eurus*, here.

7679. 'Jehovah brought an east wind' (Ex. x. 13) = a means of destruction. The reason 'an east wind' has this signification, is that it was dry and tempestuous; and because it dried up the productions of that land, and by its violence shivered trees and ships at sea; therefore by it as by a means the effect of Divine power is described. Moreover, 'the east' = the good of love and of charity . . . which in its origin is most gentle . . . But when it descends into the Hells, it becomes inclement and stormy . . . It is from this, too, that a wind from the east, or an east wind = a means of destruction. Ill.

—². From these passages it is evident, that 'an east wind' = a means of destruction, because it was dry and tempestuous. Hence, also, it = a means of devastation. Ill.

7682. 'And the east wind brought the locust' (id.) = dense falsity through the means of destruction with those who were infesting.

8201. 'Jehovah caused the sea to depart by a strong east wind' (Ex. xiv. 21) = a means of the dispersion of falsity. . . 'An east wind' = a means of destruction; here, of the destruction of falsity, thus of its dispersion.

J. 61. There then came a vehement wind from the east, which laid bare, shook, and overturned all things from their foundations . . . D. 5296.

—⁶. An east wind proceeded from the south through the west into the north, and laid bare all that region . . . The east wind proceeded, blowing to and fro; it overthrew, it destroyed, and blew them away. D. 5324. 5325. 5329.

R. 343⁴. Nothing but a strong influx is signified by 'an east wind.' Ill.

926³. Forthwith there came an east wind, and carried away everything that was there, and also dried up the swamp, and thus laid bare the stone under which lay the Word.

D. 2121. On the east wind.

2125. This is represented in the Word by 'an east wind' . . . as that it produced the locusts in Egypt, and dried up the Red Sea . . . for unless the evil associations of Spirits are dissipated, they cannot bear anyone who is a son of Israel, but infest him . . .

5078. When the rocks and mountains are obsessed by evil Spirits, there sometimes comes a wind from the east, which in the Word is called 'the east wind,' and dries up all things there; the gardens, the fields, the greeneries, and everything else in the fields and plains; it also makes the buildings unsightly; and their garments also are changed; for this wind comes from the quarter where the Lord is, thus from the Celestial Heaven, wherefore all evil things are destroyed thereby. Such a wind have I perceived, and to me it appeared gentle, and also serene. Hence it is evident what is signified by the east wind which dried up the Red Sea.

E. 401³⁶. 'A desiccating east wind' (Jonah iv.8)=the falsity thence.

419². When the Divine influx is directed upon the evil who are to be east back, in the lower parts of the Spiritual World there comes forth a wind that blows hard, like a storm; this wind is what is called in the Word 'the east wind,' —²².

—²⁵. Those winds which are from the south, disperse truths with those who are in falsities, and those which are from the east disperse goods with those who are in evils.

—²⁶. Hence it is evident what effect is produced by the wind coming from the east, which is called 'the east wind,' namely, that with the evil it disperses all goods and truths which they have presented in an external form before the world . . . hence it is that withering and drying up are ascribed to this wind. Withering is predicated where there is no good, and drying up where there is no truth. III.

—²⁷. That the east wind also destroys all things where the evil are; their lands, their habitations, their treasures . . . is because in the Spiritual World all these things are correspondences . . .

514⁸. 'The east wind' (Ps.xlviii.7)=devastation and desolation . . .

538¹⁰. 'The east wind' (Ezek.xxvii.26)=an influx from Heaven.

727³. 'The east wind dried up her fruit' (Ezek.xix.12)=the destruction of its good; 'the east wind'=destruction.

Easy. *Facilis.*

Easily. *Facile.*

See DIFFICULTY.

A. 509⁶. They easily admit truths. H.321.

H. 324^e. Gentiles come into Heaven more easily than Christians . . .

533. This is meant by, 'My yoke is easy' (Matt.xi.30).

T. 561. That actual repentance is easy with those who have sometimes practised it . . .

563. What is more easy . . .

D. 808. They who are easy. Sog. 4561.

2234. That the universe is governed by the Lord very easily.

4396. That the worst . . . who have thought justly, receive the truths of faith more easily than they who outwardly have lived morally, but have cogitated evils.

Eat. *Edere.*

Eating. *Esus.*

See EAT UP—Comedere, and PALATE.

A. 125. 'To eat of every tree' (Gen.ii.16)=to know from perception what is good and true.

128². This is 'to eat of the tree of the knowledge of good and evil' . . . 192.

207. 'Good to eat' (Gen.iii.6)=cupidity.

270. 'To eat of the ground in great sorrow' (ver.17)=a miserable state of life. 'To eat'=to live.

274. 'To eat the herb of the field' (ver.18)=to live like a wild beast.

276. 'To eat bread in the sweat of the countenance' (ver.19)=to be averse to what is celestial.

304. 'To take of the tree of lives and eat' (ver.22)=to know even so as to acknowledge whatever is of love and faith. 'To eat,' here,=to know.

940³. I asked why he, who was a Spirit, desired to eat. He said that he did eat, and that when he desired to eat, nothing but mire was offered him . . .

1480^e. Eating with man corresponds to scientifics in the World of Spirits.

3069². 'To eat and drink before the Lord' (Luke xiii.26)=to teach and preach the good and truth of faith from Knowledges from the Word. E.212³.

—³. 'To eat and drink upon the Lord's table in His Kingdom' (Luke xxii.30)=to enjoy the perception of good and truth.

3149. 'To eat' (Gen.xxiv.33)=to be communicated and appropriated.

3168. 'They did eat and drink' (Gen.xxiv.54)=the appropriation of good and truth thus initiated. 'To eat'=to be communicated and conjoined, thus to be appropriated; and as it is predicated of bread, and 'bread'=good, it is the appropriation of good which is signified by 'to eat.' 3333. 3457. 3503. 3513. —². 3521. 3552.

3568. 'To eat'=to conjoin and appropriate. E.146².

3570. 'To eat'=to be conjoined and appropriated as to good.

3590. 'To eat'=to appropriate. 3595. 4984. 9295². E.304⁴⁵.

3596². After the eating there followed the blessing of him who had made the savoury meat and brought it (Gen.xxvii.33). The reason is evident from an internal understanding of the rituals of the Ancient Church; for, with them, eating signified appropriation and conjunction, and conjunction with him with whom they had eaten, or of whose bread they had eaten . . . The eatings—comestiones—of the sanctified things in the Jewish Church represented nothing else . . .

3734. 'If He will give me bread to eat' (Gen.xxviii.20)=even to conjunction with Divine good. . . 'To eat'=to be communicated, appropriated, and conjoined.

4171. See CORPSE at this ref.

4303. 'The Sons of Israel eat not the sinew of what is put out . . .' (Gen.xxxii.32)=that those things are not appropriated in which are falsities. 'To eat'=to be conjoined and appropriated.

4334⁴. 'Eating and drinking' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity . . .

5078. Everything that serves for eating, or that is eaten . . . is predicated of good, and thus relates to the voluntary part.

5149. 'The bird did eat them out of the basket . . .' (Gen.xl.17)=that the falsity from evil consumed it. . . 'To eat'=to consume; for the term here used for 'to eat' in the Original Language denotes to consume. 5157.

5395. Have delight . . . only in eating, drinking . . .

6791. 'That he may eat bread' (Ex.ii.20)=confirmation in good . . . because 'to eat,' here, means feasting . . . and feasts were held among the Ancients within the Church for the sake of conjunction and of confirmation in good.

7326^e. The profanation of truth was signified by the eating of blood . . .

7810^e. A prohibition to eat anything but bread.

8410. 'When we did eat bread to satiety' (Ex.xvi.3) =that thus they enjoyed the good of pleasures as much as they wanted. 'To eat'=appropriation, and also enjoyment.

8431. 'In Jehovah's giving you in the evening flesh to eat' (ver.8)=that in the end of the state good will be appropriated through delight.

8464. 'This is the bread which Jehovah hath given you to eat' (ver.15)=that this is the good which will be appropriated and will make their life; in the supreme sense, that this is the Lord in you. —^e.

8467. 'Gather ye of it everyone to the mouth of his eating' (ver.17)=reception and appropriation according to the capacity of each one.

8497. 'To eat'=enjoyment and appropriation. Refs.

8891². The reason it was forbidden to eat of this tree, was that the regenerate man . . . ought no longer to be led by the understanding of truth, but by the will of good. Refs.

9050¹². 'To eat and drink' (Matt.vi.25)=to be instructed in the good and truth of faith.

9391⁵. 'To eat lambs of the flock' (Amos vi.4)=to learn and appropriate to themselves the goods of innocence which are of the internal man; and 'to eat calves out of the midst of the fatted ones'=to learn and appropriate to themselves the goods of innocence which are of the external man. E.279⁴.

9393^e. 'To eat and drink (the Lord's flesh and blood),' in Heaven=to appropriate and conjoin.

10415. 'The people sat to eat and drink' (Ex.xxxii.6) =the appropriation of them. 'To eat'=the appropriation of evil; and 'to drink,' the appropriation of falsity.

10686. 'He did not eat bread, and he did not drink water' (Ex.xxxiv.28)=meanwhile no appropriation of the good of love and of the truth of faith. . . 'To eat'=the conjunction and appropriation of good; and 'to drink,' the reception and appropriation of truth.

H. 358. A man may eat and drink delicately, provided he does not make his life to consist therein. D.5794.

W. 331. Uses created for the nourishment of the body comprise all things of the vegetable kingdom which are for eating and drinking; as fruits, berries, seeds, pulse, and herbs; also all things of the animal kingdom which are eaten; as oxen, cows, bullocks, deer, sheep, kids, goats, lambs, and the milk of these; also fowls and fish of many kinds.

P. 313². 'Eating of the tree of knowledge'=the appropriation of good and truth as not from the Lord . . . but as from man.

R. 89. 'I will give to eat of the tree of life' (Rev.ii.7)

=the appropriation of the good of love and of charity from the Lord. . . The reason 'to eat'=to appropriate, is that as when natural food is eaten it is appropriated to the life of man's body, so when spiritual food is received it is appropriated to the life of his soul. E.109.

120. 'I will give him to eat of the hidden manna' (ver.17)=wisdom, and in that case the appropriation of the good of celestial love in works, and thus the conjunction of the Lord with those who work. E.146.

135. 'To eat things sacrificed to idols' (ver.20)=the defilement of worship thence. (=to imbue evils and thence falsities. E.141.)

M. 353². Thus he wanted to eat of the tree of the knowledge of good and evil . . . I.13⁵.

D. 618. On the stench of intemperance [in eating].

817. The appetite of eating can be induced on Spirits. Gen.art.

818. The appetite of eating is excited with Spirits, although they know . . . that they cannot eat; and that too for certain kinds of food; as . . . to-day, when I promised to eat the like things, he was at rest . . .

1243. Souls have appetites, as the appetite of eating when they see food such as they had desired in the life of the body . . .

3566. When a man is sitting in conversation at table, he ought to eat longer and more, that the salivary ducts may be opened, and that his food may the better serve for nutrition, because such is the correspondence of spiritual food . . . Which food is that of instruction by means of conversation.

3670. Thus the cupidity of eating causes that whatever he sees he considers whether it is to be purchased for use.

3716. Sirens want to enter into the taste, and seize for themselves whatever I may be eating . . . 3858.

3847. See CONSCIENCE at this ref. . . .

3858^e. It is utterly forbidden that the function of eating and the taste should be taken possession of by any Spirit.

4295. I thought in the street about eating, or of what I should eat . . . and I perceived that the Angels thought of nothing of the kind, but of Knowledges and knowledge, and that thence there came forth into my thought, together with those in the World of Spirits, the thought of eating. I spoke to them about it, and was informed that it was so . . .

6095. When the Africans are in a longing for truths, they go and seek foods; and that this is innate with them is evident from their little children, who frequently say to their nurses that they want to eat; and when food is given them, they clearly see whether it agrees, and this from correspondence; and after they have eaten they again ask to eat; from which it is evident that it is spiritual hunger which is the cause of this.

D. Min. 4733. They had been devoted solely to pleasure, chiefly that of eating . . .

E. 304⁴. 'To eat and drink'=to be instructed and to be appropriated.

[E.] 750¹⁶. 'Be not solicitous . . . as to what ye shall eat' . . . 'To eat'=to perceive good intellectually and thus spiritually.

840⁹. 'To eat and drink' (Luke xvii.28)=to live for themselves and the world, and to appropriate to themselves evils and falsities.

Eat. *Manducare.*

Eating. *Manducatio.*

A. 2187³. 'To eat of the tree of life' is the same as to eat the Lord; and to eat the Lord is to be endowed with love and charity . . .

4735³. The eating of the Lord's flesh . . . 9393⁴.

10521. 'Eating' = appropriation and conjunction. T.702. E.617²⁰.

T. 716⁶. The Holy Supper is a spiritual eating. 728.

D. 4221. Eating or chewing is done from habit.

Eatable. *Edulis.*

A. 4459⁸. He who is in merely external pleasures . . . makes the height of pleasure to consist in eatables and drinkables.

J. (Post). 219⁶. Some send them something of what is eatable.

Eat up. *Comedere.*

Eating. *Comestio, Comessatio.*

A. 715⁶. (Animals) which are useful for life; as that they can be eaten.

1002. 'Not to eat' (Gen.ix.4)=not to commingle.

— . Regarded in itself, to eat the flesh of animals is a profane kind of thing; for in the most ancient time they never ate the flesh of any beast or bird; but only seeds, especially bread made from wheat; and also the fruits of trees, vegetables, and milk and its products, as butter. To slay animals and eat their flesh, would have been wickedness to them, and in like manner that of wild animals . . . But in process of time, when man began to become . . . more ferocious than the wild beasts, they first began to slay animals and eat their flesh. And as man was of such a character, it was permitted, and is permitted also at this day; and so far as he does it from conscience it is allowable . . . Wherefore also at this day no one is condemned from the fact that he eats flesh.

1003. Hence it is now evident, that 'not to eat the flesh in its soul, the blood'=not to commingle profane things with holy ones.

2177⁵. That Aaron and his sons should eat up the residue, represented what is reciprocal of man, and appropriation, thus conjunction through love and charity; wherefore it was commanded that they should eat it in the holy place . . . 2187.

2187. 'They did eat' (Gen.xviii.8)=communication thus. 'To eat'=to be communicated, also to be conjoined. 2343.

— . The sanctified things were from the sacrifices, which were not burnt upon the altar, and were eaten up either by the priests, or by the people who offered them. III. That the unclean were not to eat of them. III. (See FEAST, here.) The like was represented by

the fact that Aaron and his sons were to eat up the breads of faces in the holy place, Lev.xxiv.9.

—². See NAZARITE at this ref.

—³. See EAT—*manducare*—here.

3089. 'To eat' is predicated of what is celestial.

3104². A state of vastated good is signified by 'they shall eat bread by weight' (Ezek.iv.16).

3596⁶. See EAT—*edere*—here.

3832². 'To eat,' and 'to drink' in the Lord's Kingdom (Luke xxii.30) . . . =the appropriation of the good of love and of the truth of faith.

3901⁸. 'The eagle that hatheth to devour' (Hab.i.8)=to desolate man as to truths.

4099. 'He hath devoured in devouring our silver' (Gen.xxxi.15)=the truth of these affections which he would consume, unless they were separated. 'To devour'=to consume.

4170. 'The rams of thy flock have I not eaten' (ver. 38)=that the truth of good took nothing of this. . . 'To eat'=to appropriate to one's self, thus to take . . .

4192. Before they built altars they made heaps and ate upon them, for a witness that they were conjoined in love.

4193. 'They ate there upon the heap' (ver.46)=appropriation from good Divine. 'To eat'=communication, conjunction, and appropriation. Refs.

4211. 'Jacob called his brethren to eat bread' (ver. 54)=the appropriation of good by the Lord's Divine Natural. . . Among the Ancients, eatings and feasts signified appropriation and conjunction through love and charity.

4581¹¹. 'Who ate up the fat of the sacrifices' (Deut. xxii.38)=that they destroyed the good of worship; 'and drank the wine of their drink-offering'=that they destroyed the truth of worship.

4735⁵. 'To eat and drink (the flesh and blood of the Son of man)' =to appropriate them to themselves. . . 'To eat'=to appropriate good; and 'to drink,' to appropriate truth. Refs.

—⁵. 'To eat flesh and drink blood' (Ezek.xxxix.)=to appropriate to themselves Divine good and Divine truth, thus the Holy which proceeds from the Lord's Divine Human. S.15³. E.617²⁴. 650⁴⁷.

4745. 'They sat down to eat bread' (Gen.xxxvii.25)=the appropriation of evil from falsity.

— . They who eat the bread in the Holy Supper unworthily, do not appropriate to themselves good, but evil.

—². When the Ancients came to any remarkable determination, which was confirmed by the rest, it was usual for them to eat together; by which was signified that they approved, and thus that they appropriated it to themselves. III.

4776. 'An evil beast hath devoured him' (Gen.xxxvii. 33)=that the cupidities of evil have extinguished. . . 'To devour'=to extinguish, because it is predicated of the truths of the Church.

4844¹⁰. 'To devour widows' houses' (Matt.xxiii.14)=to deprive of truths those who long for them, and to teach falsities.

5206. 'The kine evil in aspect . . . devoured' (Gen. xli.4)=that the falsities which are not of faith . . . would exterminate. 'To devour'=to consume; here, to exterminate, because the truths which are in the Natural, before they are . . . regenerated, are as it were exterminated through falsities.

5579. 'When they had completed to eat up the provision' (Gen. xlili.2)=when truths failed.

5643. 'The men shall eat with me at noon' (ver.16)=that they will be conjoined when with the medium. 'To eat'=to be communicated, conjoined, and appropriated. Refs.

5673. 'They heard that they were to eat bread there' (ver.25)=the apperception that good was to be adjoined to truths.

5701. 'The Egyptians cannot eat bread with the Hebrews' (ver.32)=that they cannot possibly be conjoined with the good and truth of the Church.

5943. 'Ye shall eat the fat of the land' (Gen. xlv.18)=the appropriation of good there.

6150. 'They ate their appointed portion which Pharaoh gave them' (Gen. xlvii.22)=that goods did not appropriate to themselves more than according to the ordination.

6442. 'He shall devour the prey' (Gen. xlix.27)=to appropriate to Himself those whom He has seized and delivered.

7646. 'To devour'=to be consumed.

7647. 'To devour'=consumption.

7676. 'To devour'=to consume. 7689.

7836. 'To eat'=appropriation. 7894. 8503. 8682. 9289. 9391¹¹. 10650. 10656.

7849. 'To eat,' here, =enjoyment, because it treats of a state of initiation. 7850. 7855. 7856.

7888. 'He that eateth what is leavened' (Ex. xii.15)=he who appropriates to himself what is false. 8051.

7902. 'Ye shall eat what is unleavened' (Ex. xii.18)=the appropriation of truth from good. 7910. 8058.

7996. 'No son of a stranger shall eat thereof' (ver.43)=that those who are not in truth and good are separated from them. . . 'Not to eat it'=not to communicate and be conjoined with them; thus to be separated from them. In what follows it treats of those who should eat the passover together, and of those who should not eat it.

—2. See FEAST at these refs. 9412.

8001. 'Then shall he eat it' (ver.44)=that he shall be with them. . . Hence it is that 'to eat'=to be with them, or to be consociated; and 'not to eat'=not to be with them, or to be separated. 8002. 8012.

8003. 'In one house it shall be eaten' (ver.46)=consociations of accordant goods so that they make one good. For the paschal supper represented the angelic consociations in Heaven . . . 8006.

8285. 'It devoured them as stubble' (Ex. xv.7)=devastation and damnation thence of themselves. 'To devour'=to consume; and, in the spiritual sense, to devastate and damn; for the consumption of those who are in evil is devastation and damnation . . .

8377. (The inhabitants of Jupiter) take delight in eating long, not so much from the enjoyment of the food, as of that of the conversation at that time.

8379^e. They eat in their tents.

8537. 'The Sons of Israel ate manna forty years' (Ex. xvi.35)=the appropriation of the good of truth in the state of all temptations. 8539.

8682². The reason the flesh of the sacrifices was eaten, was that there might be represented the appropriation of celestial good; and also consociation through love.

9068. 'Its flesh shall not be eaten' (Ex. xxi.28)=that this evil shall by no means be appropriated, but shall be cast out.

9230. 'Flesh torn in the field ye shall not eat' (Ex. xxii.31)=that the falsified good of faith shall not be conjoined.

9275. 'To eat'=communication and conjunction. 9276.

9412. 'They ate and drank' (Ex. xxiv.11)=information concerning the good and truth of worship. Ex. —^e.

9434. 'A devouring fire to the eyes of the Sons of Israel' (ver.17)=that it was injurious and vastating with those who were in its external separated from an internal . . . 'To devour'=to consume, thus to injure and vastate. Ill.

9809⁸. 'To eat the riches of the gentiles' (Is. lxi.6)=to appropriate goods to themselves.

9995⁴. 'To eat'=to appropriate. 10283⁶. E. 556¹⁰.

10079. Its Receptive was signified by the breads which (Aaron and his sons) ate.

10106. 'Aaron and his sons shall eat the flesh of the ram' (Ex. xxix.32)=the appropriation of spiritual good with those who are in internal things from the Lord. 10107. 10109.

10112. 'A stranger shall not eat' (ver.33)=no appropriation of good with those who do not acknowledge the Lord.

10117^e. Hence it is evident, that the profanation of what is holy is signified by to eat the flesh and bread of the sacrifice on the following day (ver.34).

10283⁷. 'To eat to the left, and not to be satisfied' (Is. ix.20)=that however they are instructed about good and truth they will never receive.

R. 748². 'To devour' (Rev. xvii.16)=to consume, thus to destroy (=to reject. E. 1082).

832. 'That ye may eat the flesh of kings, and of chief captains, etc.' (Rev. xix.18)=the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind.

952². Dogs . . . =those especially who are in the pleasure of eating and drinking, and in which alone they take delight.

M. 6². In Heaven, equally as in the world . . . there are eatings and feasts . . .

T. 727. The eatings of the Sons of Israel from the sacrifices . . . signified nothing else than unanimity in the worship of Jehovah.

D. 397. A vision . . . concerning those who have been given to **eatings** . . . At dinner time an Angel spoke to me, saying that I should not indulge the stomach too much at table. While he was with me, there clearly appeared to me as it were a vapour exuding from the pores of the body . . . which sank down to the ground . . . where the collected vapour was turned into various little worms, which being gathered under the table, blazed up in a moment with a noise. Seeing a fiery light therein, and hearing the noise, I thought that thus all the little worms which could be generated from an immoderate appetite were cast out from my body, thus were burnt, and that I was purified from them. Hence it may be inferred, what luxuries and the like things carry in their bosom.

1381. To the left . . . are they who **devour** human flesh, and who **devour** each other, their teeth sticking in each other's shoulders, and thus satisfying their starving appetites.

3894°. In regard to many things which I ate and drank (a sphere arose which, by certain Spirits, could not be endured).

4921. In other Hells they **devour** shocking things . . .

E. 141. As the **eatings** of things sacrificed to Jehovah signified the appropriation of good, the **eatings** of the sacrifices which were for the gods of the gentiles . . . signified the appropriation of evil.

278³. The dissipation of falsities and evils is signified by 'to **devour** the prey.'

329². The Lord's 'flesh'=the Divine good of His Divine love; and 'to **eat** it'=to receive it, to appropriate it to ourselves, and thus to be conjoined with the Lord.

375²⁷. 'To **eat** fine flour, honey, and oil' (Ezek. xvi. 13) = to appropriate truth and good.

376⁴. 'To **eat**' (Is. lv. 1) = to appropriate to ourselves, which is done by application as of ourselves.

386². 'To fall and to **eat** to these things' (Is. ix. 20) = to inquire. 600¹³.

—¹. 'To **eat**' = to extinguish.

—⁶. 'To **eat** and drink' = for goods and truths to be communicated and appropriated.

388³. 'To **devour**' = to lay waste and to consume.

455¹¹. 'To **eat up**' = to consume and to deprive.

555¹². 'To **eat** and not be satisfied' (Lev. xxvi. 26) = because truth from good is so little and so rare that it would yield scarcely any nourishment for the soul.

556⁵. 'It **devoured** and brake in pieces' (Dan. vii. 7) = it perverted and destroyed.

617. 'To **devour**-*devorare*,' or '**eat up**' = to conjoin and appropriate to one's self; and as the Word is conjoined with man through reading and perception, 'to **devour**' or '**eat up**' here = to read and perceive.

—³. In the Word, 'to **eat** and drink' also = to **eat** and drink spiritually, which is to be instructed, and, by means of instruction and life, to imbue and appropriate to one's self good and truth, and therefore intelligence and wisdom. III.

—¹. 'To **eat up**' (Jer. xv. 16) manifestly = to **eat up** spiritually, which is to know, to perceive, and to appro-

priate to one's self; for it is said 'that I may **eat** thy words . . .'

—²⁶. In the opposite sense, 'to **eat** and drink' = to appropriate to one's self evil and falsity, and thence to be conjoined with Hell. III.

619². 'To **eat** (the book)' = to perceive, and thus to appropriate to one's self.

—¹¹. 'To **eat**' = to be appropriated. 730³⁸. 739⁸. 840². 1082⁷.

630¹³. 'They shall **eat** it and praise Jehovah' (Is. lxii. 9) = appropriation and the worship of the Lord.

650⁴⁹. 'To **eat**' = instruction and appropriation.

706¹⁷. 'To **eat** their fruit' (Is. xxxvii. 30) = the enjoyment of the goods which belong to the regenerate man, and the joyousnesses from them.

727³. 'It hath **devoured** her fruit' (Ezek. xix. 14) = the consumption of good.

750¹⁰. 'A hungry one who as it were **eateth**' = as it were a longing for good with which he may be nourished.

781⁴. 'To **devour** them like a savage lion' (Hos. xiii. 8) = the destruction and devastation of all the truth of the Word, and thence of the Church.

1159². 'Eat ye that which is good' (Is. lv. 2) = to appropriate to themselves good.

Eat up. *Exedere.* H. 312.

Eber. *Eber.*

Heber. *Heber.*

A. 470. Names never signify persons up to **Eber**.

737. Up to **Heber**, numbers, ages, and names signify nothing else but things.

1020. It is made up history up to **Eber**. 1403.

1137. On a certain Church which came forth in Syria, instituted by **Eber**, and which is to be called the Second Ancient Church. 1281. 1285.

1140. Up to **Heber** the most ancient style is continued . . .

—^e. By the names in this chapter, except **Heber** and his descendants, are meant so many nations . . . which constituted the Ancient Church.

1218. Here, it treats of **Eber** . . .

1219. It treats of **Eber**, by whom is meant this new Ancient Church.

1220. That by **Eber** is signified a new Church, which is to be called the Second Ancient Church, is evident from what follows, where it treats specifically of **Eber**, here named **Eber** because that new Church was from him. How the case was with **Eber** will be told in what follows.

1238. By '**Eber**' is signified a nation the father of which was **Eber**; this being his name. Ex.

—². A certain external worship afterwards began in Syria, which in process of time spread far and wide, through many lands, especially through Canaan, and which was different from the worship of the Ancient Church. . . There thus arose as it were a new Church, which may therefore be called the Second Ancient Church. Of this, **Eber** was the first institutor; wherefore this Church was named from **Eber**. . . At that time, each

nation recognized one father, from whom it was named ; thus the nation which recognized Eber as its father, was called the Hebrew nation.

1241. The first Ancient Church degenerated . . . and to prevent the destruction of the whole Church, the Lord permitted significative and representative worship to be restored somewhere ; and this was done by Eber. This worship chiefly consisted of external things ; the external things of the worship being high places, groves, pillars of stone, anointings ; besides priesthoods . . . and many other things which were called statutes. The internal things of the worship were doctrinal things from the antediluvian time, especially from those who were called 'Enoch' . . . From both these sources came the worship of this Church which was called Eber, but with additions and alterations, especially in the fact that sacrifices, which were unknown in the true Ancient Church, except with some of the descendants of Ham and of Canaan who were idolaters, began to be set before all other rituals. . . Hence it is evident what was the quality of this Second Ancient Church which was instituted by Eber and continued with his descendants who were called the Hebrew nation. 4449². 10603³.

1242. The two sons of Eber, called Peleg and Joktan =two worship, internal and external ; (for) by 'Eber' and the nation of Eber is signified this Second Ancient Church . . .

1245. 'Almodad, Shelaph, Hazarmaveth, Jerah, Hadoram, Uzel, Diklah, Obel, Abimael, Sheba, Ophir, Havilah, and Jobab' . . . were so many nations of the families of Eber, by whom are signified so many rituals.

1246. That these were so many nations of the families of Eber, may appear from the state in which men lived at that time. . . The sons of one father, when they multiplied, in like manner constituted houses, families, and nations. (As the tribes from the Sons of Jacob, which, however, all taken together were called Jacob.) So these nations were from Eber, and were called Hebrews.

1247. As Joktan the son of Eber =the external worship of this new Church . . . his sons must =the things belonging to external worship, which are rituals . . . But it is impossible to say what these kinds of rituals were . . . None of their names occur in the Word, except Sheba, Ophir, and Havilah, but these are not of this stock . . .

1283. Up to this point, except in what relates to Eber, the historicals were not true, but made up . . . 1403. 1540.

1327. The First Ancient Church, which was named from Noah ; the Second Ancient Church, which was named from Eber ; and the Third Ancient Church, which was named from Jacob . . .

1342. 'Shelah . . . begat Eber' (Gen.xi.14)=derivation (from that which is of knowledge). Eber was a nation which was called the Hebrew nation from Eber as its father, and by which is signified the worship of the Second Ancient Church in general. 1343. 1344.

4433². (The Israelites) received the worship instituted by Eber, which in externals was different from the worship of the Ancient Church. Refs.

P. 328². The Ancient Church was changed in a signal manner by Eber, from whom arose the Hebrew Church : in this Church worship by sacrifices was first instituted.

E. 391². Sacrifices were begun by Eber, and were afterwards continued among his descendants, who were called Hebrews. —³¹.

514¹⁸. 'They shall afflict Eber' (Num.xxiv.24). . . 'Eber,' whom they will afflict, =the externals of worship, such as there were among the sons of Jacob.

Ebony. *Ebenus.*

A. 1172. 'Horns of ivory and ebony' (Ezek.xxvii.15) =the exterior goods which are of worship or of rituals.

2492². See DECEIT at this ref.

2596. See CHINA at this ref.

5563^e. Such have skulls as it were of ebony . . .

H. 354². Their heads appear . . . as it were of ebony, even to the nose . . .

M. 344. (This substitute for Mohammed) sent me an ebony spoon . . . as a sign that it was from him.

D. 3971. A horse which was of ebony or of marble . . .

5662a². The man then appears as if of ebony . . .

5835. His intelligence was likened to be as it were of ebony inwardly . . .

E. 1146². (The Rational) is here signified by 'the ebony which the islands will bring' (Ezek.xxvii.15) ; for 'islands' =those in the Church who are natural, but still are rational.

Ebullition. See BOIL UP.

Ecclesiastical. *Ecclesiasticus.*

A. 575. The nature of their ecclesiastical reckoning is now lost.

10789. The things which are of Heaven are called ecclesiastical . . . N.311.

10793. Governors over those things among men which are of Heaven, or over ecclesiastical things, are called priests . . . N.314.

H. 393. Those are in ecclesiastical things in Heaven who in the world have loved the Word . . .

N. 311. On ecclesiastical and civil government. Gen. art.

R. Preface. Intermingling some things about ecclesiastical matters . . .

799. That the superiors in their ecclesiastical hierarchy are such. Sig.

—^e. This does not belong to ecclesiastical jurisdiction . . .

M. 264^e. Hence it was evident . . . what is the nature of the ecclesiastical love of self . . .

308. As the ecclesiastical order on earth ministers those things which are of the priesthood with the Lord . . .

T. 74. They belonged to the ecclesiastical order . . .

343. Is known . . . specifically in its ecclesiastical order . . .

378². From ecclesiastical history . . .

[T.] 405³. Lest they should be denounced by the ecclesiastical order . . .

667. Enjoined by the ecclesiastical order . . .

D. 4913. Such are many of that religion who had been in ecclesiastical functions. Ennm.

E. 670². Ecclesiastical history referred to.

1100²³. Divine things which in Heaven are called celestial and spiritual; in the world, ecclesiastical and theological . . .

1120. In the Heavens . . . there are economic, civil, and ecclesiastical things as on earth, although in a more perfect degree.

J. (Post.) 5. Among the Italians . . . there is no liberty whatever of speaking and writing about ecclesiastical things . . .

De Verbo 14². For the historical things of the Word, there are, in the Lord's Spiritual Kingdom, ecclesiastical things.

C. 78. Various ecclesiastical societies, as consistories . . .

Abom. 9. All things . . . which, from the Church, are called ecclesiastical things . . .

Coro. vii. In the ecclesiastical histories of the first three centuries . . .

Echo. *Echo.*

T. 683. A sound like the echo . . .

759². An echo from the crowd . . .

Eclipse. *Eclipsis.*

C. J. 11. As the sun suffers eclipse by the interposition of the moon . . .

P. 190. Constant things . . . are the obscurations (of the sun, moon, and stars) by interpositions, which are called eclipses.

T. 620. The Church would be . . . in shade, from a perpetual eclipse.

E. 939². These evils . . . are like an interposed veil, appearing in Heaven as an eclipse, whereby the sun is obscured . . .

Ecliptic. *Ecliptica.* W.101. 108.

Economical. *Oeconomicus.* D.4830. E.1120. C.78.

Ecstasy. *Ecstasis.*

Ecstatic. *Ecstasticus.*

D. 1609. I was not in any ecstatic idea, but in the body . . . Man can be brought into Heaven, and yet not into an ecstatic idea.

2083. Only when he is in a state of sleep, or of ecstasy . . .

2231. They fell as it were into an ecstasy.

Eder. *Eder.*

A. 4599. 'Eder' (Gen. xxxv. 21) = the quality of the state, namely, of the progression of what is holy to the interiors. This tower had this signification from ancient times, but as it does not occur again in the Word,

except in Jos. xv. 21, it cannot be confirmed from parallel passages.

Eden. *Eden.*

A. 98. 'Eden' = love. . . Thus 'a garden in Eden on the east' (Gen. ii. 8) = the intelligence of the celestial man which flows in through love from the Lord.

99². 'The garden planted by Jehovah God in Eden on the east,' in the supreme sense, = the Lord Himself; in the inmost sense, which also is the universal sense, = the Lord's Kingdom, and Heaven, in which man is placed when he is made celestial.

100. That 'Eden' = love. Ill.

107. 'A river out of Eden' (ver. 10) = wisdom from love, which is 'Eden.' E. 518¹⁴.

122. 'Jehovah put the man into the garden of Eden' (ver. 15). By 'the garden of Eden' are signified all things which appertain to the celestial man.

130. With him who wants to be wise from the world, his Eden is the love of self and of the world.

—². Such also are called 'the trees of Eden in Hell' (Ezek. xxxi. 16); where 'the trees of Eden' = the scientifics and Knowledges from the Word which they thus profane by means of reasonings.

305. 'To be cast out of the garden of Eden' (Gen. iii. 23) = to be deprived of all intelligence and wisdom.

—^e. As 'Eden' = love, it = wisdom, or the will of good.

330. To remove faith from its former seat, is signified by 'Cain dwelt towards the east of Eden' (Gen. iv. 16).

398. 'Towards the east of Eden' = near the intellectual mind, where before there reigned love; and also near the rational mind, where before there reigned charity. (For) 'Eden' = love.

—^e. As the understanding reigned in that mind instead of the will, or faith instead of love, it is said, that 'he dwelt towards the east of Eden.' . . .

2049^e. 'The trees of Eden with which they would go down into the lower earth' = the knowledges of the Knowledges of faith.

2588¹⁵. 'The trees of Eden' = perceptions.

4447². In the Land of Canaan was the garden of Eden, by which is signified the intelligence and wisdom of the men of the Most Ancient Church. P. 241. 313. T. 466. 520. E. 739⁹.

5376⁷. The regenerate man as to good is he who is compared to 'Eden' (Is. li. 3).

9863³. 'The garden of Eden' = intelligence from good.

S. 45. 'The precious stones in the garden of Eden' = the truths of the sense of the letter of the Word.

—^e. 'The garden of Eden' = wisdom and intelligence from the Word.

W. 325. Hence Adam is described as to wisdom and intelligence by the garden of Eden . . .

R. 90⁴. 'Eden and the garden of God' = wisdom and intelligence.

M. 135. The garden in Eden = this wisdom.

T. 392². The human mind in which charity is conjoined with faith, and faith with charity . . . is meant by 'the garden of Eden.'

467. By 'the garden of **Eden**' in the Word is not meant any garden, but intelligence. . . That 'the garden of **Eden**'=intelligence and wisdom. Ill.

606^e. By 'the garden of **Eden**' is meant intelligence in spiritual things from the love of truth.

E. 131²⁰. 'The east of **Eden**' (Gen.iii.24)=where is the Lord's presence in celestial love.

326^f. 'To set the wilderness as **Eden**' (Is.li.3)=(that where there is no good there shall be good in abundance). '**Eden**'=good in abundance.

654¹³. '**Eden** in the garden of God' (Ezek.xxxi.)=the wisdom which is from the good of love.

—³⁷. 'The trees of **Eden**'=the Knowledges of good from the Word.

717⁹. '**Eden** the garden of God' (Ezek.xxviii.)=intelligence through the Word from the Lord; for '**Eden**,' like 'the east,'=the Lord.

721¹¹. That those who will be of that Church will acknowledge the Lord, and will receive love to Him and thence wisdom, is signified by 'He shall set the wilderness as **Eden**, and the solitude as the garden of Jehovah.' '**Eden**'=love to the Lord; and 'the garden of Jehovah,' the wisdom thence derived.

730¹⁴. 'The garden of **Eden**' (Joel ii.3)=the understanding of truth from good, and thence wisdom.

Edge. Ora.

See under MOUTH-os.

A. 9606. 'The edge of a curtain in the extremity in the joining' (Ex.xxvi.4)=where one ceases and the other begins, thus the borders where the two conjoin themselves together. 9607.

9608. The edge of the curtain where the loops were=the sphere of truth, where it ceases.

9891. 'The edge of the breast-plate which is on this side the ephod inwards' (Ex.xxviii.26)=conjunction with the middle part of Heaven, and thus preservation. . . 'The edge which is on this side the ephod'=the middle part.

R. 463. I looked towards the sea-coast in the Spiritual World. . .

Edict. *Edictum.* E.1033^e.

Edom. *Edom, Edomus.*

Edomite. *Edomita.*

A. 1675. 'Esau' or '**Edom**,' in the genuine sense, = the Lord as to His Human essence.

2025². 'Who is this that cometh from Edom?' (Is.lxiii.) '**Edom**'=the Lord's Human essence.

2468¹⁴. 'The tents of **Edom**, etc.' (Ps.lxxxiii.6)=those who are in the externals of doctrine and worship.

3300³. '**Edom**' (Is.lxiii.)=the Divine good of the Lord's Divine Natural.

3302^e. 'Esau' and '**Edom**' have almost the same signification, with this difference, that '**Edom**'=the Divine Natural as to good to which are adjoined the doctrinal things of truth.

3320^e. This is the origin of Esau's name of **Edom**; for,

in the Original Language, 'red' is expressed by '**Edom**,' and this in order that by '**Edom**' may be signified the good to which are adjoined the doctrinal things of truth.

3322. 'Therefore he called his name **Edom**' (Gen.xxv.30)=his quality thence derived as to the good to which are adjoined the doctrinal things of truth. . . 'Esau'=the good of the Natural, before the doctrinal things of truth are so fully conjoined with that good, and also the good of life from the influx from the Rational; and '**Edom**'=the good of the Rational to which are adjoined the doctrinal things of truth. But in the opposite sense, 'Esau'=the evil of the love of self before falsities are so fully conjoined with that evil; and '**Edom**'=the evil of that love when these falsities are adjoined. Ill.

—². '**Edom**' (Is.lxiii.)=the Lord; and that it=the Lord as to the Divine good of the Divine Natural, is evident; for it treats of the conjunction of good and truth in the Lord's Human, and of the combats of temptations through which He conjoined these things.

—³. 'To march out of the field of **Edom**' (Judg.v.4) has almost the same signification as 'to come out of '**Edom**' in Isaiah.

—'. '**Edom** and Seir which shall be an inheritance' (Num.xxiv.18)=the Divine good of the Lord's Divine Natural.

—⁴. 'The remains of **Edom**' (Amos ix.12)=those who are in good within the Church.

—'. 'Over **Edom** will I cast out My shoe' (Ps.lx.8). '**Edom**'=the good of the Natural. . . as is evident from the signification of 'a shoe,' which is the lowest of the Natural.

—⁵. 'These shall be snatched out of his hand, **Edom** and Moab. . .' (Dan.xi.41). '**Edom**'=those who are in simple good, which is such good as exists with those who constitute the Lord's external Church. . . And as both **Edom** and Moab=those who are in good, in many passages both are mentioned together; but the difference is, that '**Edom**'=the good of the Natural to which are adjoined the doctrinal things of truth, but 'Moab,' natural good such as there is with those with whom they are not conjoined. In the external form, the former and the latter appear alike, but not in the internal.

—⁶. Hence it is now evident why it is said 'Thou shalt not abhor an **Edomite**, because he is thy brother' (Deut.xxiii.7), because by 'an **Edomite**' is signified the good of the Natural.

—⁷. But in the opposite sense, by 'Esau' and '**Edom**' are represented those who turn aside from good by utterly despising truth, and who do not want anything of the truth of faith to be adjoined, which is chiefly owing to the love of self. . . and which was represented by 'the king of **Edom** going forth with much people and with a strong hand, and refusing to permit Israel to pass through his border' (Num.xx.20,21).

—'. That this evil of the love of self is of such a character as not to admit the truths of faith, thus not the doctrinal things of truth, is described in various places in the Word by 'Esau' and '**Edom**;' and at the same time the state of the Church when it becomes of such a character. Ill.

—⁸. '**Edom**' and 'Esau,' here, (Obad.)=evil, in the natural man originating in the love of self, which despises and rejects all truth, whence its devastation.

[A.3322]⁹. In Ezek.xxxv., it is manifestly evident, that 'Edom,' in the opposite sense, = those who despise, reject, and vilify spiritual goods and truths, which are 'the mountains of Israel.'

4241. 'The field of **Edom**' (Gen.xxxii.3)=truth from good; (for) 'the field of **Edom**'=the Lord's Divine Natural as to good to which are conjoined the doctrinal things of truth, or truths. Ex.

4642. 'Himself is **Edom**' (Gen.xxxvi.1)=the Lord's Divine Human as to the Natural and Corporeal; (for) '**Edom**'=the Lord's Divine Human as to natural good to which are adjoined the doctrinal things of truth, thus as to the Natural and Corporeal; for doctrinal things are like a body to truth; or, in a spiritual sense, they are the corporeal things of natural truth . . .

4645^e. 'Esau himself is **Edom**' (ver.8)=the Lord's Divine Human.

4646. 'The father of **Edom**' (ver.9)=the Divine good from which other things were derived.

4648. 'In the land of **Edom**' (ver.21)=in the Lord's Divine Human.

4650. 'These are the kings who reigned in the land of **Edom**' (ver.31)=the chief truths in the Lord's Divine Human.

8099^e. In Jer.xlix.7-22, it treats of **Edom** and its damnation . . . By '**Edom**,' there, are signified those who from the evil of the love of self reject the truths of doctrine, and embrace falsities.

8311². These things are described by 'the dukes of **Edom**.'

8314. 'Then the dukes of **Edom** were dismayed' (Ex.xv.15)=the like with those who are in the life of evil from the love of self. . . '**Edom**'=those who from the evil of the love of self seize on falsities and reject truths; in the sense abstracted from person, '**Edom**'=the evil of the love of self to which falsity is adjoined, and from which truth is rejected; thus also those who are in a life of evil from the love of self.

—³. Hence it is that those who reigned in **Edom** were called 'dukes' or leaders (Ill.); the reason being that by '**Edom**' is signified the good of celestial love, and in the opposite sense, the evil of the love of self.

S. 18⁸. '**Edom**'=what is natural.

R. 825^e. '**Edom**' means 'redness,' here, (Is.lxiii.) redness from blood.

E. 328⁸. '**Edom**,' from which He comes=His Human.

359⁸. The Lord Himself as to the Divine Human, is there meant (Is.lxiii.) by '**Edom**.'

364⁷. In the Original Language, 'red' is called 'Adam,' and hence comes the name 'Adam,' and also the name '**Edom**' . . . That '**Edom**' is named from 'red,' see Gen.xxv.30; and thence by it is signified the truth of good of the natural man.

400¹⁰. '**Edom** and the inhabitants of Teman' (Jer.xlix.21)=the evils and falsities opposite to the goods and truths of the Celestial Kingdom . . .

410⁴. '**Edom**' (Jer.xlix.)=the conceit of man's own intelligence, and thence falsity destroying the Church.

—⁵. These things are also said (in Obad.) of **Edom**, by whom is here signified the conceit of the learning which is from man's own intelligence, and thence falsity destroying the Church.

433¹³. 'Egypt shall be for a waste, and **Edom** for a wilderness of a waste' (Joel.iv.19)=that false principles and the evils of the love of self, both from the natural man, will be destroyed.

514⁷. 'The Red Sea and the land of **Edom** where was Ezion-geber' (1 Kings ix.26) was the last boundary of the Land of Canaan, and by the last boundaries of the Land of Canaan are signified the ultimates of the Church, which are the knowledges that comprehend the Knowledges of truth and good.

594¹³. 'To go forth out of Seir, and to march out of the field of **Edom**' (Judg.v.4), when said of Jehovah=the illumination of the gentiles by the Lord, when He assumed the Human.

653⁶. As '**Edom**'=the natural man who is in falsities from the love of self, and thence who adulterates the goods of the Church; its vastation is compared to the overthrow of Sodom and Gomorrah, in Jer.xlix.17.

654⁷². '**Edom** shall be for a wilderness of a waste'=that the natural man shall be devoid of goods, and thence in mere evils.

730²⁰. 'Egypt and **Edom**'=the natural man who has perverted the truths and goods of the Word. That he is to be destroyed, so that he shall not see anything except such things as those by which he confirms these things, is signified by 'Egypt shall be for a waste, and **Edom** for a wilderness of a waste . . . 'Egypt'=these scientifics; and '**Edom**,' the conceit which falsifies by means of them.

811¹⁶. These things (in Obad.) are said of **Edom**, by which is signified the truth of the natural man; but here the falsity.

922⁵. As the Lord fought against the Hells from the Human, in which was the Divine itself, it is said, 'Who is this that cometh from **Edom**, with besprinkled garments from Bozrah,' by which is signified fighting from the good of love and from truth which are from the Divine; for '**Edom**' means redness; and 'Bozrah,' 'the vintage;' and 'redness' is said of good; and 'the vintage' of truth.

P. P. Obadiah. Concerning those who are in self-intelligence, and who pervert the literal sense of the Word; who are '**Edom**.'

Educate. *Educare.*

Education. *Educatio.*

Educatrix. *Educatrix.*

A. 264. 'Though they bring up their sons' (Hos.ix.12).

945. They who have been brought up from their infancy in such things . . .

1255. They were not all similarly educated and similarly instructed from infancy. The principles which a man adopts from infancy the Lord never breaks, but bends . . .

1295^e. The case is otherwise with those who have been born and brought up in such worship . . .

1637. As if they had been born in the same country, and **educated** in the same tongue . . .

2125. Children were seen, who were combed by their mothers so cruelly, that the blood flowed round about, by which was represented that such is the **education** of little children at this day.

2289. All little children who die are . . . carried away into Heaven, and are there **educated** and instructed . . .

2296. Little children with their maiden **educatrixes** (that is, **bringers up**) in a paradisiacal garden . . . H. 337.

2301^e. Each little child is of a different native character from every other one, and each is **educated** according to its native character.

2309. Hence may be evident what is the character of the **education** of little children in Heaven; to wit, that by means of the intelligence of truth and the wisdom of good they are introduced into the angelic life, which is love to the Lord and mutual love, in which loves there is innocence. But how contrary to this is the **education** of little children on earth, may be evident from this one instance among many. (This instance is quoted in full under CHILD, at this ref.) H. 344.

8380. (In Jupiter) their chief care is the **education** of little children, whom they love most tenderly.

8552. Unless, as to the spiritual life, a man is by the Lord conceived, born, and **educated** anew . . .

9468^s. 'They that were **brought up** upon scarlet have embraced a dunghill' (Lam. iv. 5). 'To be **brought up** upon scarlet' = to be instructed from infancy in the good of mutual love from the Word.

H. 329. Every little child . . . when he dies, is received by the Lord, and is **educated** in Heaven, and according to Divine order is taught and imbued with affections of good, and through them with the Knowledges of truth . . .

334. How little children are **educated** in Heaven . . . They learn to speak from their **educatrix**; their first speech is only the sound of affection, which by degrees becomes more distinct as the ideas of thought enter . . . Into their affections, which all proceed from innocence, are first insinuated such things as appear before the eyes, and are delightful; and as these things are from a spiritual origin, the things of Heaven at the same time flow into them, by means of which their interiors are opened, and thus they are perfected daily. After this first age has passed, they are transferred into another Heaven, where they are instructed by masters; and so on. (P. 136^e, Ex.) M. 411.

340^e. It has been granted to speak with some who had been **educated** as little children in Heaven . . .

391. There are Societies whose function it is to have the care of little children; there are other Societies whose function it is to instruct and **educate** them while they are growing up; there are others who in like manner instruct and **educate** boys and girls who are of a good disposition from their **education** in the world.

514. In front are those who have died as infants, and who have been **educated** in Heaven up to the age of first adolescence; and who, after their state of early child-

hood with their **educatrixes**, are brought thither by the Lord and instructed.

515. They who have been **educated** in Heaven from infancy, are instructed by Angels of the interior Heavens . . .

P. 317. In things purely rational, moral, and spiritual, truths appear from their own light; provided man, from a right **education**, has become somewhat rational, moral, and spiritual.

324^o. Everyone who dies as a little child comes into Heaven, is **educated** and instructed there like a man in the world, and, through the affection of good and truth, is imbued with wisdom, and becomes an Angel; and in like manner could the man who is **educated** and instructed in the world . . .

R. 161^e. Man is born natural, but is **educated** so as to become civil and moral, and afterwards spiritual.

M. 174. The offices by means of which wives chiefly conjoin themselves with their husbands, are the **education-educationes** of the little children of both sexes, and of the girls till they are marriageable.

176. The care of the suckling and of the **education** of the little children of both sexes, and also of the instruction of the girls till they are marriageable, belongs to the proper office of the wife; whereas the care of the instruction of the boys, after childhood to adult age and after it, until they become their own masters, belongs to the proper office of the husband.

205. The children of those who lived in the most ancient times . . . inherited inclinations to the marriage principle of good and truth, and were easily initiated into it more and more interiorly by their parents through their **education-educationes**.

227^e. Similitudes and dissimilitudes in general originate from connate inclinations, varied by **education-educationes**, etc.

246². By minds-*animos*-we mean the affections and thence the external inclinations, which are insinuated after birth chiefly through **education-educationes**, etc.

— According to similitudes and dissimilitudes contracted by heredity and at the same time by **education** . . .

261. Into these places of instruction are sent all who die as little children and are being **educated** in Heaven.

267². Everyone is interiorly in concupiscence from birth, but in intelligence exteriorly by **education**.

411. That little children are **educated** under the Lord's auspices by such women . . .

444³. Every man is **educated** in this equilibrium . . .

T. 431. The obligations that belong to **education** and administration at home . . .

496². In spring and summer beasts return into the instinct of procreation and of the **bringing up** of their young . . .

521². They who die in infancy have only an inclination to evils, thus they will, but do not do them; for they are **educated** under the auspices of the Lord, and are saved.

564². Every man rightly **educated** is rational and moral . . .

[T.] 583. Regeneration takes place . . . as man is conceived, carried in the womb, born, and **educated**. Gen.art.

835^e. Partly from the stock from which they have sprung, partly from **education**, and partly from religion . . .

D. 2137. **Educated** in that language . . . —.

3152. On the **education** of little children.

3438. Men are **educated** in the love of self and the love of the world.

3445. Unless by **education** he were to receive the Knowledges of truth and good . . .

3537². People cannot contract marriages before they are able to **bring up** the children.

3621. See CHILD at this ref.

4059^e. If man were in the love of true faith . . . he would have no need to write so many books about the **education** of infants and children . . .

4297. In Heaven little children are **educated** and grow; they are **educated** by means of Knowledges . . .

5660-5667. How maidens are **educated** in the other life and in Heaven. They are kept together, three, four, or five; and each has her own chamber and therein her own bed; near it there is a closet for their clothes, etc.; and there they store the things they prize, with which they are much delighted. They are always kept at their own work, which is embroidery . . . and the things they make are either for themselves, or they give them to others . . . They receive their garments gratis, not knowing how, which they put on daily, and a better one for festivals. They also have a little garden; and so long as they are virgins, there are only flowers there, and not fruits until they become wives. When they see spots on their garments, it is a sign that they have thought what is evil, and that they have done something wrong; these spots cannot be washed out; when they have found out what they have thought and done . . . they see their blemishes and their evils, and if they then repent of them, the spots vanish from their garments of themselves. In like manner when they see any of their garments missing from their chamber, they at once know that they have done wrong . . . and if they themselves do not know what it is, a wife comes who tells them. If they see a new garment in their chamber, they then inmosty rejoice, because they know that they have acted well. When they see the flowers growing dim in their little gardens, or being changed into worse ones, they also take notice; but if they are changed into better and more beautiful ones, they are glad, because it is a sign that they have been thinking well. Silver and gold coins are also given them: these they take great care of, because they are tokens of diligence, or of virtue. They have the written Word, and hymn-books—*Psalmody*s; and with these they go to preachings. They also read in them; and if they do not read, either some garment is taken away, or their little garden vanishes. Preachers sometimes visit and examine them.

5668. On the **education** of little children. . . 1. They are with their nurses, whom they call their mothers. 2. They read the Lord's Prayer, and learn prayers from their nurses by means of influx from Heaven. 3. There are preachers for them. 4. Intelligence flows in and

also wisdom, which surpasses the intelligence of the learned in the world, although they have only an infantile idea of these things. 5. They have representatives from Heaven. 6. They are dressed according to their diligence, especially with flowers and garlands. 7. They are led into paradises. 8. They are tempted. 9. They grow according to their state of reception. 10. They are of diverse genius. 11. Nurses are given them who in the world have loved little children; and also mothers in like manner, who have a perception given them as if they were their own little children, but it is only given to those who are in good, and are able to receive influx from Heaven. 12. They who are **educated** as little children know no otherwise that that they were born in Heaven. 13. They do not know what time and space and such earthly things are. 14. They speak the angelic language within a month.

D. Min. 4628. For the sake of the **education** of the little children . . .

E. 413⁵. 'Those whom I have brought up and nourished' (Lam.ii.22)=those who are of the Church.

989³. All little children . . . are **educated** under the Lord's auspices in Heaven . . .

1042⁴. 'To be brought up upon scarlet'=to be instructed from infancy in truths from celestial good.

D. Wis. xi.5. Rightly to **educate** children (is one of the general uses of charity).

C. 85. **Education** (does not make one more the neighbour than another).

Eduction. *Eductio.* A.8166. 8426. H.447. M.103³. D.3621. D.Wis.ii³. iv². See also BRING FORTH—*educere*.

Effect. *Effectutio.* M.190^e. 215.

Effect. *Effectus, Efficere.*

Effectrix. *Effectrix.*

Efficient. *Efficiens.*

See CAUSE, and END.

A. 1568. Delights and pleasures . . . are the **effects** of the goods of the internal man and of its joys and felicities; and when they are the **effects**, they completely correspond, and then belong to the internal man and not to the external; for, as is known, an **effect** is not of the **effect**, but of the **efficient** cause. Examps.

1807³. All **effects** whatever are representatives of the uses which are the causes . . .

2621^e. Every **effect** has its own cause . . . the cause is the being of the **effect**, but the **effect** is the manifesting of the cause.

2991. Natural forms are **effects**, nor can they appear as causes, still less as causes of causes, or beginnings, but they receive forms according to the use in the place in which they are; still the forms of the **effects** represent those things which belong to the causes . . .

3298. 'Her days were fulfilled to bring forth'=the first state of **effect**. . . For 'to bring forth' . . . regards good and truth, and in this sense it=to come forth. . . After the conception (of good and truth), the **efficient** or conceived seed begins to produce the **effect**. This

takes place in the womb. When these states are fulfilled, and the time is near to bring forth, then the **effect** begins, and is called the first of the **effect**; for then the offspring begins to act as of itself . . . which is called the state of **effect**.

3533. From the **effect**. Sig. . . For the Natural sees from the **effect**; but the Rational, from the cause.

3562. Unless what is lower exists from interior things, as an **effect** from its own **efficient** cause, it does not exist. . . In like manner the end is the inmost of all **effect**; for the **effect** is from such a cause . . .

3573³. From **effects** and their signs it is in some measure evident . . . —⁴.

3630. Celestial and spiritual things flow in with man . . . into adequate and suitable forms, and so present the **effects** which appear to man. But these **effects** appear to man no otherwise than as natural, thus under an altogether different form and appearance . . .

4073^e. Man is in **effects**, and therefore does not see these things.

4104⁴. Such as the ends are, such come forth the causes, and such thence the **effects**. . . **Effects** are the ultimate things with man, and are called the ultimate ends; **effects** are also those things which are called generals. . . In this case . . . all ultimate ends or **effects** are arranged in order according to the end itself; and this in the Natural, because **effects**, or what is the same, generals, are there. Ex.

4269. **Effect**. Sig.

4667². The cause is everything in the **effect** . . . so that the **effect** is the cause formed; and therefore the **effect** entirely perishes if you take away the cause; and the cause entirely perishes if you take away the end. Moreover the cause is under the end; and the **effect** is under the cause. The case is the same with the Natural and the Rational.

5116³. They do not consider that the **effect** is the Continuous of the cause; and that when the cause ceases the **effect** ceases; and therefore that every **effect** perishes without a continuous influx of the cause.

6275². The case herein is like that of the **efficient** in the **effect**; the **efficient** and the **effect** are distinct from each other, yet the **efficient** is in the **effect** as in its own form adapted to itself; and through it acts as a cause in the sphere where the **effect** is presented.

6545. 'His sons did as he had commanded them' = the **effect** according to the influx. 'They did' = the **effect**. 7294^e. 7329. 8724.

9824². Things successive . . . present themselves together in ultimates; as for example, end, cause, and **effect**; the end is the first in order, the cause is the second, and the **effect** is the last; thus they advance successively; but still in the **effect**, which is the last or ultimate, the cause is presented together, and the end in the cause. Hence the **effect** is the complement, in which the interior or prior things are collated and entertained. Examp.

10076³. That this is so, may be evident from these three things which follow in order in universal nature, which are, **effect**, cause, and end; the **effect** has its all

from the cause; for an **effect** is nothing but a cause in the external form, because, when a cause becomes an **effect**, it clothes itself with such things as there are in externals, in order to appear in a lower sphere, which is the sphere of **effects**. Ex.

—⁴. The case is the same with man . . . the proximate cause by which the will produces the **effect**, is his understanding; and the **effect** which is produced is in the body, thus of the body . . .

H. 112. Uses . . . presented in act, or in **effect** . . .

512^e. (These are) the very **effects** of spiritual life; and the **effect** derives its all from its own **efficient** cause; for such as is the latter, such is the former.

W. 2. Thought is the first **effect** of life, and sensation and action are the second **effect** of life. . . Inmost thought, which is the perception of ends, is actually the first **effect** of life.

165^e. The terraqueous globe . . . is as it were a matrix, from which **effects**, which are the ends of creation, are produced.

178. The atmospheres are the active forces, the waters are the middle forces, and the earths are the passive forces, from which all **effects** come forth.

187^e. To see from **effects** alone, is to see from fallacies . . .

208. There are such degrees in every ultimate, thus in every **effect**. For . . . every **effect** consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the **effect** . . . and the end makes the inmost thing, the cause the middle thing, and the **effect** the ultimate thing.

212. That the ultimate degree is the complex, the containant, and the basis of the prior degrees, is manifestly evident from the progression of ends and causes to **effects**. That the **effect** is the complex, the containant, and the basis of the causes and the ends, may be comprehended by enlightened reason; but not so clearly, that the end, with all things belonging to it, and the cause, with all things belonging to it, are actually in the **effect**; and that the **effect** is their full complex. Ex.

217^e. The prior degrees are in their fulness in their ultimate; for they are in their **effect**; and every **effect** is a fulness of causes.

257. **Effects** enum.

P. 178. Whatever a man loves, he wants the **effect** of, and he leads himself to the **effect** by reason. . . Therefore, if he knew the **effect** or event from Divine prediction, his reason would cease to act, and with reason his love; for the love closes with reason in the **effect**; and from that it then begins anew. It is the very delight of reason, from love to see the **effect** in thought; not in the **effect**, but before it; or not in the present, but in the future. Hence man has what is called hope. (Continued under END.)

M. 8⁵. As love is the **efficient**, and as it is the **efficient** through wisdom, the seat of both is in the **effect**, and the **effect** is use.

408. To think and conclude from **effects**, is to do so from the lower region of the mind . . .

461³. They who investigate **effects** are called Spirits of knowledges, and abstractedly, knowledges. —⁷.

I. 10². There are two things which **effect** all the **effects** in the universe, life and nature; and they **effect** them according to order . . .

T. 67². The end is not anything unless it regards an **efficient** cause . . .

510. In order that repentance may be **efficient** in a man . . .

667. What Baptism and the Holy Supper involve and **effect**.

D. 2722. That no **effect** can come forth in the universe without a passive and an active, thus without a marriage.

E. 992^e. They say that the delights of the **effects** cannot be described . . .

1207³. According to the axiom, that nothing comes forth in the **effect** which is not in the cause.

D. Wis. ii². No **effect** comes forth of itself, but from a cause prior to it, which is called the **efficient** cause . . .

C. 4. There is an internal and an external **effect**, or an internal and an external work. The external **effect** or work proceeds and comes forth from the internal **effect** or work, as act from endeavour. Ex.

De Verbo 19. Natural things are **effects** from spiritual ones; and spiritual things are **effects** from celestial ones; and an **effect** consists of so many things which do not appear before the eyes, and which are causes, that *ad infinitum* may be said of it. An **effect** is gross; and the cause enters into everything of the **effect**, and compounds it as its own general . . .

Coro. 40. What other *causa promotrix et effectrix* is there of this but religion?

Effervesce. *Effervescere.*

Effervescence. *Effervescentia.*

A. 9492. Whence there appears there as it were an **effervescence**, and as it were a boiling up.

H. 134^e. To **effervesce** (is used in common conversation of the affections).

M. 440^e. Are nothing but the **effervescences** of lusts . . .

E. 1143⁵. Their heat from that fire is like the **effervescence** from lees . . .

Effete. *Effoetus.* E.1057⁶. D.Love v².

Efficacy. *Efficacia.* A.9311. T.347². 796².

Efficient. See EFFECT.

Effigy. *Effigies.*

Effigiate. *Effigiare.*

A. 553³. It is charity itself which fashions the form and is itself fashioned in it . . . H.414.

911². Every regenerate man is . . . an **effigy** or image of the universal Heaven.

949^e. Their **likeness** was shown me. Des.

363². The spiritual things of will and thought are correspondentially **effigiated** in natural acts.

3739³. Man was created and formed in the **likeness** of the three Heavens.

4835⁴. The soul or spirit is the very **effigy** of the man; whereas the body is his representative image. When a man rises again . . . he is in his internal, or in his **likeness** itself.

4904³. For the image vanishes when the **likeness** itself appears.

6571. Man is exactly such as is the end with him, and his **effigy** is such in the light of Heaven. . . Such as is his **effigy** in general, such is the **effigy** of the least things of his will.

7337. That their falsifiers **fashioned** the like. Sig.

8249. The face is formed to **effigiate** what the man thinks and wills.

9372¹⁰. The representative disappears when the **likeness** itself appears.

9391¹¹. 'They changed their glory into the **effigy** of an ox that eateth grass' (Ps.cvi.20). . . 'The **effigy** of an ox' = a semblance of good in the external form . . .

10400⁴. The internal man . . . is Heaven in the least **effigy**.

H. 30. Man was made . . . Heaven in the least **effigy**.

65. The whole Heaven . . . is a Divine spiritual man . . . even in **effigy** . . .

77^e. The upright Spirits . . . said . . . that they are not minds without form . . . but that they are men in **effigy** . . .

374. The body is the **effigy** of the mind . . .

463. All things that have been done and thought . . . appear . . . as if seen in **effigy** . . .

481². Everyone is the **likeness** of his own love . . . 498. J.30.

505². An evil man who in externals assumes the semblance of a good man . . .

552. A Spirit . . . is in an external form which is the type or **effigy** of his internals.

J. 27³. Spiritual things are there **effigiated** in their complete image in an appearance as it were natural . . .

W. 288. The universal Heaven is in this **effigy**, because God is a Man.

M. 65². Two (such) married partners, are the **effigy** and form of that love.

T. 335. I saw . . . spectres in various **shapes**.

604^e. The spiritual region of the human mind is a Heaven in the least **form**; and the natural region is a world in the least **form**.

670². Thus the Lord dispersed figures, and revealed the very **forms** . . .

D. 3856. They represented to me the character of the **likeness** of those who . . .

E. 412²². The face is the **effigy** of the interiors . . .

1206. Gestures by which he **effigiate**s the affections . . .

Ang. Idea. The ancients **effigiated** the Divine proceeding by golden circles . . .

Effluvium. *Effluviium, Effluviosum.*

A. 7454². The material sphere . . . is a sphere of **effluvia** . . .

10130°. Like the **effluvium** around plants . . . There that **effluvium** is not material . . .

W. 293°. A wave of **effluvia** is continually flowing forth from man, animal, tree, fruit, shrub, flower, metal, and stone . . .

T. 470°. Nor could any worms be procreated from the **effluvia** from the earth . . .

585°. Every particle of dust . . . exhales from its essence a subtle something as an **effluvium** . . .

D. 1584. There is as it were a sphere of spiritual **effluvia** . . .

3217°. They being as it were bound by his **effluvium-effluvie**.

3339. See **Doc** at this ref.

E. 654⁶⁰. 'Their **effluvium** is like the **effluvium** of horses' (Ezek. xxiii. 20) = the intellectual proprium.

1057⁶. Their proprium draws its delight from the unclean **effluvia** . . . from the decayed things in the body . . .

Efflux. *Efflux.*

A. 5823°. It is a universal law, that influx accommodates itself according to **efflux**; and if the **efflux** is prevented, the influx is prevented: through the internal man there is an influx of good and truth from the Lord; through the external man there ought to be an **efflux** into the life; that is, in the exercise of charity. When there is this **efflux**, the influx from Heaven is continuous . . . whereas if the **efflux** does not exist . . . the influx accommodates itself to the **efflux** . . . T.814.

D. 4403. It is of the Lord . . . from whose **efflux**, or Divine sphere, all these things are disposed into order.

J. (Post.) 300. The general **efflux** from Hell is against the Divine of the Lord, charity, and the holiness of the Word.

Effort. See **ENDEAVOUR**—*conatus*.

Effort. *Conamen.* A. 1040°.

Effort. *Molimen.*

Attempt, Work. *Moliri.*

A. 1270. They seemed to **work** their way . . . through caverns in the rock . . . D. 3360.

2483. She **attempted to commit** a crime . . . —.

5060°. The thoughts and **efforts** of the mind appear representatively in the World of Spirits . . .

H. 506°. They would clandestinely **attempt** similar things.

D. 2942. When Spirits **attempt** anything . . .

3681. How the Lord sees all the **efforts** and machinations . . .

3682. They began through him to **work** their wickednesses . . .

3923. Through them they **work** their deceits and wickednesses . . .

5457. They afterwards **attempted** their murder . . .

5460. Under this pretence they **worked** their crimes.

J. (Post.) 41. Some of their **attempts** against their companions have been disclosed . . .

Effort. *Nisus.*

Strive. *Niti.*

A. 9259. The **effort** for amendment. Sig.

H. 229. Merely by an **effort** of will . . . E. 1086°.

W. 311. In these forces there is an **effort** to return to their origin . . .

P. 56°. The **effort** of self-propagation *ad infinitum* . . .

M. 179. Love truly conjugal . . . is an **effort** for conjunction in bosoms, and thence in the body. Ex.

238°. This conjugal **effort** is seated in souls . . .

T. 44°. The **efforts** of homogeneous things for conjunction are from this source.

70°. God is omnipresent by . . . a continual **effort** to bring them back to order.

767°. See **ENDEAVOUR** at this ref.

Effulgent. See **SHINE**.

Egg. *Ovum.*

A. 3570⁴. The new soul . . . there, is as in the ovum . . .

3633. The primitive of man . . . strives after the formation of the whole man in the ovum and in the womb . . .

4378. The age of infancy is as it were an egg to the age of childhood, and the age of childhood is as it were an egg to the age of adolescence and young manhood, and this is as an egg to adult age; thus man is being as it were continually born. 4379.

4379°. Man cannot be perfected any further than so as to be an egg to the things which remain . . .

4383. These generals are the things which are compared above to an egg . . .

W. 277. As things visible and invisible are included in a seed, fruit, or egg . . . 278.

316. As a body is formed from seed introduced into a womb or ovum . . .

— The womb or ovum is like the earth . . .

342. Whether such things arise from eggs conveyed to the spot . . . Experience . . . does not lend itself to the opinion that these noxious animalcules and insects are hatched from eggs carried to the place, or lying in the ground since the creation . . .

344. I heard two presidents of the English Royal Society . . . conversing . . . concerning the coming into existence of seeds and eggs, and concerning the productions from these in earths . . .

351°. The wonderful things seen in the productions of animals. Take the case of eggs . . .

P. 233⁹. Compared . . . to a dragon's egg . . .

T. 76. See **CHAOS** at this ref.

348. When these three things are separated, faith is like an egg which contains nothing prolific; but where they are conjoined, faith is like an egg which produces a beautiful bird.

D. 3119. So the things which exist in eggs . . .

3472. As the spirit of the parent in the ovum . . .

E. 1203². After blossoming, plants expand as it were wombs or eggs, and bring forth fruits as foetuses . . .

Coro. 35². It would be like deriving all birds from one egg . . .

Egypt. *Aegyptus.*

Egyptian. *Aegyptius, Aegyptiacus.*

See MIZRAIM; and under FIRST-BORN, and PHARAOH.

A. 31². In Ezek.xxxii.7,8, it treats of Pharaoh and the Egyptian, by whom in the Word is meant the Sensuous and the Scientific; here, that through sensuous and scientific things they have extinguished love and faith.

117. 'Egypt'=scientifics. 991. 1072². 1151. 1164⁶. 1186. 1866. 1888². 3901². 4876⁶. 5354⁶. 5900.

119². 'Egypt'=knowledge. 1071². 3767. 4876⁵.

130. 'Egypt,' which=knowledge, after it became magical,=such a one, because . . . he wants to be wise from himself. III.

195³. 'Egypt' (Jer.xlvi.)=reasoning about Divine things from sensuous and scientific things.

273. 'Egypt' and 'Memphis' (Hos.ix.6)=those who want to be wise about Divine things from themselves and their own scientifics.

842⁵. See RED SEA, here.

870². 'Egypt' (Hos.vii.11; xi.11)=one who has knowledge.

1063. Hence Egypt is called 'the land of Ham.'

1163². 'Egypt'=knowledges. 2162¹⁶. 2831⁶. R.90².

1164. 'Egypt' (Jer.xlvi.8)=those who believe nothing unless they apprehend it from scientifics; hence all things doubtful, negative and false.

—⁵. 'Cush' and 'Egypt,' simply,=the Knowledges and the knowledges which are truths, and which are useful to those who are in the faith of charity; thus in a good sense. III.

—'. 'The labour of Egypt' (Is.xlv.14)=knowledge. 1171².

1186⁶. 'Egypt' (Hos.xi.11)=the knowledge of the man of the Church.

—⁷. The knowledge of the Spiritual Church is 'Egypt' (Is.xix.23-25).

1195. Hence the Egyptian-Aegyptiaca-idols, and hence their magic; and as this was the source of their rituals, they utterly rejected the rites of the Ancient Church . . . 1343⁵.

1232². 'Egypt' (Hos.xii.13)=knowledge perverting.

1238³. (Egypt one of the countries of the Ancient Church.)

1368². 'The sons of Egypt' (Ezek.xvi.26)=scientifics.

1401. 'Towards the south into Egypt' (Gen.xii.9,10) treats of the Lord's fifth state.

1402. The things which are said about the sojourning of Abram in Egypt, represent and signify the Lord's first instruction. . . 'Egypt'=knowledge. 1502.

1461. 'Abram went down into Egypt to sojourn'=instruction in Knowledges from the Word. . . 'Egypt'=the knowledge of Knowledges.

1462. Relatively to the Lord, 'Egypt'=the knowledge of Knowledges; but, relatively to all other men, knowledge in general . . . For the Ancient Church was in Egypt . . . and when the Church was there, knowledges flourished there more than anything else; hence 'Egypt'=knowledge. But after they wanted to enter by means of knowledges into the mysteries of faith, and thus from their own power to investigate the truth of Divine arcana, they became addicted to magic, and 'Egypt' signified scientifics which pervert, whence come falsities, and from these evils, as is evident from Is.xix.11.

—². That 'Egypt'=useful knowledges, thus, here, the knowledge of Knowledges which is able to serve as vessels for celestial and spiritual things. III.

—'. See CORNER at this ref.

—'. 'Egypt' (Is.xix.18-22)=those who are in scientifics, or in natural truths, which are vessels for spiritual truths.

—³. 'Egypt' (Is.xix.23-25)=the knowledge of natural truths.

—⁵. That knowledge, or human wisdom, is signified by 'Egypt,' is evident in Daniel, where the knowledges of celestial and spiritual things are called . . . 'the desirable things of Egypt' (xi.43).

—⁶. The Lord's being brought into Egypt when an infant, had no other signification than what is here signified by Abram.

—'. The migration of Jacob and his sons into Egypt, in the inmost sense, represented the first instruction of the Lord in Knowledges from the Word. III. His instruction when a child is meant by these words, 'Out of Egypt have I called My Son' (Matt.ii.15; Hos.xi.1).

—². The Lord is called 'a vine out of Egypt' (Ps. lxxx.8), in respect to the Knowledges in which He was instructed. 5113¹¹.

1466. 'When he drew nigh to come into Egypt' (Gen. xii.11)=when He began to learn. 'Egypt'=the knowledge of Knowledges.

1472. 'When the Egyptians see thee' (ver.12)=the knowledge of Knowledges, the quality of which when they see celestial Knowledges is described. Ex. 1473. 1474.

1479. 'It came to pass when Abram came into Egypt' (ver.14)=when the Lord began to be instructed. . . 'Egypt'=the knowledge of Knowledges. Hence 'to come into Egypt'=to be instructed.

1480. 'The Egyptians saw the woman that she was very beautiful' (id.)=that the knowledge of Knowledges was very pleasing to itself.

1482. 'Pharaoh'=the same as 'Egypt;' and here 'Egypt' or 'Pharaoh' is used in the best sense, because they are predicated of the knowledge of Knowledges which the Lord first seized on in childhood.

1502. Israel's sojourn in Egypt was not reckoned from the entrance of Jacob into Egypt, but from the sojourning of Abram in Egypt. 1847.

—'. By this is confirmed that 'Egypt' in the Word =nothing else but knowledge. 1541. 1543. 1544. 1895. 1929. 1951. 2607.

1542. As the Lord was born as another man, and informed as another, He had to learn scientifics; which is represented and signified by the sojourning of Abram in **Egypt**.

1543. 'Abram went up out of **Egypt**' (Gen. xiii. 1) = from scientifics, which left the Lord.

1589. 'As the land of **Egypt** in coming to Zoar' (ver. 10) = scientifics from the affections of good. '**Egypt**,' in a good sense, = knowledge.

1847^e. Temptations were represented by the bondage in **Egypt** . . .

1866. 'From the river of **Egypt** to the . . . river Euphrates' (Gen. xv. 18) = the extension of spiritual and celestial things. 'To the river of **Egypt**' = the extension of spiritual things . . . The reason 'the river of **Egypt**' = the extension of spiritual things, is that '**Egypt**' = scientifics, which, together with the rational and intellectual things of man, are spiritual things.

1890. The external affection of knowledges is 'Hagar the **Egyptian** handmaid.' 1892. 1895.

1949^e. Hence it is that . . . 'his mother took for Ishmael a wife out of the land of **Egypt**' (Gen. xxi. 21).

2220^e. 'Which spiritually is called Sodom and **Egypt**' (Rev. xi. 8) . . . 'Sodom' = all evil from the love of self; and '**Egypt**,' instead of Gomorrah = all the falsity thence derived.

2353^e. In **Egypt**, when the Sons of Israel went forth from it, there was represented the vastation of good and truth within the Church . . .

2466^e. 'To commit whoredom with the sons of **Egypt**' (Ezek. xvi.) = to pervert truths and goods by means of scientifics. —⁴.

2523^e. It pleased Him . . . to grow up in knowledges and in Knowledges, which is represented and signified by the sojourning of Abram in **Egypt** . . .

2547^e. 'I will confound **Egypt** with **Egypt** . . .' (Is. xix. 2); where '**Egypt**' = reasonings from scientifics concerning the truths of faith.

2576^e. '**Egypt**' = what is scientific. 4539^e. 6377^e. 8398^e. 9656^e. 9755^e. 9780^e. E. 195^e. 406^e.

2588^e. In Is. xix. 23-25, the Spiritual Church is treated of; the Spiritual of which is 'Israel'; the Rational is 'Asshur'; and the Scientific is '**Egypt**'; which three constitute the intellectual things of that Church; and which succeed in this order; wherefore it is said, 'Israel shall be the third with **Egypt** and with Asshur'; and 'blessed be **Egypt** my people . . .'

2718. 'A wife (for Ishmael) from the land of **Egypt**' (Gen. xxi. 21) = the affection of knowledges which is possessed by the man of the Spiritual Church.

2781^e. 'The **Egyptians**' = knowledges, of which it is said that 'they shall help vainly and emptily' (Is. xxx. 7).

2799^e. 'In the way of **Egypt**' (Amos iv. 10) = the scientifics which lay waste when we reason from them in Divine things.

2959^e. 'Four hundred years' = the duration and state of vastation . . . but the stay of Israel in **Egypt** was only half of this time. (Shown.) Hence it is evident, that

from the entrance of Jacob, to the going out of his sons, was about 215 years . . . But there were 430 years from the entrance of Abraham into **Egypt**; wherefore it is said (in Exod. xii. 40, that 'the dwelling of the Sons of Israel, which they dwelt in **Egypt**, was four hundred and thirty years') on account of the internal sense; in which sense, by the sojourning of the sons of Jacob in **Egypt** is represented and signified the vastation of the Church, the state and duration of which is described by the number 430 years . . . 7985, Ex.

2986^e. The descendants of Jacob in **Egypt** became still more Gentiles, and that so completely, that they did not know who Jehovah was, and therefore not what any Divine worship was.

3024^e. 'The daughter of **Egypt**' = the affection of reasoning from scientifics about the truths of faith, whether it is so; thus the religiosity which thence arises, which is such that nothing is believed unless it is apprehended by the senses; thus nothing of the truth of faith.

3048^e. That 'the **Egyptians**' shall help vainly and emptily' = that knowledges will be of no use to them.

3142^e. 'A vine out of **Egypt**' (Ps. lxxx.) = truth from scientifics.

3240^e. The desolation of the Spiritual Church is here (Jer. xxv. 17-26) treated of; the differences of which Church are mentioned in order, and are signified by '**Egypt**,' etc.

3322^e. Hence it is evident why it is said, 'Thou shalt not abominate . . . an **Egyptian**, because thou wast a sojourner in his land' (Deut. xxiii. 7), because . . . by 'an **Egyptian**' is signified the truths of the Natural, which are scientifics; thus it is mentioned in a good sense.

3325^e. See HAM at this ref.

3368. 'Go not down to **Egypt**' (Gen. xxvi. 2) = not to scientifics.

—³. The reason it is here said that Isaac was not to go down to **Egypt**, that is, not to scientifics, is that scientifics have been treated of before; for the sojourning of Abraham in **Egypt** represented the instruction of the Lord in scientifics, in His childhood . . .

3419^e. The doctrinal things of love to the Lord and of charity towards the neighbour, are rejected at this day, partly by those who are called . . . 'Philistines' and also '**Egyptians**.'

3448^e. In Ezek. xxxii., it treats of **Egypt**, by which is signified those who pervert truths through reasonings from scientifics. Refs.

3654^e. In Is. xi. 12-16, it treats . . . of a new Church in general, and with everyone who is being regenerated. . . '**Egypt**' = the scientifics . . . which had perverted.

3708^e. The people of the north is said to be from **Egypt**, because '**Egypt**' = such a Scientific.

3727^e. '**Egypt**' (Is. xix. 18-20) = scientifics, which belong to the natural man. . . 'The midst of the land of **Egypt**' = what is primary and inmost of worship.

3762^e. 'The wisdom of the **Egyptians**' (1 Kings iv. 30) = the knowledge of (the Knowledges of truth and good)

which is in a lower degree; (for) 'the Egyptians'=scientifics in general. Refs.

[A.] 4236^e. Hell . . . is signified by 'the camp of the Egyptians' (Ex.xiv.).

4289². In order that they might be reduced to this ignorance, they were kept for some hundreds of years in Egypt . . .

—3. The Egyptian—*Aegyptiacum*—worship, which was that of a golden calf . . .

4539². See ASCEND at this ref.

4581¹⁰. 'Ephraim shall return into Egypt' (Hos.ix.3) =that the Intellectual of the Church will become scientific and sensuous.

4588^e. 'The king of Egypt' (Ex.i.)=the Scientific in general which extinguishes truths; which is done when the Scientific enters into the things which are of faith in an inverted way, believing nothing but that which is dictated by what is sensuous and scientific.

4601². The profanation of good through faith separated was represented . . . by the Egyptians being immersed in the Red Sea.

4680². This Church turned aside . . . in Egypt, Babel, and elsewhere, into things magical . . .

4728¹. In Ezek.xxxi., it treats of Egypt, by which is signified the knowledge which from itself enters into the mysteries of faith, that is, those who do so.

4735¹⁵. 'Egypt' (in connection with the plagues)=knowledge which from itself enters into heavenly arcana, and thus perverts, denies, and profanes Divine truths. Refs.

4748². As 'Gilead'=exterior good . . . which is called pleasure; and 'Egypt,' in a good sense,=scientifics, which are the external truths of the natural man, that correspond or are in accordance with this good, the Ishmaelites from Gilead upon camels carrying down those spices to Egypt (Gen.xxxvii.)=that they carried their interior truths, derived from their scientifics, to the scientifics which are signified by 'Egypt.'

4749. 'Going to carry down to Egypt' (ver.25)=instruction in scientifics. . . The case herein is this:—The scientifics which are signified by 'Egypt,' are scientifics which conduce to spiritual life, and which correspond to spiritual truths; for the Ancient Church was formerly there; but after it was turned into magic there, the scientifics which pervert spiritual things were signified by 'Egypt.' Hence it is, that scientifics in a good sense, and in the opposite sense, are signified in the Word by 'Egypt;' here, in a good sense.

4760. 'They brought Joseph into Egypt' (ver.29)=consultation from scientifics; (for) when the Divine truth is brought to these scientifics, it is to consult them. Ex.

4788. 'The Midianites sold him to Egypt' (ver.36)=that those who are in some truth of simple good consulted scientifics. Ex.

4789. 'Egypt'=knowledge in general. Refs.

4964. '(Joseph) was made to go down into Egypt' (Gen.xxxix.1)=to the scientifics which are of the Church; (for) 'Egypt'=knowledge, or what is scientific in general. . . In the Ancient Church . . . the scientifics treated of the correspondences of the natural world with

the Spiritual World, and of the representatives of spiritual and celestial things in things natural and earthly. . . Egypt was among those regions and kingdoms where the Ancient Church was; but as scientifics were especially taught there, 'Egypt'=what is scientific in general; and therefore 'Egypt' is so often treated of in the prophetic Word; and there specifically means such a Scientific. The Egyptian—*Aegyptiaca*—magic itself also thence originated; for they knew the correspondences of the natural world with the Spiritual World, which they afterwards abused for magic. As, therefore, such scientifics existed among them, to wit, such as taught correspondences, representatives, and significatives, and as these were of service to the doctrinal things of the Church, especially for the understanding of those things which were said in their Word . . . hence it is, that 'he was made to go down into Egypt'=to the scientifics which are of the Church. As the Lord is represented by 'Joseph' (these words)=that when the Lord glorified His internal man . . . He first imbued the scientifics of the Church, and from and by means of them advanced to things more and more interior, and at last even to Divine things . . . Hence it is evident what is signified by these words in Hosea: 'When Israel was a child, then I loved him, and called My Son out of Egypt.' 4969.

4966^e. These were the scientifics which in the genuine sense are signified by 'Egypt.'

4967. 'An Egyptian man' (id.)=natural truth; for 'man'=truth; and 'Egypt,' what is scientific in general; and, as 'Egypt'=what is scientific, it also=what is natural; for the whole Scientific with man is natural, because it is in his natural man, even the Scientific concerning spiritual and celestial things . . . Hence it is evident, that the genuine Scientific is natural truth; for the whole genuine Scientific, such as is signified by 'Egypt' in a good sense, is natural truth.

4973. 'And he was in the house of his lord the Egyptian' (ver.2)=in order that it might be initiated in natural good; (for) 'lord'=good; and 'the Egyptian,' the Scientific in general, and thence what is natural.

4980. 'Jehovah blessed the house of the Egyptian for Joseph's sake' (ver.5)=that from the Divine at that time it had the celestial Natural; (for) 'the house of the Egyptian'=the good of the natural mind.

5013^e. That natural men consider spiritual things as things of service, is represented by the Egyptians regarding the Hebrews as mere servants; for the Egyptians represent those who are in natural knowledge, thus the Natural . . .

5044¹. 'How say ye to Pharaoh, I am the son of the wise, I am the son of the kings of antiquity? The princes of Zoan are become fools, the princes of Noph are deceived; and they have seduced Egypt, the corner stone of the tribes' (Is.xix.11,13); speaking of Egypt, by which is signified the Scientific of the Church, thus natural truth which is the ultimate of order; wherefore Egypt is here called 'the corner stone of the tribes;' for 'tribes'=all truths in one complex. Here, however, 'Egypt'=the Scientific which perverts the truths of the Church, thus truths in the ultimate of order falsified, which are 'the princes of Zoan,' and 'the princes of Noph.' The reason he calls himself 'the son of the

kings of antiquity,' is that scientifics were there from the truths of the Ancient Church . . .

5077. 'The king of **Egypt**' (Gen.xl.1)=the natural man.

5079. 'Against their lord the king of **Egypt**' (id.)=that they were contrary to the new state of the natural man; that is, the external sensuous things or those of the body were, which are signified by 'the butler and the baker.' 'The king of **Egypt**'=the Scientific in general; for 'the king of **Egypt**' has a like signification to '**Egypt**;' for the king is the head of the nation. . . As it is the Scientific in general which is signified by 'the king of **Egypt**,' it is also the natural man; for the whole Scientific is the truth of the natural man. A new state thereof is here signified. Ex.

5113⁴. 'What hast thou to do with the way of **Egypt** that thou shouldst drink the waters of Sihor?' (Jer. ii.18). . . '**Egypt**' and 'the waters of Sihor'=scientifics which pervert.

5191. In Gen.xli., it treats of . . . the exaltation of the Celestial of the Spiritual over those things which are of the natural man, thus over all the scientifics there, which are '**Egypt**.'

5212². 'The outcasts in the land of **Egypt**' (Is.xxvii.13)=exterior truths, or scientifics.

5213³. The scientifics into which can be applied the things which are of faith and charity are very many; they are all the scientifics of the Church, which are signified by '**Egypt**' in a good sense; consequently, all scientifics which are true concerning correspondences, representatives, significatives, influx, order, intelligence and wisdom, affections; nay, all truths of interior and exterior nature, both visible and invisible, because these latter correspond to spiritual truths.

5223. 'He sent and called all the magicians of **Egypt**, and the wise ones thereof' (Gen.xli.8)=in consulting scientifics both interior and exterior. . . The reason the magicians and the wise ones of **Egypt**=scientifics, is that **Egypt** was among those kingdoms where the representative Ancient Church was; but in **Egypt** the scientifics of that Church were especially cultivated, which were those concerning correspondences, representatives, and significatives, by means of which scientifics were explained those things which were written in the books of the Church, and which had place in their holy worship. Hence it became prevalent for '**Egypt**' to signify in general scientifics; and also Pharaoh the king thereof. The chief persons among those who were skilled in these scientifics and taught them, were called magicians and the wise; those who were skilled in the scientifics which belonged to secret rites, were called magicians, and those who were skilled in the scientifics which did not belong to secret rites, were called the wise . . . But after they began to abuse the interior scientifics of the Church, and to turn them into magic, then by '**Egypt**' also began to be signified the Scientific which perverts; and in like manner by the magicians of **Egypt**, and the wise ones thereof. The magicians of that time were acquainted with such things as are of the Spiritual World, which they learned from the correspondences and representatives of the Church, and thence learned illusory arts, whereby they wrought

magical miracles. But they who were called the wise did not care for such things; but solved allegorical matters, and taught the causes of natural things; in such things especially consisted the wisdom of that time . . . (Hence it is said that) 'the wisdom of Solomon was multiplied . . . above all the wisdom of the **Egyptians**.' . .

—³. But in the internal sense, by the **Egyptian-Aegyptiacum**-wisdom, nothing else is signified than the knowledge of natural things, and by the magic, the knowledge of spiritual things . . . and by '**Egypt**' in general, knowledge. Ill.

5275. The reason the things (relating to the seven years of plenty and the seven years of famine) took place in the land of **Egypt**, was that the land of **Egypt**, and Pharaoh, in the internal sense, means the Natural; the glorification of which in the Lord is there treated of . . .

5276. 'Great abundance of provision in all the land of **Egypt**' (Gen.xli.29)=the multiplication of truth in both Naturals. . . The 'land of **Egypt**'=both Naturals; for '**Egypt**'=knowledge; and as it=knowledge, it also =the Natural, because that is called scientific which is in the Natural; therefore 'the land of **Egypt**'=the natural mind in which is the Scientific; hence 'all the land of **Egypt**'=both Naturals, to wit, the interior and the exterior.

5278. 'All the abundance of provision in the land of **Egypt** shall be given to oblivion' (ver.30)=the removal of truth and the apparent privation thereof in both Naturals.

5279. 'The land,' here, of **Egypt**,=the natural mind. 5280. 5299. 5301. 5302. 5341. 5356. 5510.

5288. 'He set him over the land of **Egypt**' (ver.33)=which will order all things in the natural mind.

5316. 'See, I have set thee over all the land of **Egypt**' (ver.41)=dominion over both Naturals. 5329. 5333. 5338.

— Pharaoh . . . submitted **Egypt** wholly to Joseph . . . in order that Joseph might put on the representation of the Celestial of the Spiritual which the Lord had while He was in the world, and by means of which He disposed His Natural, and also His Sensuous, so as successively to make both Divine.

5366. 'Pharaoh said to all **Egypt**' (ver.55)=apperception in both Naturals, in general and in particular.

5373. 'Every land came to **Egypt**' (ver.57)=that goods and truths were collated into the scientifics which are of the Church.

—². In its own proper sense, '**Egypt**'=knowledge, and therefore scientifics; and the scientifics which are signified by '**Egypt**' in a good sense, are the scientifics of the Church. Refs.

5397. (In Gen.xlii.) it treats of the endeavour to appropriate the truths of faith by means of the scientifics of the Church, which are '**Egypt**,' and without a medium . . .

5402. 'That there was provision in **Egypt**' (ver.1)=an animus to procure truths for themselves by means of scientifics.

— By the scientifics of the Church, which here are '**Egypt**,' are meant all the Knowledges of truth and

good before they have been conjoined with the interior man, or through the interior man with Heaven, thus through Heaven with the Lord. The doctrinal and ritual things of the Church, and also the Knowledge . . . are nothing but scientifics, until a man has seen from the Word whether they are true, and has thus appropriated them to himself . . .

[A.] 5406^o. Hence it is that not only here, but also everywhere in the Word, it is said 'to go down from the Land of Canaan to **Egypt**,' and 'to go up from **Egypt** to the Land of Canaan;' for 'the Land of Canaan'=what is heavenly, and '**Egypt**,' what is natural; for 'the Land of Canaan'=the heavenly kingdom . . . whereas '**Egypt**' in the representative sense is the natural kingdom, consequently the goods and truths which are of the external Church, and which for the most part are scientifics.

5580. '(The provision) which they had brought from **Egypt**' (Gen.xliii.2)=(the truth) which is from scientifics. . . In a good sense, '**Egypt**'=the scientifics which are of the Church; namely, those which are of service for the form of the Church. By such things a man is introduced into the truths of the Church . . .

5637. 'They arose and went down to **Egypt**' (ver.15)=elevation to procure for themselves life from the interior things of scientifics. . . The interior things of scientifics are those things which are spiritual in the Natural . . .

5700. '(They set) for the **Egyptians** that did eat with him by themselves' (ver.32)=the separation of the scientifics which are in inverted order. . . '**Egypt**,' or 'the **Egyptians**,' in a good sense,=the scientifics of the Church; but in the opposite sense, they=the scientifics which are in inverted order, thus which are contrary to the truths of the Church. . . The reason '**Egypt**'=these scientifics, is that the scientifics of the Ancient Church, which were representatives and significatives of celestial and spiritual things, and which had been more cultivated among the **Egyptians** than among others, they had turned into things magical, whereby they completely inverted the scientifics of the representative Church . . .

5701. 'Because the **Egyptians** cannot eat bread with the Hebrews' (id.)=that they cannot be at all conjoined with the truth and good of the Church. 'The **Egyptians**'=those who are in inverted order, thus who are in evil and falsity.

5702. 'Because that is an abomination to the **Egyptians**' (id.)=that they are in what is opposite. 'The **Egyptians**'=those who are in inverted order. . . They who are in inverted order . . . have such an aversion for the good and truth of the Church, that when they hear it . . . they feel nausea and as it were vomiting. . . That all things of the Hebrew Church . . . were an abomination to the **Egyptians**. Ill. . . Thus the **Egyptians** abominated all the things of that Church. The reason was, that the **Egyptians** had also primitively been among those who constituted the Ancient Representative Church; but they afterwards rejected the God of the Ancient Church, that is, Jehovah or the Lord, and served idols, especially calves; they also turned into things magical the very representatives and significatives . . . of the Ancient Church . . . Hence they were

in inverted order, and consequently abominated all things which were of the Church. 5871.

5874. 'And the **Egyptians** heard' (Gen.xlv.2)=even to ultimates. . . 'The **Egyptians**'=scientifics, thus ultimates; for the scientifics with man are his ultimates. Ex.

5886. 'Whom ye sold into **Egypt**' (ver.4)=the internal which they had estranged. . . By '**Egypt**' are here signified the lowest things; for to reckon anything among scientifics without acknowledgment, is to reject it to the sides, thus to the last or lowest things . . .

5904. 'I have dominion in all the land of **Egypt**' (ver.8)=that he himself disposes the scientifics there. . . 'The land of **Egypt**'=the natural mind, thus all scientifics; for these belong to that mind: scientifics are what constitute the Intellectual of that mind. 5908.

5922. 'Ye shall tell my father all my glory in **Egypt**' (ver.13)=the communication of the Spiritual Heaven in the Natural with spiritual good. . . '**Egypt**'=the scientifics which are in the Natural, thus the Natural.

5942. 'I will give you the good of the land of **Egypt**' (ver.18)=the possession of scientifics.

5945. 'Take you carriages out of the land of **Egypt**' (ver.19)=the doctrinal things of scientifics. (See CHARLOT, here.)

5949. 'The good of the whole land of **Egypt** is yours' (ver.20)=that they have what is primary in the natural mind.

5958. 'Ten asses carrying of the good of **Egypt**' (ver.23)=scientifics, with many things for service. . . 'Asses'=scientifics; here, the lowest scientifics, which, as they carry interior things, are things for service; and 'the good of **Egypt**'=scientifics, but the scientifics of the Church; for these are properly signified by '**Egypt**.' The reason these are 'the good of **Egypt**,' is that they were sent by Joseph to Israel . . .

5964. 'They went up out of **Egypt**' (ver.25)=recession from the scientifics of the Church. . . The reason these scientifics are here signified, is that they were in them while they were in **Egypt** with Joseph.

5968. 'He has dominion in all the land of **Egypt**' (ver.26)=that the natural mind is under his Power.

6004. 'Fear not to go down into **Egypt**' (Gen.xlvi.3)=that natural truth with all things belonging to it, must be initiated into the scientifics of the Church.

—². The scientifics of the Church at that time were representatives and significatives of rituals; for all the rituals of the Church were from such things: there were also scientifics which were of service to the doctrinal things of charity . . . and from these scientifics they knew who are meant by the poor, the needy, etc. . . Such scientifics flourished in **Egypt**; wherefore by '**Egypt**' are signified scientifics; and that natural truth, which is 'Jacob,' was to be initiated into such scientifics, is represented by Jacob going down into **Egypt** with all that belonged to him. Ex. 6018.

6025. There was no son born to the sons of Jacob in **Egypt**. . . Their sons being all born in the Land of Canaan, represented that thence come such things as are of the Church. . . But the reason there were sons born to Joseph in **Egypt**, was that there might be represented the dominion of the internal man in the external . . .

'Manasseh' = the Voluntary ; and 'Ephraim,' the Intellectual which are of the Church in the Natural.

6047. In the Word there is described the Lord's Kingdom, and that therein the Spiritual, the Rational, and the Scientific will be conjoined . . . is described by the names 'Israel,' 'Asshur,' and 'Egypt' . . . in Is. xix. 18-25.

6052. 'An abomination of the Egyptians is every shepherd of the flock' (Gen. xlvii. 34) = thus separation from perverted scientifics.

6083. 'The [land of Egypt, it is before thee' (Gen. xlvii. 6) = that the scientifics of the natural mind are under the auspices of the celestial internal. 'The land of Egypt' = the natural mind where scientifics are. Refs.

6103. 'He gave them a possession in the land of Egypt, in the best of the land' (ver. 11) = in the inmost of the natural mind where scientifics are.

6111. 'The land of Egypt and the Land of Canaan laboured from before the famine' (ver. 13) = that this desolation was in the Natural where scientifics are, and within the Church.

6112, 6113. 'Joseph gathered up all the silver that was found in the land of Egypt, and in the Land of Canaan' (ver. 14) = every true and adaptable scientific that was in the Natural and in the Church. 6917.

6116. 'When the silver was consumed out of the land of Egypt, and out of the Land of Canaan' (ver. 15) = that the true and adaptable Scientific was no longer to be seen in the Natural and within the Church, on account of the desolation.

6147. 'From the end of the boundary of Egypt and to the end of it' (ver. 21) = extension through the whole Natural where scientifics are. . . For the Natural is that which contains, and scientifics are the things which are contained ; hence there is signified by 'Egypt' both the thing containing and the thing contained ; that is, both the Natural and that which is scientific . . .

6169. 'Israel dwelt in the land of Egypt' (ver. 27) = that spiritual good lived among the scientifics which are of the Church.

6173. 'And Jacob lived in the land of Egypt' (ver. 28) = that natural truth was in scientifics. . . 'The land of Egypt' = the scientifics of the Church.

6181. 'Bury me not, I pray, in Egypt' (ver. 29) = regeneration not in scientifics.

6183. 'Thou shalt carry me out of Egypt' (ver. 30) = that there may be elevation from scientifics.

6234. 'Thy two sons that were born to thee in the land of Egypt' (Gen. xlviii. 5) = good and truth in the Natural from the Internal. 6252.

6235. 'Before I came unto thee into Egypt' (id.) = before the truth of the Natural was in scientifics.

6432. That 'in their youth they committed whoredom with Egypt' (Ezek. xxiii. 3) = that they falsified the truths of the Church through scientifics.

6507. 'The Egyptians wept for him' (Gen. l. 3) = the sadness of the scientifics of the Church . . . because the good of the Church, which is represented by 'Israel' had left them . . .

6525. 'All the elders of the land of Egypt' (ver. 7) =

which were in agreement with truth. . . 'The land of Egypt' = the natural mind where scientifics are ; thus, also, where truths are ; for scientifics are the truths of the natural mind, and, when they are true, they are called scientific truths.

6553. 'And Joseph returned into Egypt, he and his brethren' (ver. 14) = the life of the celestial internal and that of the truths of faith in scientifics.

6580. 'And Joseph dwelt in Egypt' (ver. 22) = the life of the scientifics of the Church from the internal.

6589. 'The land of Egypt,' from which they were to go up' (ver. 24) = the vastated Church : the Egyptians represented this because they oppressed the Sons of Israel ; and its destruction was represented by their submersion in the Red Sea.

6596. '(Joseph) was put in an ark in Egypt' (ver. 26) = concealment in the scientifics of the Church. Ex.

6638. 'Of those who came into Egypt with Jacob' (Ex. i. 1) = after truths had been initiated in scientifics.

6639. As in those chapters of Genesis where it treats of the coming of the sons of Jacob and of Jacob himself into Egypt to Joseph, it has treated of the initiation of the truths which are of the Church into scientifics ; and as the Church is not established until this initiation is effected, therefore, according to the series of the things in the internal sense, it here treats of the Church established, and how it is continually being infested by scientifics and falsities. For however much truths have been initiated, and the Church established with man, still scientifics and falsities continually rise up and assault the things which are of the Church with him. These are the things which are represented by Pharaoh and the Egyptians afflicting the Sons of Israel, and wanting to murder their infant boys. . . The man of the Church who comes into the other life must be purified from such things as infest truths and goods, otherwise he cannot be elevated into Heaven. . . On his arrival there, he is therefore kept in a state in which he is assaulted by the scientifics which disagree with truths, and also by the falsities which do so, and this until these scientifics become of no account to him, and are removed. This rarely takes place with a man while he is living in the body ; but in the other life it takes place with those who are to be elevated into Heaven ; yet with the greatest variety. . . These are the things, which, in the internal sense, are described by the Sons of Israel being oppressed by the Egyptians, and by their afterwards being set free, and, after various states in the wilderness, being at last introduced into the Land of Canaan.

6643. 'Joseph was in Egypt' (ver. 5) = that the celestial internal was in the Natural.

6651. 'There arose a new king over Egypt' (ver. 8) = separated scientifics which are contrary to the truths of the Church.

6666. 'The Egyptians made the Sons of Israel serve' (ver. 13) = a striving to subjugate . . . on the part of those who are in separated scientifics which are contrary to the truths of the Church. Des. 6863. 6896. 7199.

6673. 'The king of Egypt said to the Hebrew midwives' (ver. 15) = an influx from separated scientifics into the Natural where are the true scientifics of the Church.

[A.] 6679. 'They did not as the king of **Egypt** spake to them' (ver.17)=that it was not done as those who are in falsities were striving for.

6684. 'The Hebrew women are not as the **Egyptian** women' (ver.19)=that the scientifics of the Church are not such as the scientifics which are contrary to them.

6692. The reason 'the **Egyptians**'=scientifics which are contrary to the truths of the Church, is that the representatives and significantives of the Ancient Church . . . were there turned into things magical. Ex. This may be evident also from the hieroglyphics of the **Egyptians**, which they used for holy things ; for by means of them they signified spiritual things, and perverted Divine order.

—². In the deepest of the Hells of the magicians are the **Egyptians**.

6729^e. 'The daughter of **Egypt**'=the affection of reasoning about the truths of faith, as to whether it is so, from scientifics, while what is negative is regnant ; thus=the religiosity which thence arises ; and which is of such a character that nothing is believed but what is false.

6750^e. That the Scientific was the first plane with the Lord when He made His Human Divine truth . . . is signified by the Lord, when an infant, being brought into **Egypt** . . .

— . 'Egypt'=scientifics ; but by scientifics are not meant philosophical scientifics, but the scientifics of the Church. These are the scientifics, which, in the genuine sense, are signified by 'Egypt.'

6758. 'He saw an **Egyptian** man smiting a Hebrew man' (Ex.ii.11)=an estranged Scientific endeavouring to destroy the truth of the Church. 'An **Egyptian** man'=what is scientific estranged from truth.

6784. 'An **Egyptian** man delivered us out of the hand of the shepherds' (ver.19)=that the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . The reason Moses is here called 'an **Egyptian** man,' is that by Moses is here represented truth such as there is with those who are in the truth of simple good . . .

6799. 'The king of **Egypt** died' (ver.23)=the end of the former falsity. . . Pharaoh, or 'the king of **Egypt**'=a false Scientific.

6854. 'I have come down to deliver him out of the hand of the **Egyptians**' (Ex.iii.8)=that He let Himself down to them to release them from the power of the false scientifics which are endeavouring to destroy the truths of the Church.

6855. 'Land,' here the land of **Egypt** (id.)=the place and state where they are being infested by falsities.

6865. 'Bring thou forth My people the Sons of Israel out of **Egypt**' (ver.10)=the consequent deliverance of those who were of the Spiritual Church from infesting falsities. 6871. 6897.

6901. 'Thou shalt come in, thou and the elders of Israel, unto the king of **Egypt**' (ver.18)=communication with those who are in falsities, and who infested.

6907. 'The king of **Egypt** will not give you to go' (ver.19)=that falsity would set itself in opposition.

6910. 'I will smite **Egypt** with all My wonders' (ver. 20)=the mediums of the Divine power against falsities.

6914. 'I will give the grace of this people in the eyes of the **Egyptians**' (ver.21)=the fear, by reason of plagues, of those who are in falsities of those who are of the Spiritual Church. . . It treats of those who are in falsities, who are signified by 'the **Egyptians**,' that goods and truths were to be taken away from them, and transferred to those of the Spiritual Church. 7771.

— . The spoiling of the **Egyptians**. Fully Ex.

6917. As to the vessels of silver and vessels of gold which belonged to the **Egyptians** denoting scientifics of truth and scientifics of good, when yet by the **Egyptians** both here and in what precedes, as well as in what follows, are signified false scientifics ; it is to be known, that in themselves scientifics are not truths, neither are they falsities ; but that they become truths with those who are in truths, and falsities with those who are in falsities ; this being the effect of their application and use. . . As for example :—with the **Egyptians** there remained many things from the representatives of the Ancient Church, as is evident from their hieroglyphics ; but as they applied them to things magical . . . with them they were not true scientifics but false scientifics ; yet the same things in the Ancient Church were true scientifics . . . 7770³.

—^e. The things which the women of the Sons of Israel borrowed from the **Egyptians** . . . were afterwards applied to the use of constructing the ark, etc.

6920. 'Ye shall spoil the **Egyptians**' (ver.22)=that such things were to be taken away from those who were in falsities and thence in evils.

6976. The land of **Egypt**=the natural mind which is in falsity, thus the Natural.

7016. 'Let me go, I pray, and I will return to my brethren who are in **Egypt**' (Ex.iv.18)=elevation to interior and more spiritual life in the Natural. 7020. 7025. 7029.

7021. 'For all the men seeking thy soul are dead' (ver.19)=the removal of the falsities that endeavour to destroy the life of truth and good. (For) the **Egyptians**, who are here 'the men,'=those who are in falsities.

7097. From ancient time the **Egyptians** knew Jehovah, because the Ancient Church had been in **Egypt**, as is manifestly evident from the fact, that they had among them the representatives and significantives of that Church ; the **Egyptian-Aegyptiaca**-hieroglyphics are nothing else ; for by them spiritual things were signified ; they also knew that they actually corresponded ; and because they began to apply such things in their sacred worship, and to worship them, and at length also to turn them into things magical, and thus to be associated with the diabolical crew in Hell, they completely destroyed the Ancient Church with themselves. Hence it is, that by 'the **Egyptians**' in the Word are signified the scientifics of the Church perverted, also the falsities which are contrary to the truths of the Church. When Divine worship had been thus perverted in **Egypt**, it was no longer allowed them to worship Jehovah, and at last not even to know that Jehovah was the God of the Ancient Church, lest they should profane the name of Jehovah.

7103. 'The king of **Egypt** said unto them' (Ex.v.4)=reply by those who are in falsities. . . 'The king of **Egypt**'=a false Scientific.

7130. 'The people scattered itself abroad in all the land of **Egypt**' (ver.12)=that they overspread the natural mind in every direction.

7203. 'I will bring you out from under the burdens of the **Egyptians**' (Ex.vi.6)=that the Lord will release them from the infestations of those who are in falsities. . . 'The **Egyptians**'=those who infest by means of falsities injected.

7220. 'Speak to Pharaoh king of **Egypt**' (ver.11)=warning to those who infest by means of mere falsities. 7228. 7243.

7221. 'The land of **Egypt**'=a state of infestations.

7235. 'Bring ye out the Sons of Israel from the land of **Egypt**' (ver.26)=that those who are of the Lord's Spiritual Kingdom should be delivered from the vicinity of those who are in falsities.

7238. 'To bring out the Sons of Israel from **Egypt**' (ver.27)=that they should leave them and not infest. . . '**Egypt**'=the falsity from which comes infestation.

7240. 'The land of **Egypt**' (ver.28)=where those who are of the Lord's Spiritual Kingdom were infested by falsities. This was in the Lower Earth, which is near the Hells. The land of **Egypt**, where the Sons of Israel were, and which was called 'Goshen,'=that Lower Earth; but where the **Egyptians** were,=the Hells around, from which came the infestations by falsities. 7445.

7274. 'In the land of **Egypt**' (Ex.vii.3)=where are they who are infesting.

7276. 'I will give My hand upon the **Egyptians**' (ver. 4)= . . . that those who are in falsities shall be compelled through Divine power.

7278. 'Out of the land of **Egypt**' (id.)=from infestations.

7280. 'And the **Egyptians** shall know that I am Jehovah' (ver.5)=that they will have fear of the Divine. . . 'The **Egyptians**'=those who are in falsities and infest. 7281.

7296. As the **Egyptians** applied themselves to such things, they called themselves 'the son of the wise, and of the kings of antiquity' (Is.xix.11). The **Egyptians** called the knowledges of things wisdom.

7320. 'The **Egyptians** shall labour to drink the waters out of the river' (ver.18)=that they would want to know scarcely anything about truths. 'The **Egyptians**'=those who falsify truths. . .

7324³. '**Egypt**'=the scientifics of the Church: scientifics are Knowledges, but in a lower degree.

7337. 'The magicians of **Egypt** did so with their enchantments' (ver.22)=that their falsifiers fashioned the like. Ex.

7385. 'Aaron stretched out his hand over the waters of **Egypt**' (Ex.viii.6)=the effect of the power of internal truth through external truth against falsities. . . 'The waters of **Egypt**'=falsities.

7387. '(The frog) covered the land of **Egypt**' (id.)=

that the natural mind was filled with falsities and consequent reasonings. 7389.

7409. 'The land stank' (ver.10)=consequent noisomeness and loathsomeness. 'The land,' here the land of **Egypt**,=the natural mind.

7420. '(Lice) in all the land of **Egypt**' (ver.17)=(evils) through the whole natural mind.

7441². 'The fly in the extremity of the rivers of **Egypt**' (Is.vii.18)=falsities which are in the extremes of the natural mind, thus which are in the Sensuous nearest the body.

7442. 'The houses of the **Egyptians** shall be filled with the baneful flying thing, and also the land whereon they are' (Ex.viii.21)=that the falsities of malevolence will take possession of all things of the natural mind. . . 'A house of the **Egyptians**'=the interiors of the natural mind. . . and 'the land of **Egypt**'=the natural mind in general.

7454. 'We shall sacrifice the abomination of the **Egyptians** to Jehovah our God' (ver.26)=that infernal noisomeness and defilement would flow in. Ex.

7465. Each miracle that was done in **Egypt** signifies some special state into which those come in the other life who are in falsities and infest. There are ten states into which they successively come before they are entirely stripped of all truth, thus before they are cast into Hell. For they who are in the knowledge of faith, but in evil of life, are not conveyed into Hell immediately after death, but successively. They are first convinced that they are in evil; afterwards the knowledge of faith is taken away from them; and at last they are left to the evil of their own life. This is effected by a number of successive states; and these are the states which are described by the miracles done in **Egypt**, consequently by the evils which befel the **Egyptians** before they were immersed in the Red Sea.

7502^e. These things are said to show the quality of the man of the Church who professes faith alone, and is not concerned about the life of faith; for these are they who are represented by the **Egyptians** here and in what follows.

7505². 'A pestilence in the way of **Egypt**' (Amos iv.10)=the vastation of good and truth through falsities, which are 'the way of **Egypt**.'

7506. 'The cattle of the **Egyptians**' (Ex.ix.4)=the goods and truths of the Church possessed by those who infest. 'The **Egyptians**'=those who have been of the Church, and thence in the knowledge of the truth and good of faith, but in a life of evil, and who infest in the other life. Refs.

7511. 'And all the cattle of the **Egyptians** died' (ver.6)=the consumption of the truth and good of faith with those who infest.

7519^e. 'The land of **Egypt** which he shall smite' (Jer. xliii.11)=the natural mind.

7522. 'It shall be for dust in all the land of **Egypt**' (ver.9)=the damnation of these falsities in the natural mind. 7525.

7532. '(The ulcer was) upon all the **Egyptians**' (ver.11)

= that (filthy things came forth) upon those who were infesting.

[A.] 7554. 'Such as has not been in **Egypt** from the day it was founded, even until now' (ver. 18) = that with others there is no such destruction in the natural mind. 7578.

7569. 'There shall be hail in all the land of **Egypt**' (ver. 22) = falsity destroying in the natural mind. 7571. 7580.

7576. 'He made hail to rain upon the land of **Egypt**' (ver. 23) = the natural mind thus taken possession of by the falsities of evil.

7579. 'The land of **Egypt**' = scientific truth which belongs to the natural mind.

7634. 'What things I have wrought in **Egypt**' (Ex. x. 2) = what has befallen those in the other life who infest the upright.

7655. 'Knowest thou not yet that **Egypt** perisheth' (ver. 7) = that from what has taken place it may be known that all who assail these simple ones are cast into Hell, whence there is no escape. . . 'Egypt' = infestation, thus also those who infest.

7668³. 'The way of **Egypt**' = a perverted Scientific.

7674. 'Over the land of **Egypt** for the locust' (ver. 12) = that falsity may take possession of the whole Natural of those who infest. 7675. 7678. 7693.

7705. 'There was not one locust left in all the boundary of **Egypt**' (ver. 19) = that those falsities appeared no more in the extremes. . . 'Egypt' = the Natural.

7732. This is to be removed from the **Egyptians**, thus from those who are in mere falsities from evil, who are now signified by 'the **Egyptians**.'

7766. 'I will still bring one plague upon Pharaoh, and upon **Egypt**' (Ex. xi. 1) = the end of vastation, which is damnation. The plagues brought upon **Egypt** = successive states of vastation. . . The last is the damnation of faith separated from charity; for the first-born given to death in **Egypt** = the damnation of that faith. Ex. . . . 'Egypt' = the natural mind. 7778.

7772. 'The man Moses was very great in the land of **Egypt**' (ver. 3) = respect now for Divine truth . . . in the minds of those who infest.

7779⁴. The reason the first-born of the **Egyptians** represented faith separated from charity, is that the **Egyptians** were more in the knowledge of the rituals of the Church than all others who constituted the Representative Church after the time of the Flood. At that time all rites were representative of spiritual things in Heaven. The **Egyptians** were better acquainted with these than the rest; but in process of time they began to love Knowledges alone . . . and to make everything of the Church consist in the knowledge of such things as belong to the Church, and no longer in the life of charity. Thus they inverted the whole order of the Church, and this being inverted, the truths which are called the truths of faith could not but be falsified. (See this illustrated under CALF, here.)

7781^e. The **Egyptians** perverted all truths and goods by applications to evil uses.

7786. 'That ye may know that Jehovah doth distin-

guish between the **Egyptians** and Israel' (ver. 7) = that the nature of the difference between those who are in evil and those who are in good may be known. . . The '**Egyptians**' before = those who are in falsity; but now, after they have been vastated as to the truths of the Church which they knew, they = those who are in evil; for by the death of the first-born is signified damnation, which is a state of evil.

7826. 'In the land of **Egypt**' (Ex. xii. 1) = when those of the Spiritual Church were still in the neighbourhood of those who infest. . . This neighbourhood is signified by the Sons of Israel being in the midst of the land of **Egypt**, or in the land of Goshen . . . 7940.

7844. 'Between the evenings' = the state of deliverance of those who are in truth from good, and the state of damnation of those who are in falsity from evil; which states are signified by the going out of the Sons of Israel from **Egypt**.

—². It also = the end of the state of infestations, and the beginning of the state of the damnation of those who are signified by 'the **Egyptians**.'

7869. 'I will pass through the land of **Egypt**' (ver. 12) = presence with those who have infested.

7898. 'In this same day I brought your armies out of the land of **Egypt**' (ver. 17) = that there was then a state of charity and faith, whereby separation was effected from those who were in evils and falsities.

7926. 'To inflict a plague on **Egypt**' (ver. 23) = whence damnation comes to those of the Church who have been in faith separated from charity. . . For by '**Egypt**,' or 'the **Egyptians**,' are signified those who have been in the knowledge of such things as are of the Church, but who have separated life from doctrine, that is, charity from faith. The **Egyptians** also were of this character; for they had the knowledge of the things which were of the Church of that time . . . they were acquainted with the representations of spiritual things in natural ones, which constituted the rituals of the Church at that time; and therefore they were acquainted with correspondences, as may evidently appear from their hieroglyphics, which were images of natural things that represented spiritual ones. Hence it is, that by 'the **Egyptians**' are signified those who are in the knowledge of the things of faith, but in a life of evil. In the other life, such are vastated as to all things which are of faith . . . and are at last damned; which damnation is meant by the death of the first-born in **Egypt**. 7941. 7948. 7952. 8086. 8093².

7932^{1,2}. 'The **Egyptians**' = those who infested.

7964. '**Egypt** was urgent upon the people in hastening to send them away out of the land' (ver. 33) = that from aversion and fear they pressed them to depart.

7980. 'Because they were driven out of **Egypt**, and could not stay' (ver. 39) = for they were removed by those who were in falsity from evil.

7983. 'The dwelling of the Sons of Israel which they dwelt in **Egypt**' (ver. 40) = the duration of infestations.

7988. 'All the armies of Jehovah went forth out of the land of **Egypt**' (ver. 41) = that those who were in truth from good, and were still detained there, were taken out . . . and delivered from infestations. 8100.

7990. 'To bring them forth out of the land of **Egypt**' (ver.42)=deliverance from spiritual captivity. 8049.

8018. 'Jehovah brought forth the Sons of Israel out of the land of **Egypt**' (ver.51)=that the Lord delivered from damnation those who were in the good of truth and in the truth of good. . . The reason 'the land of **Egypt**' here=damnation, is that damnation is now signified by the state of the **Egyptians** . . .

8065. 'Jehovah hath done to me in my going forth out of **Egypt**' (Ex.xiii.8)=that they were delivered by the Lord from spiritual captivity and from damnation. 8069.

8096. 'To repent and return to **Egypt**' (ver.17)=to go away from good, thus to decline from truth . . . and fall into falsities. 8097.

8125. (In Ex.xiv.) they who are in faith separated from charity are represented by 'the **Egyptians**' . . . Hell is signified by 'the Red Sea' . . . in which the **Egyptians** were immersed.

8154. 'The **Egyptians** pursued after them' (ver.9)=the effect from the endeavour to subjugate of those who were in falsities from evil. 8208.

8161. 'Behold, the **Egyptian** marching after them' (ver.10)=the oppressiveness of the falsity continually increasing. 'The **Egyptian**'=those who are in falsities from evil, thus also the falsity from evil itself.

8165. 'Were there no graves in **Egypt**, that thou hast taken us to die in the wilderness?' (ver.11)=that if there were damnation, it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they yielded.

8166. 'What is this that thou hast done to us to bring us forth out of **Egypt**?' (id.)=that it was in vain that they had been delivered from infestations by falsities. 8167. 8168. 8169.

8174. 'The **Egyptians** whom ye see, ye shall not add to see them any more for ever' (ver.13)=that the falsities which are once removed will be removed to eternity.

8185². 'The land of **Egypt**' (Zech.x.10)=scientifics. . . 'The pride of Asshur shall be cast down, and the staff of **Egypt** shall recede' (ver.11)=that they shall not trust any longer in their own wisdom, but in wisdom from the Lord.

8186. 'Behold, I harden the heart of the **Egyptians**' (ver.17)=the obstinacy of falsity from evil.

8196. 'It came between the camp of the **Egyptians** and the camp of Israel' (ver.20)=between the falsities of evil on the one side, and the goods of truth on the other.

8212. 'Jehovah looked forth to the camp of the **Egyptians**' (ver.24)=the extension thence of the Divine influx towards those who were endeavouring to do violence by means of falsities.

8214. 'And troubled the camp of the **Egyptians**' (id.)=that thence the extensions of falsity from evil relapsed upon them.

8217. 'The **Egyptian** said' (ver.25)=the thought of those who were in falsities from evil.

8219. 'Because Jehovah fights for them against the

Egyptians' (id.)=that the Lord alone sustains the combat against falsities and evils.

8223. 'Let the waters return upon the **Egyptians**' (ver.26)=that the falsities from evil would flow back to them, and would environ those who are in falsities from evil.

8227. 'And the **Egyptians** fled to meet it' (ver.27)=that they themselves immersed themselves in falsities from evil.

8228. 'And Jehovah shook off the **Egyptians** into the midst of the sea' (id.)=that thus they themselves cast themselves into Hell, where there are falsities from evil.

8236. 'Jehovah saved Israel in this day out of the hand of the **Egyptians**' (ver.30)=that in this state the Lord protected those who were of the Spiritual Church from all violence from falsities from evil.

8237. 'And Israel saw the **Egyptians** dead on the sea shore' (id.)=the aspect of the damned scattered here and there.

8238. 'And Israel saw the great hand which Jehovah did against the **Egyptians**' (ver.31)=the acknowledgment of the Lord's omnipotence. . . 'The **Egyptians**'=those who are in damnation; now, those who are in Hell.

8313. (The Philistines) are distinguished from the **Egyptians** in this respect, that they exclude the goods of charity. . .

8364. See DISEASE at this ref.

8401. 'To their going forth out of the land of **Egypt**' (Ex.xvi.1)=to their state when first delivered from infestations. . . 'The land of **Egypt**'=infestations by those who are in evil and thence in falsities. 8528. 8570. 8646. 8751.

8407. 'We might have died by the hand of Jehovah in the land of **Egypt**' (ver.3)=that it would have been better for them to have been left by the Lord when they were in a state of infestations.

8409. 'The horses of **Egypt**' (Is.xxxi.)=scientifics from a perverted Intellectual.

8413². The former good or delight is meant by the flesh and bread in the land of **Egypt**.

8528. 'The **Egyptians**' and 'Pharaoh'=those who infested the upright in the other life; and who also infest them at this day. 8570. 8668. 8673. 8676. 8763.

8866. 'Who brought thee forth out of the land of **Egypt**, out of the house of servants' (Ex.xx.)=deliverance by Him from Hell. 'The land of **Egypt**'=infestations by the infernals. 10156.

8904⁴. 'The sons of **Egypt**'=scientifics. Refs.

9197. 'Because thou hast been sojourners in the land of **Egypt**' (Ex.xxii.20)=that they were protected from falsities and evils when they were infested by the infernals. 9270.

— The afflictions and oppressions of the Sons of Israel in **Egypt**=the infestations of the faithful who belonged to the Spiritual Church by the infernals before the Lord's Advent; and the protection and bringing out of the Sons of Israel from **Egypt**=the protection and deliverance of those who were of the Spiritual Church

by the Lord while He was in the world, and when He rose again. 9292.

[A.] 9292. 'Thou wentest forth out of **Egypt**' (Ex. xxiii.15)=deliverance from infestation by falsities.

9294¹. By the bringing forth of the Sons of Israel out of **Egypt**, the like was represented as by the first of the three feasts, which was named the passover.

9340. '**Egypt**'=the Scientific in both senses, both true and false.

—⁶. 'The Sons of Israel brought up out of the land of **Egypt**' (Amos ix.7)=those who are initiated into spiritual truths and goods through scientific truths.

9341². 'A vine out of **Egypt**'=the Spiritual Church represented by the Sons of Israel.

9348⁴. 'The land of **Egypt** into which he was brought with hooks' (Ezek. xix.4)=the Scientific through which comes falsity.

9391⁸. The Ancient Church . . . was in **Egypt**; but in **Egypt** they cultivated the scientifics of that Church, whence they excelled in the knowledge of correspondences and representations . . . Hence it is that by '**Egypt**' in the Word is signified the Scientific in general both as to truth and as to good; and also the Natural; for the Scientific belongs to the natural man.

9818². '**Egypt**' (Is. xxxi.) = knowledge in general. Life 30. 79.

9836¹. '**Egypt**' (Ezek. xxix.) = a perverted Scientific, which deprives.

10071². '**Egypt**' (Is. xix.15) = those who want to enter into the truths and goods of faith by means of reasonings from scientifics, and not from things revealed, thus not from faith in the latter.

10156. The reason 'the land of **Egypt**' = Hell, is that by it in the genuine sense is signified the Natural and its Scientific; and to be brought out of the natural man and its Scientific, and elevated into the spiritual man and its intelligence and wisdom, is also to be brought out of Hell . . . for if man does not become spiritual he is in Hell; for the knowledge of the natural man . . . is in the light of the world . . .

10283⁹. 'To commit whoredom with the sons of **Egypt** great in flesh' (Ezek. xvi.) = to falsify the truths of the Church by means of scientifics which are solely from the natural man, thus by means of sensuous scientifics.

10292⁶. The things which were carried down to **Egypt** involve such things as are in the external or natural man; since by '**Egypt**' is signified the Scientific, which is of the natural man.

10400. 'To make the Sons of Israel to come up out of the land of **Egypt**' (Ex. xxxii.1) = elevation out of the natural or external man to the internal or spiritual man, in order to become the Church; for by 'the land of **Egypt**' is signified the Natural or external of the Church. 10435.

10407³. The **Egyptians** were (in externals without an internal) more than others; and as they surpassed other nations in the knowledge of correspondences and representations, they made themselves various idols, as is evident from the **Egyptian-Aegyptiacis**-idols which still remain; but their primary idol was a calf . . .

10409. 'Which made thee come up out of the land of **Egypt**' (ver.4), when said concerning those who are in externals without an internal, = to lead themselves . . . which is not to be elevated out of the natural man to the spiritual, or out of the world to Heaven; but is to cast one's self down to Hell, thus from freedom into slavery. 10426.

10421. 'Whom thou hast made to come up out of the land of **Egypt**' (ver.7) = whom thou didst believe that thou hadst led to the Divine . . . For '**Egypt**' = the natural or external man, from which there is elevation. 10526, Ex.

10437. 'Wherefore shall the **Egyptians** say?' (ver.12) = those who are in mere externals concerning those who are being elevated into internals. . . The reason 'the **Egyptians**' represent those who are in mere externals, is that in ancient times the **Egyptians** were among those with whom was the Representative Church . . . and at that time the **Egyptians** excelled in the knowledge of correspondences and representations . . . for they were acquainted with the internal things which the external ones represented and thence signified. But in process of time the like befel them as has done others among whom the Church has been instituted, namely, that from being internal men they became external ones, and at last did not care for internal things, making all worship to consist in external things. When this came to pass with the **Egyptians**, the knowledge of correspondences and representations . . . was turned into magic; as is the case when the internal things of worship . . . are obliterated, and there still remains the external representative worship, together with the Knowledge of the interior things which are represented. As the **Egyptians** became like this, by them in the Word is signified the knowledge of such things, and also the external or Natural; and as this without an internal is either magical or idolatrous, both of which are infernal, by '**Egypt**' is also signified Hell. Refs.

10659. 'Because in the month Abib thou wentest forth out of **Egypt**' (Ex. xxxiv.18) = that then there was deliverance from Hell.

H. 307³. 'The **Egyptian**' (Is. xix.) = the Natural (of the man of the Spiritual Church).

—(d). That '**Egypt**,' and 'the **Egyptian**,' in the Word, = the Natural, and consequently the Scientific. Refs.

S. 21. How the knowledge of correspondences came to be cultivated in **Egypt**, etc.

79⁴. '**Egypt**' (Hos. ix.3) = the Scientific of the natural man.

102. The ancient Word was in **Egypt**, etc.

117. From these Words, religious things spread through **Egypt** and Ethiopia into the kingdoms of Africa.

P. 255². The ancients had the knowledge of correspondences . . . which was especially cultivated in **Egypt**; hence their hieroglyphics . . .

R. 134³. In the Word, by '**Egypt**' is signified the knowledge of the natural man.

298⁹. '**Egypt**' (Dent. xvii.16) = knowledge and reasoning from our Own intelligence, whence is the falsification of the truth of the Word, which here is 'a horse.'

392^d. 'An altar to Jehovah in the midst of the land of Egypt'=the worship of the Lord from love in the natural man.

405³. These things are said to the king of Egypt (Ezek. xxix.) because by 'Egypt' is signified the Natural separated from the Spiritual.

444². The Natural of the Church, which also is the Scientific, is signified by Egypt and its river the Nile.

485². 'Egypt' (Is. xxxvi. 6; Ezek. xxix. 6)=the natural man who trusts in his own strength, wherefore it is called 'the staff of a bruised reed.'

502. 'Which spiritually is called Sodom and Egypt' (Rev. xi. 8)=the two infernal loves, which are the love of dominion from the love of self, and the love of reigning from the pride of our own intelligence . . . (= by means of the evils of the love of self, and by means of the falsities thence. E. 653.)

503. What 'Egypt' = in the Word, shall be told. 'Egypt' = the natural man conjoined with the spiritual, and in this case, the affection of truth, and the consequent knowledge and intelligence. In the opposite sense, it = the natural man separated from the spiritual, and in this case, the pride of our own intelligence, and consequent insanity in spiritual things. (Both significations fully ill.)

—⁴. As the Egyptians became such, they were devastated as to all the goods and truths of the Church. Their devastations are described by the miracles performed there, which were the plagues, and which signified so many cupidities of the natural man separated from the spiritual, which acts solely from its own intelligence and the pride thereof.

—⁵. The reason 'Egypt' = both intelligence and insanity in spiritual things, is that the Ancient Church, which had spread into many kingdoms of Asia, was also in Egypt; and at that time the Egyptians more than others cultivated the knowledge of correspondences between spiritual and natural things, as is evident from the hieroglyphics there. But when that knowledge with them was turned into magic, and became idolatrous, their intelligence in spiritual things became insanity; hence 'Egypt,' in the opposite sense, = the latter.

T. 635. In seven chapters in the Revelation there is described the consummation of the present Church, in like manner as the devastation of Egypt is described; and both are described by the like plagues, each one of which signifies some falsity which furthered its devastation even to destruction; wherefore also this Church which is at this day destroyed, is called 'Egypt' (Rev. xi. 8). (A parallel drawn between the plagues of Egypt, and those of the Revelation.)

—⁶. The reason the like things are said of Egypt, and of the Church whose consummation and end are described in the Revelation, is that by 'Egypt' is meant a Church which in the beginning was pre-eminent; wherefore 'Egypt,' before its Church was devastated, is compared to the garden of Eden, and to the garden of Jehovah (Gen. xiii. 10; Ezek. xxxi. 8); and is also called 'the corner stone of the tribes, the son of the wise, and of the kings of antiquity' (Is. xix. 11, 13).

D. 475^{8e}. These things are what are described by 'Egypt' in the Prophets; for 'Egypt' = knowledge, thus natural theology.

4777. How the Heavenly doctrine would proceed in Africa . . . After a time it would turn itself back through an interior tract even towards Egypt.

5406. On the way, (the Babylonians who had lived in good) borrowed silver and garments from the others, as the Sons of Israel did from the Egyptians; which signified Knowledges from those who were in Knowledges. The Egyptians from whom they borrowed these things, were Protestants who were not in good, although they were in truths. 5412.

E. 141³. 'The sons of Egypt with whom she has committed whoredom' (Ezek. xvi.) = scientifics and Knowledges of every kind wrongly applied to confirm falsities.

—⁹. The Sons of Israel did not want to enter into Canaan, but to return to Egypt; the Land of Canaan = Heaven and the Church with their truths; and Egypt = these falsified and turned into magic.

—¹³. The like is signified by their being commanded to borrow from the Egyptians gold, silver, and garments; for by the Egyptians are signified scientifics of every kind which are used to falsify truths.

193⁹. By the Egyptians are represented those who are merely natural, and yet possess many Knowledges.

223¹⁴. 'Egypt' = the natural man and his Scientific.

235⁴. 'Egypt' = the Knowledge of things both spiritual and natural.

275². 'The Egyptians' = the knowledges which are of the natural man.

—¹⁹. 'A bird out of Egypt' = a concordant Scientific.

279⁸. As a calf = the good of the natural man, and his truth, which is the Scientific; and the natural man and his Scientific are also signified by 'Egypt,' 'Egypt' is in the Word called 'a calf;' wherefore, also, after they had applied the scientifics of the Church to things magical and idolatrous, they turned the calf into an idol . . .

313¹⁰. By 'Egypt' is meant Knowledges and scientifics. Hence it is evident what is signified by 'Israel being the third with Egypt and with Asshur, a blessing in the midst of the land;' namely, that the Spiritual will be everything there, both rational as well as cognitive and scientific; for when the inmost is spiritual, which is the truth from good, the Rational, which is thence derived, is spiritual too; and so also are the Cognitive and Scientific; for both are formed from the inmost, which is the truth from good, or the Spiritual.

328¹⁶. 'My people went down into Egypt to sojourn there' (Is. lii. 4) = the instruction of the natural man by means of scientifics and by means of the Knowledges of truth. 'Egypt' = scientifics and also Knowledges, but such as are from the sense of the letter of the Word; and 'to sojourn' = to be instructed.

340¹⁵. 'The evil languors of Egypt' (Deut. vii. 15) = falsities originating from the evils in the natural man.

—¹⁸. By 'Israel,' 'Asshur,' and 'Egypt,' are signified the three things which exist with the men of the Church; namely, the Spiritual, the Rational, and the Scientific. . . As the whole Rational of man is formed by means of

scientifics, and both from the Spiritual which is out of Heaven from the Lord—for all the intelligence of truth, and all the application of knowledges to truth is thence—it is said that ‘there shall be a path out of **Egypt** into Asshur, in order that Asshur may come into **Egypt**, and **Egypt** into Asshur;’ and that ‘the **Egyptians** shall serve with Asshur;’ and afterwards that ‘Israel shall be the third with **Egypt** and Asshur, a blessing in the midst of the land.’ ‘The midst’=the inmost, from which are all the rest. . . And as the Spiritual is that from which the Rational and the Scientific are applied to genuine truths, Israel is called ‘the inheritance,’ or the heir of the house, who possesses all things; and Asshur ‘the work of My hands,’ because the Rational is thence formed; and **Egypt** is called ‘the blessed people,’ because in the Scientific, as in their ultimate, all things are together. 388²⁹. 585¹³.

[E.] 355³⁶. By ‘**Egypt**’ in the Word is signified the Scientific which is in the natural man; consequently, also, the natural man; and as the natural man with the Scientific which is in it has not any understanding, but only thought from the memory, which is a species of imagination from the objects it has seen and heard, and which is beneath the Spiritual, in which nevertheless reside all the truths and goods of Heaven and the Church,—hence by ‘**Egypt**’ in very many places is signified a false Scientific; for, when the spiritual man does not flow in, the scientifics of the natural man are turned into mere falsities, and his thoughts into confirmations of falsity and into reasonings therefrom against truths. Hence may be evident what is signified by ‘the horses of **Egypt**,’ and by ‘its chariots’ (Is.xxxi.1) . . . These things are signified by ‘Woe to them that go down to **Egypt**’ . . . Wherefore, also, it is said, ‘**Egypt** is man, and not God; and his horses are flesh, and not spirit’ . . .

386⁶. ‘**Egypt**’ (Jer.xlii.)=the Natural; and ‘to come into **Egypt**,’ and ‘to sojourn there’=to become natural.

— That ‘**Egypt**’=the Scientific which is of the natural mind; that consequently it=the Natural; and that ‘the land of **Egypt**’=the natural mind. III.

391¹³. ‘**Egypt**’=the natural man and his Scientific.

— ‘Five cities in the land of **Egypt** speaking with the lips of Canaan’=a number of truths of doctrine which are genuine truths of the Church.

— ‘An altar to Jehovah in the midst of the land of **Egypt**’=the worship of the Lord from the good of love through true scientifics which are in the natural man. . . True scientifics are also Knowledges from the sense of the letter of the Word.

— ‘The boundary of **Egypt**’=the extremes: the extremes of the natural man are sensuous things.

401²¹. ‘**Egypt**’=the natural man such as he is from birth; to wit, that he is in mere falsities from evil.

405¹⁵. ‘A vine out of **Egypt**’=the Spiritual Church, which begins with man by means of scientifics and Knowledges in the natural man.

406³. ‘**Egypt**’=the Scientific of the natural man. 410⁶.

410⁶. ‘The fly in the extremity of the rivers of **Egypt**’=the falsity in the extremes of the natural man.

419¹⁸. ‘To carry down oil into **Egypt**’ (Hos.xii.1)

=to destroy the good of the Church by means of scientifics. Ex.

431⁹. As by ‘**Egypt**’ is signified scientific truths which are in the natural man, and upon these are founded the truths from good which are the truths of the spiritual man, **Egypt** is called ‘the corner stone of the tribes.’

433¹³. ‘**Egypt** shall be for a waste, and Edom for the wilderness of a waste’ (Joel.iv.19)=that the principles of falsity and the evils of the love of self, both from the natural man, will be destroyed.

439⁶. That the natural man, when he is subjugated, will supply concordant scientifics, and Knowledges of truth and good, is signified by ‘fat ones shall come out of **Egypt**’ (Ps.lxviii.31). ‘**Egypt**’=the natural man as to scientifics.

440². In order that such things might be represented by Ephraim and Manasseh, they were born to Joseph in the land of **Egypt**; for . . . by the land of **Egypt** is signified the Natural . . .

448³. When Joseph was carried down into **Egypt**, and obtained dominion over the whole of that land, and invited thither his father and his brethren, and nourished them, and so long as he was the lord of the land, by the land of **Egypt** was represented the Spiritual Church in the Natural, and by Jacob and his sons the Spiritual Church; but the end of the representation of the Spiritual Church in the Natural by **Egypt**, took place when Moses was born and began to lead the Sons of Israel out of **Egypt**.

448¹⁵. ‘When He went out against the land of **Egypt**, I heard lips I knew not’ (Ps.lxxxi.5)=when the old Church was destroyed, in which there were then falsities of doctrine . . . For **Egypt**, when Joseph was lord there, represented the Church which is in the Knowledges of truth and good, and in confirming knowledges; but when they began to hate and illtreat the Sons of Israel, **Egypt** represented the Church destroyed, in which are mere falsities; for it is said, ‘There rose up a new king over the **Egyptians**, who knew not Joseph.’ Wherefore also, the **Egyptians**, together with Pharaoh, who pursued the Sons of Israel, were sunk in the Red Sea.

—¹⁶. That at that time the Church on earth was established by Him, is meant by, ‘Then came Israel into **Egypt**’ (Ps.ev.23) . . . For the establishment of the Church by the Lord was represented by the coming of the Sons of Israel into **Egypt**; and also by the Lord being brought down into **Egypt** when He was an infant.

502⁶. ‘The outcasts from the land of **Egypt**’ (Is.xxvii.13)=those who have been deceived by means of scientifics; thus the gentiles who have been in falsities from ignorance of truth.

503³. By ‘the **Egyptians**’ (at the time of the plagues) are signified merely natural men . . . and by the plagues of **Egypt**, those changes which precede the Last Judgment; in like manner as do these in the Revelation; for by the sinking of Pharaoh and the **Egyptians** in the Red Sea, was represented the Last Judgment and damnation.

513⁴. The reason a like plague took place in **Egypt**, was that by ‘**Egypt**’ is signified the natural man as to his Scientific, or the Scientific which is of the natural

man. By 'the river of Egypt' is signified intelligence acquired by means of scientifics.

514¹⁵. 'The Egyptians' = merely natural men : that 'Jehovah shall bring them back into Egypt in ships' (Deut.xxviii.68) = that they would be merely natural through the doctrinal things of falsity.

518¹⁶. By 'a vine out of Egypt' are meant the Sons of Israel. . . Their stay in Egypt represented the first initiation into the things of the Church ; for 'Egypt' signified the scientifics which are of service to the things of the Church . . . 654¹⁷.

—²⁸. 'The rivers of Egypt' (Is.xxxvii.25) = Knowledges and apperceptions of truth, because 'Egypt' = the natural man as to scientifics ; and Knowledge and apperception belong to the natural man.

—³⁰. 'The staff of Egypt shall recede' (Zech.x.11) = that the scientifics which are of service to reasonings shall avail nothing.

—³⁸. 'Egypt riseth up like a flood' (Jer.xlvi.8). . . By 'Egypt' is signified scientifics which confirm.

532³. 'Egypt' (Is.xx.3) = the external or Natural as to the Scientific . . .

540⁹. That 'he shall smite Egypt, and kindle a fire in its houses' (Jer.xliii.11,12) = that by means of the scientifics of the natural man he will pervert all the truths of doctrine, and will profane them. That he will subject to himself the natural man as to all things therein, which is done by means of falsities from scientifics, is signified by 'he shall array himself with the land of Egypt as a shepherd does with a garment.' That all things of the natural man will thus perish through the evils of earthly and corporeal loves, is signified by 'I will kindle a fire in the houses of Egypt.'

—¹⁰. As by 'Egypt' is signified the natural man as to the Scientific there . . . Egypt is called in the Word 'a furnace of iron.' Ill.

543⁶. The Egyptian-Aegyptiacae-plagues = spiritual plagues ; and the plague of locusts, the destruction of the whole natural man through an irruption of evil and falsity from the Sensuous. By 'Egypt' is signified the natural man as to the Scientific and as to pleasure therein . . . Therefore it is said that 'the locust shall come up upon all the land of Egypt' . . . By 'the land of Egypt' is signified the Natural with the men of the Church. —

555⁷. 'To commit whoredom in Egypt' = to falsify truths by means of the scientifics which belong to the natural man ; and to falsify truths there, is to turn holy things into magical ones, as the Egyptians did.

559⁵. 'There shall be no work for Egypt' (Is.xix.15). By 'Egypt' is signified knowledge both of spiritual things and of natural things. That 'there shall be no work for it which the head or the tail may do' = that it does not possess spiritual things, or natural things which confirm spiritual ones.

569⁴. The river of Egypt (as one of the boundaries of Canaan) = the knowledge of the natural man.

—⁵. Therefore the two rivers, the river of Egypt, or the Nile, and the river of Assyria, or the Euphrates, signified the boundaries of the Church, and also introductions into the Church ; for the Knowledges and

knowledges which are signified by the river of Egypt do introduce ; for without Knowledges and knowledges no one can be introduced into the Church, or perceive the things which belong to the Church . . .

—¹⁶. To investigate spiritual things by means of the scientifics of the natural man, is signified by, 'What hast thou to do with the way of Egypt that thou drinkest the waters of Sihor?' (Jer.ii.18). . . Egypt and its river = the scientifics of the natural man.

—¹⁹. 'Against the army of Pharaoh king of Egypt . . .' (Jer.xlvi.2). By these words is signified the destruction of the Church and its truths by means of false reasonings from scientifics. . . By 'Egypt' and its 'army' are signified scientifics which confirm.

576⁵. 'Broidered work from Egypt' (Ezek.xxvii.7) = the knowledge of such things as are of the Church . . .

585⁵. Worship from the falsities of doctrine which are from man's Own intelligence, is signified by 'to offer incense to other gods in the land of Egypt' (Jer.xliv.8). . . 'The land of Egypt' = the Natural in which resides the proprium of man, and thus is the source of this self intelligence.

594¹. 'Behold Jehovah . . . shall come into Egypt, whence the idols of Egypt shall be moved before Him, and the heart of Egypt shall melt in the midst of it' (Is. xix.1). By 'Egypt' is here meant the natural man separated from the spiritual, who is then in falsities and evils, and thereby perverts all the truths and goods of the Church . . .

624¹. 'By a prophet Jehovah made Israel to come up out of Egypt' (Hos.xii.13). . . By 'Egypt' is meant the natural man, who, when separated from the spiritual man, is damned ; therefore (these words) = that by means of the Divine truth, the Lord leads out of damnation those who are in truths from good.

627⁹. 'The rivers of Egypt shall be diminished and dried up' (Is.xix.6) = that all things of natural intelligence will perish. . . 'Egypt' = what is natural.

—¹⁰. 'Thou hast trusted upon the staff of this bruised reed, upon Egypt ; whereon if a man lean, it will go into his hand, and pierce it ; so is Pharaoh king of Egypt to all that trust upon him' (Is.xxxvi.6). By 'Egypt' is signified the natural man separated from the spiritual, and his Scientific, which, when separated from the intelligence of the spiritual man, is foolish, and is applied to confirm evils of every kind ; wherefore it is a false Scientific . . .

—¹². 'Egypt' (Ezek.xxix.7), here, too, = the natural man separated from the spiritual, and that its Scientific applied to evils is mere falsity. These things are said of those in the Church who trust in their Own intelligence.

—¹³. 'Fat ones out of Egypt' (Ps.lxviii.31) = those who are in the knowledge of spiritual things . . . who will accede to the Lord's Kingdom, because they are in light from the spiritual man.

633². 'Egypt shall not be inhabited forty years ; I will give Egypt for a waste in the midst of the desolate lands . . .' (Ezek.xxix.12). By 'Egypt' is signified the Church as to scientific truths, upon which doctrine is founded. The scientific truths at that time were the knowledges of correspondences and representations, upon

which was founded the doctrine of their Church. But as the Egyptians turned these knowledges into magic, and thus perverted the Church, its vastation is (here) described. That 'Egypt shall be scattered among the nations, and dispersed into the lands'=that evils and falsities will take complete possession of that Church, and will pervert all its scientifics. Hence it is evident, that by 'forty years' is signified its plenary state of vastation . . . But the beginning of a new Church, which is signified by the end of the forty years, is meant by these words: 'At the end of forty years will I gather together the Egyptians from the peoples whither they were scattered; and I will bring back the captivity of Egypt' (ver. 13, 14).

[E.] 650²⁶. 'The king of Egypt, and his multitude' (Ezek. xxxi.)=the natural man with the scientifics there.

654. That 'Egypt,' here, (Rev. xi. 8)=the natural man separated from the spiritual, and thence falsities flowing forth from the evils of the love of self, and therefore from the pride of man's Own intelligence. Ex.

—². But as by 'Egypt' is signified the natural man in both senses, namely, both conjoined with the spiritual man, and separated from it—thus in a good sense, and in an evil sense—by 'Egypt' are also signified various things which belong to the natural man, which in general relate to Knowledges and scientifics; for the truths and falsities of the natural man are called Knowledges and scientifics.

—³. The reason that by 'Egypt' in the Word is signified the natural man in both senses. . . consequently all that which properly belongs to the natural man, was that in Egypt they cultivated knowledges, especially the knowledges of correspondences and representations . . . But as they made for themselves images according to correspondences, which, when from being internal men they became entirely external, they began to worship with a holy rite, and thus made for themselves idols, and therefore turned the representatives of spiritual and celestial things into idolatrous ones, and also into magical ones; hence it is that by 'Egypt' in the Word, in a bad sense . . . is signified the false Scientific of the natural man; and also what is idolatrous and magical.

—⁴. Concerning this matter, namely, the conjunction of the spiritual man with the natural, and the separation of the natural man from the spiritual, it treats in many places in the Word, especially where it treats of Egypt; because by 'Egypt' is signified the natural man both conjoined with the spiritual man, and separated from it; and where it treats of the natural man separated from the spiritual, Egypt is censured and rejected. And as by 'Egypt' in a wide sense is signified the natural man, by 'Egypt' is also signified a true Scientific and a false Scientific; for the truths and falsities which are in the natural man are called scientifics. And as true and false scientifics are signified by 'Egypt,' faith is also signified by it, since faith is of truth and truth is of faith; whence faith conjoined with charity is also signified by 'Egypt' in a good sense; and faith separated from charity, in a bad sense; for faith conjoined with charity exists when the spiritual man is conjoined with the natural, and then by 'Egypt' are signified true scientifics; whereas faith separated from charity exists when the natural man is separated

from the spiritual, and then by 'Egypt' is signified a false Scientific . . .

—⁶. Wherefore, it is first to be demonstrated from the Word, that by 'Egypt' is signified the natural man conjoined with the spiritual, or a Scientific vivified by the influx of spiritual light; or, what is like this, faith conjoined with charity, which in itself is faith. And afterwards it shall be demonstrated, that by 'Egypt' in the opposite sense is signified the natural man separated from the spiritual, or a Scientific not vivified by any influx of spiritual life; or, what is like this, faith separated from charity, which in itself is not faith. Fully ill.

—⁷. 'Egypt' (in Is. xix. 18-25)=the natural man conjoined with the spiritual, thus = the nations and peoples who have been outside the Church; and as they have not been in truths they have been natural men; but when they heard the Gospel they acknowledged the Lord, and thence being instructed in the truths of doctrine, they received faith. . . 'Five cities in the land of Egypt speaking with the lip of Canaan'=that with them there will be many doctrinal things according to the truths of doctrine of their Church. . . 'The land of Egypt'=the Church of such gentiles. . . 'In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at its boundary to Jehovah'=that then there will be the worship of the Lord from the goods of charity and thence from the truths of faith in all things which belong to the natural man. . . 'Then shall Jehovah be known to Egypt, and the Egyptians shall know Jehovah in that day'=the acknowledgment of the Lord and of His Divine. . . 'Thus shall Jehovah smite Egypt, in smiting and in healing. . . '=temptations, and thus conversion, and healing from falsities by means of truths. 'In that day there shall be a path from Egypt into Asshur, so that Asshur shall come into Egypt, and Egypt into Asshur'=that then they will have the Rational opened by means of true scientifics, so that a man shall view the scientifics which belong to the natural man rationally and thus intelligently: 'Egypt'=the Scientific of the natural man. . . 'In that day Israel shall be the third with Egypt and with Asshur, a blessing in the midst of the land'=influx into both from spiritual light. . . 'Egypt'=the natural man who has light from the world. . . 'Blessed be Egypt My people'=the natural man enlightened.

—¹². 'That the extension of the Land of Canaan, by which is signified the Church, was from the river of Egypt to the river of Assyria. Ill. . . For the Church, which in itself is spiritual, is terminated in the natural man, to wit, in his Rational and Scientific . . .

—¹⁴. 'The rivers of Egypt'=the knowledge of the natural man from a spiritual origin.

— 'The rivers of Egypt'=the intelligence of the natural man from scientifics, which are from a spiritual origin when they are applied to confirm the truths of the Church which are spiritual.

—¹⁵. As every man with whom the Church is to be implanted, is first to be instructed in scientifics; for without the introduction of the natural man through scientifics, which also are matters of varied experience from worldly things and intercourse with men, man cannot become rational; and if he does not become

rational neither can he become spiritual . . . and as the Church was to be instituted with the Sons of Israel, the natural man with them was therefore to be instructed first, that is to say, in truths naturally and also scientifically understood. In order that this might be represented and signified, it came to pass that Abraham . . . sojourned in Egypt with his wife . . . and afterwards that Jacob with his sons . . . by command went into Egypt, and dwelt in Goshen, which was the best of the lands of Egypt . . . and this in order that they might first be instructed in truths naturally and scientifically, before they were instructed in them spiritually; for everyone acquires a Rational by means of truths scientifically and naturally understood, into which the Spiritual can flow and operate . . . Thus man finds the Church with himself. Wherefore it is said of Abraham and of Jacob, that on account of a famine in the Land of Canaan they went into Egypt to sojourn there . . .

—¹⁹. As by 'Israel' in the supreme sense is meant the Lord, He Himself, when an infant, was carried down into Egypt . . . by which is signified the Lord's first instruction . . . But this withdrawal into Egypt only represented the instruction . . .

—²⁰. From these things it may be evident what is meant by 'Egypt' where it treats of the Church to be established by the Lord. III.

— The labour of Egypt, and the merchandise of Ethiopia and of the Sabæans' (Is. xlv. 14) = the delight of natural love from the acquisition of the Knowledges of truth and good . . .

—²¹. By 'the fat ones out of Egypt,' are signified the gentiles who are in the affection of knowing truths.

—²². It is said 'as a bird out of Egypt' (Hos. xi.), because a bird = thoughts from true scientifics.

—²³. 'From the ear of the river to the river of Egypt, which Jehovah shall shake off' (Is. xxvii. 12) = all rational and scientific truth which is of service to the Spiritual. . . That those will accede to the Church who otherwise would perish through reasonings from scientifics applied to the confirmation of falsities, is signified by 'they shall come that were perishing in the land of Asshur, and the outcasts from the land of Egypt . . .

—²⁴.
—²⁴. 'The pride of Asshur shall be cast down, and the staff of Egypt shall recede' (Zech. x. 11) = that reasonings from scientifics confirming the evils and falsities of the natural man shall be dispersed. . . 'The staff of Egypt' = the Scientific confirming.

—²⁵. 'At the end of forty years I will gather Egypt out of the peoples . . .' (Ezek. xxix.). By 'Egypt,' here, is signified the Church with those who are in moral life from natural lumen. . . The scientifics by which they have confirmed falsities, are signified by 'Egypt which Jehovah will gather from the peoples whither they have been scattered.'

—²⁶. That they who are in natural lumen from scientifics alone, and with whom good cannot be implanted through truths, will be in evils and falsities of every kind, is signified by, 'If the family of Egypt go not up, there shall be the plague wherewith Jehovah shall smite the nations' (Zech. xiv. 18).

—²⁷. The natural affection of knowing truths from

a spiritual affection, is signified by 'Egypt,' 'Ethiopia,' and 'Seba' (Is. xliii. 3).

—²⁸. As by 'Egypt' is signified the natural man, and all the intelligence of the spiritual man is ended and founded in the natural man, and in his Knowledges and scientifics, on which account man, without them, is not intelligent and wise, and not even rational—for the spiritual man acts as one with the natural man as cause does with effect; and it acts as one through correspondences—hence it is that in ancient times, when the Representative Church was in Egypt also, the King of Egypt or Pharaoh was called 'the son of the wise,' and 'the son of the kings of antiquity;' and Egypt was called 'the corner stone of the tribes.'

—²⁹. Therefore, also, it is said of Solomon . . . that 'his wisdom . . . was before all the wisdom of the Egyptians' . . . By 'the Egyptians' are meant all who are learned from knowledges, especially from the knowledge of correspondences, and are thence in intelligence; wherefore also the knowledges of the Egyptians are called 'things stored up of gold and silver,' and 'desirable things,' in Daniel xi. 43.

—³⁰. Therefore, also, the Sons of Israel were commanded, when they went out of Egypt, 'to borrow of the Egyptians vessels of gold, and vessels of silver, and garments' . . . The knowledges and Knowledges of truth and good (thus signified) were forcibly taken away from Egypt, because they had applied them to confirm evils and falsities, and had turned them into things idolatrous and magical; wherefore, when the Egyptians were deprived of them, and had thus become merely natural, they were shortly afterwards sunk in the Red Sea; by which was represented the lot of those who abuse knowledges to confirm evils and falsities; for after death they are deprived of all knowledge of good and truth, and are then cast into Hell . . .

—³¹. As by 'Egypt' is signified the knowledge from which man has intelligence, it is said of Tyre, 'Fine linen of brodered work from Egypt was the expansion, which was for an ensign to her' (Ezek. xxxvii. 7). . . By 'fine linen of brodered work from Egypt' is signified the Scientific from spiritual truth . . .

—³². As all the scientifics which are of service to the spiritual man for the confirmation of truths are from the Lord, namely, all the application of them to confirm the truths and goods of Heaven and the Church, Joseph 'was carried down into Egypt,' and there made the ruler of the whole land; (for) as the Natural of man is to be subordinated to the Spiritual . . . Joseph was made the lord of Egypt . . .

—³³. As Solomon represented the Lord as to both the Celestial and the Spiritual Kingdoms, and all who are of those Kingdoms are in intelligence and wisdom by means of the Knowledges of truth and good, and by means of the scientifics which confirm them, Solomon 'took the daughter of Pharaoh to wife, and brought her into the city of David' (1 Kings iii. 1); and also afterwards 'built for the daughter of Pharaoh a house near the porch' (vii. 8); by which there was also represented, that the knowledge upon which all intelligence and wisdom are founded, is signified by 'Egypt' in a good sense . . .

—³⁴. Man is born natural, and first draws in scientifics from a master and parent, also from the reading of

books, and at the same time from life in the world; and unless the man becomes spiritual . . . he applies the scientific which he draws in to confirm the appetites and pleasures of the natural man, in a word, his loves, which are all contrary to Divine order; and it is this natural man which is signified by 'Egypt' in the opposite sense. III.

[E. 654]³⁸. That falsity will destroy the whole natural man, and all things which are there, through application to evils, is signified by 'the sword shall come into Egypt, and they shall take her multitude, and overturn her foundations' (Ezek.xxx.4). That there are no confirmations and corroborations of truth by means of the scientifics of the natural man, is signified by 'they that support Egypt shall fall, and the pride of her strength shall come down' (ver.6). . . Evil cupidities from the natural man are signified by 'the fire which Jehovah shall set into Egypt' (ver.8) . . . That thus the Church will be devastated through the falsities of evil doing violence to the goods of charity and the truths of faith, is signified by 'the violent of the nations shall be brought to destroy the land, and they shall draw their sword against Egypt, to fill the land with the slain' (ver.11). . . . That there is not any truth which is the head, and consequently not any truth of life from the Lord, is signified by 'there shall be no more a prince from the land of Egypt' (ver.13). That nothing but evils from the love of self will take possession of the natural man, is signified by 'I will set fire into Egypt, and I will scatter Egypt among the nations' (ver.16, 23).

—⁴¹. By 'Egypt which is vanity and emptiness' (Is.xxx.7), is signified both the Sensuous and the Natural, which, regarded in themselves, are devoid of good and devoid of truths.

—⁴². By these words (in Is.xxxi.) is described the state of those who want to be wise from themselves . . . in the things which are of Heaven and the Church . . . and as such are merely natural, and therefore take all things from the fallacies of the senses and from scientifics evilly applied, they pervert and falsify the truths and goods of the Church; wherefore it is said of them, 'Woe to them that go down into Egypt for help, and do not look to the Holy One of Israel, and do not seek Jehovah' (ver.1). The imaginary things which are from the fallacies of the senses, are signified by 'the horses of Egypt on which they stay' . . . That the natural man does not understand Divine things from himself, is signified by 'Egypt is a man, and not God' (ver.3). That the intelligence is from the proprium, in which there is no life, is signified by 'his horses are flesh, and not spirit': the horses of Egypt = the imaginary things which in themselves are dead because they are fallacies.

—⁴³. Here, (in Jer.xlvi.), by 'Egypt' is also signified the natural man with his scientifics separated from the spiritual, which takes place through the pride of man's Own intelligence, which through reasonings from scientifics destroys the truths and goods of the Church. For by 'the army of the king of Egypt, which was by the river Euphrates' (ver.2) are signified scientifics falsely applied, and reasonings from them . . . 'Egypt cometh up as a flood, and the waters are moved like the floods' (ver.8) = the natural man reasoning from himself . . . against the truths of the Church. . . 'Go up into

Gilead, and take balm, daughter of Egypt' (ver.11) = the truths of the sense of the letter of the Word, and thence reasoning and support. . . By 'the daughter of Egypt' is signified the affection of falsity which appertains to such a Church.

—⁴⁷. That truth is not to have dominion over good, is signified by 'He shall not lead the people back into Egypt, to the end that he should multiply horses' (Deut. xvii.16).

—⁴⁸. That by 'Egypt' is signified the natural man separated from his spiritual man, may also be evident from these things (in Is.xix.1-17) when regarded in the spiritual sense; and man becomes merely natural, when in his life he does not look to the Lord, but to himself and the world. Hence he has the pride of his Own intelligence, which is general with the learned; and with them perverts the Rational, and shuts up the spiritual mind. In order that it may be known that the natural man is signified by 'Egypt'; man's Own intelligence, by its 'river'; and falsities, by 'the waters of the river of Egypt,' I will explain these things . . . *seriatim*. 'Jehovah rideth upon a swift cloud, and cometh into Egypt' (ver.1) = the visitation of the natural man from Divine truth spiritual natural. . . 'The idols of Egypt shall be moved before Him, and the heart of Egypt shall melt in the midst of it' (id.) = a mass and crowd of falsities in the natural man, from which is the worship; and its terror on account of the visitation. 'I will shut up Egypt in the hand of a hard lord, and a fierce king shall rule over them' (ver.4) = that the evil of falsity and the falsity of evil will reign there. . . 'Zoan' and 'Noph' were in the land of Egypt, and signified the enlightenment of the natural man from spiritual light. 'They have seduced Egypt, the corner stone of the tribes' (ver.13) = that the natural man is perverted, in which are yet nevertheless founded all the truths and goods of the Church. 'There shall be no work for Egypt, which the head and tail, branch and rush, may do' (ver.15) = that they no longer have either the intelligence or the knowledge of truth, and therefore neither spiritual truth nor natural truth.

—⁵². 'That all the inhabitants of Egypt may know that I am Jehovah' (Ezek.xxix.6) = that they may know and believe that all truth and good even in the natural man are from the Lord. . . 'That the land of Egypt shall become a solitude and a waste' (ver.9) = that consequently the natural man is devoid of all truth and devoid of all good. . . 'I will give the land of Egypt for a waste from the tower of Syene even to the border of Ethiopia' (ver.10) = the destruction of the Church from primes to ultimates in the natural man.

—⁵⁵. 'They have called Egypt, and they have gone away to Assyria' (Hos.vii.11) = that they have trusted in the scientifics of the natural man and thence in reasonings, which are deceptive. . . 'This is their derision in the land of Egypt' (ver.16) = the vituperation of the doctrine from the natural man, and its contempt.

—⁵⁶. 'Ephraim shall return into Egypt' (Hos.ix.3) = the understanding of truth destroyed, whence they have become natural. . . 'Egypt shall gather them' (ver.6) = that they have become merely natural.

—⁵⁷. 'Israel shall not return into Egypt' (Hos.xi.5) = that a man who has become of the Spiritual Church

will not become natural. . . For man is first natural, afterwards he becomes rational, and at last spiritual. When man is natural, he is in Egypt. . .

—⁵⁸. By 'oil being carried down into Egypt' (Hos. xii. 1)=that the good of love is perverted through the scientific of the natural man.

—⁵⁹. 'Who depart to go down into Egypt, and have not asked at My mouth' (Is. xxx. 2)=from the proprium of the natural man, and not from the Word. 'To trust in the shadow of Egypt' (id.)=lest they trust and have faith in such things as are of the natural man, who is in no light of Heaven. 'Therefore shall the strength of Pharaoh be for shame, and the trust in the shadow of Egypt for ignominy' (ver. 3)=no capacity of resisting evils from man's Own intelligence, nor from the knowledge of the natural man.

—⁶⁰. 'What hast thou to do with the way of Egypt, to drink the waters of Sihor?' (Jer. ii. 18)=instruction solely from the natural man, whence come mere falsities. . . . 'Thou shalt also be ashamed of Egypt, as thou wast ashamed of Assyria' (ver. 36)=a perverted and vile state to be led by the natural man and by reasonings thence, because one is thus led by the falsities and evils which are from proprium.

—⁶¹. As to be instructed by ourselves is to be instructed by the natural man and his scientifics and the conclusions therefrom, it is said 'We have given the hand to Egypt, to Assyria, that we may be satisfied with bread' (Lam. v. 6). By 'Egypt' is signified the natural man whence come falsities. . . .

—⁶². We often read in the historicals and also in the propheticals of the Word, that the Israelitish people burned with the desire to return into Egypt, and that this was forbidden them, and that plagues and penalties were denounced against them to prevent them from doing so. . . . The reason was, that the Sons of Israel were to represent the Church from its first rise to its end; and the Church is first formed with man by means of knowledges and Knowledges in the natural man. . . . In a word, man must first enrich the memory with knowledges, afterwards his understanding must be cultivated thereby, and at last his will. The memory is of the natural man; the understanding is of the rational, and the will is of the spiritual man. . . . Therefore the Sons of Israel were first brought into Egypt, afterwards underwent temptations in the wilderness, and at last were brought into the Land of Canaan. . . . By their stay and sojourn in Egypt, was represented the instruction of the natural man; by their wanderings for forty years in the wilderness, were represented the temptations by means of which the rational man is formed; and by the Land of Canaan. . . . was represented the Church, which, regarded in itself, is spiritual. But they who do not want to be reformed and regenerated, stop at the beginning of the way, and remain natural. Wherefore, the Sons of Israel, who did not want it, so often desired to return into Egypt. . . . for they were natural. . . . and yet they had to represent the things of the Spiritual Church. . . . Hence it may be evident why the Sons of Israel were so severely prohibited from returning into Egypt; for by doing so they would have represented that from being a spiritual man they had become natural; and when the spiritual man becomes natural, he no longer sees and

perceives any truths and goods, but falls into falsities and evils of every kind.

—⁶⁵. 'If ye say, We will not dwell in this Land, saying, No, but we will come to the land of Egypt' (Jer. xlii. 13, 14)=aversion for the spiritual state in which are they who are of the Church, and a longing for the natural state and for those things which are of the natural man. . . . 'If ye set your faces to come into Egypt, and ye come to sojourn there' (ver. 15)=if from love they long for a natural life; 'the sword, which ye feared, shall take hold of you in the land of Egypt'=falsities destroying truths; 'and the famine, of which ye were afraid, shall cleave after you there in Egypt'=a lack of the Knowledges of truth and good. . . . 'And all the men who set their faces to come into Egypt, to sojourn there, shall die with the sword, with the famine, and with the pestilence'=the like as before; 'a pestilence'=the vastation of all good and truth.

—⁶⁷. By 'Egypt' (in Ezek. xxiii.) is signified the natural man separated from the spiritual. . . . 'There were two women the daughters of one mother, who committed whoredom in Egypt' (ver. 2, 3)=falsifications of truth and of good; and as the sons of Jacob were merely natural men, they became imbued with the idolatrous things of the Egyptians, by which is signified that they falsified all the truths of the Church. (Explained at great length.) —⁷¹.

—⁷². 'Egypt shall be for a waste' (Joel iv. 19)=that the natural man will be devoid of truths, and consequently in mere falsities.

—⁷³. The wars between the Sons of Israel and the Egyptians involve like things. . . . and also those between the Assyrians and the Egyptians. III.

— By 'the king of Egypt taking away the treasures of the house of Jehovah and of the house of the king' (1 Kings xiv. 25, 26), was represented the devastation of the Church as to the Knowledges of good and truth by the scientifics which are in the natural man falsely applied.

—⁷⁴. The quality of the natural man when subordinate and thus conjoined with the spiritual, is described by Joseph (in Egypt), and by the sons of Israel called thither, and dwelling in the land of Goshen, which was the best of the lands of Egypt. Where it treats of Joseph, there is described the dominion of the Lord over the natural man. . . . But afterwards, there is described the quality of the natural man when separated from the spiritual, by Pharaoh making the Sons of Israel serve in a grievous manner; and its vastation as to all the truths and goods of the Church, is afterwards described. . . . by the plagues inflicted there; and its final destruction, by the sinking of Pharaoh and his whole army in the Red Sea. . . .

655². These two Kingdoms into which the Hells are distinguished, are meant by 'Sodom and Egypt.'

659⁴. 'The multitude of Egypt'=the scientifics of the natural man. . . .

706²⁴. Those of the Church who have become natural, are meant by 'those who have sojourned in Egypt, and have returned thence' (Jer. xlv. 28).

721¹⁸. 'Egypt,' 'Sin,' and 'No' (Ezek. xxx. 15)=the scientifics and the fallacies of the natural man which

obstruct the reformation of man by means of truths from the Word.

[E.] 727¹⁹. 'The staff of Egypt' = power from the confirmation of falsities by means of the scientifics of the natural man.

730²⁰. 'Egypt,' and 'Edom' (Joel iv.) = the natural man who has perverted the truths and goods of the Word . . .

—³¹. The state of the natural man before he is regenerated, is represented by their stay in the land of Egypt; for the land of Egypt signified the natural man with scientifics and Knowledges, together with the cupidities and appetites which reside in it.

—³⁹. 'The wilderness of the land of Egypt' (Ezek. xx. 36) = the state of the natural man before regeneration.

—⁴⁰. 'The day when she came up out of the land of Egypt' (Hos. ii. 15) = when from natural they have become spiritual.

734²³. The natural man separated from the spiritual is signified by 'Egypt.' His crowd of false reasonings and combatings against the truths and goods of the spiritual man, is signified by 'I will mix up the Egyptian against the Egyptian . . .' 746⁷.

799¹⁴. That the natural man and his cupidity will destroy them, is signified by, 'Egypt shall gather them, Moph shall bury them' (Hos. ix. 6).

811⁸. 'Nebuchadnezzar shall come and smite the land of Egypt' (Jer. xliii. 11) = the destruction of the natural man as to all goods and thence truths from the Word . . . 'To kindle a fire in the houses of Egypt' (ver. 12) = that the loves of self and of the world will destroy all things of the natural man.

827⁷. 'Egypt' = the natural truths which are called scientifics.

846². In many passages, 'Egypt' = the natural understanding of the Word.

1029¹³. 'Whoredom in Egypt' = the falsification of truth from the natural man, which is effected by means of fallacies, appearances, and scientifics.

Coro. 27². 'Egypt,' and 'Asshur,' in a good sense, = the Church as to Knowledges and as to perceptions.

41⁸. The consummation of the Noetic Church in Egypt is described by the sinking of Pharaoh and the Egyptians in the Red Sea.

Ehrenpreis. D. 5996.

Eight. *Octo.*

Eighth. *Octavus.*

A. 2044. 'A son of eight days' (Gen. xvii. 12) = every beginning of purification. 'A week' = an entire period . . . and as the eighth day is the first day of the week following, it here = every beginning. Hence it is also evident, that as the circumcision itself was a representative of purification, so also is the time (when it was to be performed), namely, the eighth day.

2633. 'A son of eight days' (Gen. xxi. 4) = a beginning and a continuation.

2866. 'These eight did Milcah bear' (Gen. xxii. 23) = the second class of those who are saved. . . As the eighth

day is the first of the week following, 'eight' = something else which is distinct from what was before.

3325⁸. The reason (the first-born sons of the oxen and sheep) were to be given to Jehovah on the eighth day' (Ex. xvii. 30), was that 'the eighth day' signified what is continuous from a new beginning, to wit, what is continuous of love.

8400^o. 'Fifteen' has a like signification to 'eight'; for the eighth day is the first of the week following. That 'the eighth' = every beginning, thus what is new distinct from what was before. Refs.

8421^o. A week = a whole period, or a full state; whence the day preceding the seventh, or the sixth, = the end of that state; and the day following, or the eighth, the beginning of the same state. Refs.

9227. 'On the eighth day thou shalt give it to Me' (Ex. xvii. 30) = the beginning of the following state, when one lives from good: he is then with the Lord.

9228^e. From these things it may now be evident, that by 'the eighth day' is signified the beginning of the following state.

9296⁶. The reason the eighth day also was called 'a sabbath' (Lev. xxiii. 39), is that by 'the eighth' is signified the beginning of a new state.

9659. 'There shall be eight boards, and their bases of silver' (Ex. xxvi. 25) = support in every way by good, and by means of truth from good. 'Eight' = in every way . . . because by this number is signified the same as by 'two' and by 'four'; for it is a multiple of these; and by 'two' and 'four' is signified conjunction to the full, and therefore in every way . . . By 'eight' also, is signified what is full, and in every way, from the fact, that by 'a week' is signified a whole period from beginning to end; hence by 'the eighth day' is signified a full state, from which there is afterwards effected a new beginning. Hence it was that the males were to be circumcised on the eighth day . . .

—³. What is full, and in every way, is also signified by 'eight,' after 'seven,' in Micah: 'Then shall we raise up upon (Asshur) seven shepherds and eight princes of men' (v. 5) . . . a total deliverance or a deliverance in every way from the falsity thence derived, is signified by 'the eight princes of men who will destroy.'

—⁴. That 'eight' = what is full, and in every way, is also evident from an experience concerning the intromission and reception of Societies into Heaven. The Societies first received appeared to the number of twelve, and afterwards to the number of eight; for they who are intromitted and received into Heaven, are they who have been purified from earthly loves, and have afterwards been instructed. By the number eight on that occasion was signified what is full. See 2130.

—⁵. The like is signified by 'eight' elsewhere in the Word; as that the porch of the gate of the house was 'of eight ells'; and that there were 'eight steps' to the house (Ezek. xl. 9, 31, 41).

10624. The numbers 'two,' 'four,' and 'eight' belong to the celestial class.

R. 739. By '(the beast which was and is not) being himself the eighth' (Rev. xvii. 11), that is, the eighth

mountain, is signified that it is the Divine good itself; for by 'the seven mountains' are signified the Divine goods of the Word; hence by the beast himself being the eighth mountain, is signified that it is the Divine good itself. Good is also signified by 'the eighth' . . .

E. 384². When the Angels were discoursing about the conjunction of good and truth . . . there came forth the number four; sometimes also the number two, or the number eight, or sixteen; because these numbers signify like things . . .

1067. '(The beast) itself is the eighth, and is of the seven'—that the good and truth is profaned that the Word with them is Divine. . . The reason the beast is called the eighth king, is that by 'a king' is signified truth, and by the number 'eight,' good . . .

Eighteen. *Octodecim.*

A. 1709. 'Three hundred and eighteen' (Gen. xiv. 14) = their quality, namely, that they are the holy things of combat; for the number 'eighteen' involves this, and also the number 'three hundred'; for these numbers are composed of three and six. 'Three' = what is holy; and 'six,' combat.

Eighty. *Octoginta.*

A. 1963. 'Abram was a son of eighty years and six years' (Gen. xvi. 16) = the Lord's state as to celestial goods acquired through the combats of temptations; (for) 'eighty' has a like signification to 'forty,' which = temptations.

4617. 'A hundred years and eighty years' (Gen. xxxv. 28) = the quality of the state; 'a hundred' = a full state; and 'eighty,' temptations; here, through temptations.

7284. 'Moses was a son of eighty years' (Ex. vii. 7) = the state and quality of the law from the Divine . . . as it was among those of the Spiritual Church at the first time of visitation. What 'eighty' here specifically signifies, cannot be declared, because it involves every state and every quality of the law from the Divine at that time with them. 'Eighty' = states of temptation; but when it does so, it has a like meaning to 'forty'; but being also made up of ten and eight multiplied into each other, its signification is to be sought from this source likewise.

Eisleben. T. 796.

El. *El.*

See also ELOHIM.

A. 1992². As the name Shaddai originated with the nations in Syria, He was not called Elohim Shaddai, but El Shaddai; and in Job only Shaddai, and El or God is mentioned separately.

4402. 'He called it El Elohe Israel' (Gen. xxxiii. 20) = interior worship from the Divine Spiritual . . .

—⁴. In the supreme sense, 'El Elohe' is the same as the Divine Spiritual. . . In the Original Language, 'El Elohe' means 'God God,' and strictly according to the words, 'God of gods.' In the Word, Jehovah or the Lord is in very many places called 'El' in the singular, also 'Eloah,' and He is also called 'Elohim' in

the plural. . . That 'El' involves one thing, 'Eloah' another, and 'Elohim' another, everyone may judge from the fact that the Word is Divine. . .

—⁵. 'El' and 'Elohim,' or 'God,' is mentioned when it treats of truth. . . Hence it is that by 'El' and 'Elohim,' in the supreme sense, is signified the Divine Spiritual; for this is the same as the Divine truth; but with this difference, that by 'El' is signified truth in the will and in the act, which is the same as the good of truth. 'Elohim' is mentioned in the plural, because by truth Divine are meant all truths which are from the Lord.

—⁶. As, then, in the supreme sense, 'El' and 'Elohim' = the Lord as to truth, they also = Him as to power; for it is truth of which power is predicated. . . Wherefore, where in the Word, it treats of power from truth, the Lord is called 'El' and 'Elohim,' or 'God.' Hence also it is, that in the Original Language, 'El' likewise means one who is powerful.

—⁶. That 'El,' or 'Elohim,' or 'God,' are used in the Word where it treats of the Divine Spiritual, or, what is the same, of the Divine truth, and consequently of the Divine power. Ill.

—⁹. That 'El,' or 'God,' in the singular, is used when it treats of the power which is from Divine truth, or, what is the same thing, from the Lord's Divine Spiritual. Ill.

—^e. 'Gods' (Elim), in the opposite sense.

4559. 'He called the place El-Bethel' (Gen. xxxv. 7) = a holy Natural. 'Bethel' = the Divine Natural; but when it is called 'El-Bethel,' it does not = the Divine, but a holy Natural. Ex. 4560.

6003. 'I am God, the God of thy father' (Gen. xli. 3) . . . In the Original Language, 'God' is here first mentioned in the singular ('El'), but the second time in the plural ('Elohim'). . . The reason is, that by 'God' (El) is signified that God is one and single; and in the second place by 'God' (Elohim), that He has a number of attributes. . .

Elaborate. *Elimare.*

A. 1645^e. They elaborate nothing else from the thought of man . . . D. 4267.

M. 299. The longings of a cultivated mind . . .

E. 790^e. The things which are from the Word in man's storehouse are elaborated and purified by the Lord. . .

1084^e. How, from the Word in its ultimates . . . interior things can be drawn, called forth, extracted, and elaborated. . .

Elam. *Elam.*

A. 1223. 'The sons of Shem, Elam and Asshur,' etc. (Gen. x. 22) . . . 'Elam, Asshur,' etc., were so many nations, by which are signified those things which are of wisdom: by 'Elam,' faith from charity. 1227.

1228. That 'Elam' = faith from charity, or that faith itself which constitutes the internal Church, is evident from Jer. xlix. 34-39. Here, under the name of 'Elam,' faith is treated of, or, what is the same, the internal Church become perverted and corrupt; and then concern-

ing the same restored. . . So in Isaiah xxi.1, 'Elam'=the internal Church.

[A.] 1661. 'Chedorlaomer king of Elam, etc.' (Gen. xiv. 1)=so many kinds of apparent goods and truths. 1685.

1667. 'Elam'=faith from charity; here, therefore, truth and good; for faith, and the things which belong to faith, are nothing but truths; and charity, and the things which belong to charity, are goods; here, however, the goods of infancy, which, although they appear to be goods, are not goods. . .

3240⁵. The desolation of the Spiritual Church is here treated of (Jer. xxv. 17-26); the diversities of which Church are mentioned in order, and are signified by . . . 'Elam,' etc.

E. 357²⁷. 'Behold, I break the bow of Elam, the beginning of his power' (Jer. xlix. 35). By 'Elam' is meant the knowledge which is of the natural man, and the confidence thence derived.

4187. 'Upon Elam I will bring the four winds from the four ends of the heavens, and I will scatter him into all these winds, so that there shall be no nation whither the outcasts of Elam shall not come' (Jer. xlix. 36). By 'Elam,' here, are signified those who are in the Knowledges which are said to be of faith, and are not at the same time in any charity. . .

659⁴. 'Elam,' and 'all the uncircumcised slain with the sword' (Ezek. xxxii. 24)=the Hells where are these falsities, that is, those who are in such falsities.

P. P. Jer. xlix. 'Elam'=the falsification of doctrine.

Elastic. *Elasticus.* M. 526. T. 577². 642. 767³.

Elation. *Elatio.*

Elated. *Elatus.*

A. 795. Those are called 'mountains' who are self-exalted in mind, thus the love of self itself.

1276. Above the head are they who are self-exalted in mind. . .

1306. There is the worship of self when a man sets himself up on high above another; wherefore the love of self. . . is called 'height,' 'loftiness,' 'exaltation.' Ill.

2220³. That all the cupidities were imbued with the love of self, is signified by 'the daughters having become haughty' (Ezek. xvi. 50).

2715². A self-exalted heart never receives, but a humble one.

4347². He who is of a self-exalted mind is in the love of self, and not only sets himself above others, but also cares nothing for the Divine; consequently he repels the influx of good, and therefore its conjunction with truths. . .

8313⁴. They who are in faith without charity, are self-exalted. . .

9039⁶. The Lord powerfully influences those who are humble, but not those who are self-exalted; because the former receive His influx, whereas the latter repel it.

H. 555. In the world, the love of self is but little reflected about, but only that self-exaltation of mind in external things which is called pride. . .

N. 74. It is no criterion how they appear outwardly, whether haughty or humble. . .

P. 279³. (This thought) can with difficulty be separated from a certain elation of mind. . .

R. 763. That in the degree of their elation of heart from dominion. . . after death they have internal pain from being cast down and derided. Sig. 764.

D. 1370^{1/2}. On the punishment of vastation of those who are self-exalted in mind. . . 1414^e.

E. 175¹⁴. 'His heart is lifted up in his height' (Ezek. xxxi. 10)=the love of self.

275⁸. 'Thou rulest in the lifting up of the sea' (Ps. lxxxix. 9). . . By 'the lifting up of the sea,' is signified when the natural man exalts itself against the Divine, by denying those things which are of the Church.

285^e. By 'the throne high and lifted up' (Is. vi. 1) is signified the Divine proceeding from which is Heaven.

388¹². 'He is lifted up in height' . . . =that he has gloried from intelligence. . . which glorying, being elation of mind from the love of self, is from the propprium. . . 654³⁵.

410³. 'Everyone that is magnificent and high'=those who are in the love of self and the love of the world; and 'everyone that is lifted up and low' (Is. ii. 12)=those who are in the love of their Own intelligence. This is further described by 'the day of Jehovah being upon all cedars that are high and lifted up. . . upon all the high mountains and the hills that are lifted up. . .'

412⁸. 'The elations of man' and 'the strife of tongues' (Ps. xxxi. 20)=the evils of falsity and the falsities of evil; for 'elations' are said of the evils which are of the love of self.

455¹⁰. 'The elations of man'=the pride of man's Own intelligence.

601⁶. 'The elation of Jordan which is wasted' (Zech. xi. 3)=the Church as to Divine truth introducing.

780¹⁰. 'When they were satiated, then was their heart lifted up' (Hos. xiii. 6)=when from this fulness they had exalted themselves above all, by believing that therefore Heaven was for them and not for others.

783⁴. Infernal Spirits are elate in mind. . .

803. III. The sins from which man must desist, and which he must shun and be averse to, are especially. . . elations of mind.

J. (Post.) 230. Elation of mind exists in the same way with those who are from the common people as with those who are in the highest places.

Elbow. *Ulna.*

See under CURB.

A. 5380. They are on the left side under the elbow.

5393^e. Near the left elbow. . .

9441². A space of three cubic ells.

T. 814^e. Carries books under his elbows. . .

D. 4996. Held him by the elbows behind the back.

Elder. *Senior.*

See under GREATER-major, and PRESBYTER.

A. 121. When the elders of Israel represented celestial men, they were called 'wise,' etc.

2576^e. In the other life, the interiors shine forth from the face; the exteriors are represented in both their bodies and clothing . . . So with the twenty-four elders around the throne.

3019. 'The elder servant of Abraham's house' (Gen. xxiv.2)=the Natural, or the natural man . . . That 'the elder of the house'=the natural man, may be evident from what follows. 3209^e.

5313^g. As by 'the twenty-four thrones,' and 'the twenty-four elders' are signified all things of truth, or all things of faith in one complex . . .

6397^d. Not that they, or any elders of them, will judge, but that the truths themselves will do so which are signified by them . . . —³.

6524. 'The elders of Pharaoh's house' (Gen.1.7)=which agree with good. 'Elders'=the chief things of wisdom, thus agreement with good. . . The reason 'elders'=the chief things of wisdom, is that in the Word 'old men'=the wise, and, in a sense abstracted from person, wisdom. As the twelve tribes of Israel= all truths and goods in the complex, there were princes set over them, and also elders; and by the princes were signified primary truths, which are of intelligence; and by the elders, the chief things of wisdom, thus those which are of good. III.

—². 'The assembly of the elders' (Ps.cvii.32)=those who are in good, which is of wisdom.

—³. 'The elders' (in Rev.iv.)=those things which are of wisdom, thus which are of good. That 'the elders'=these things, is evident from the description . . . —⁴.

—^e. In order that the elders might represent those things which are of wisdom, there was taken of the spirit of Moses and given to them, from which they prophesied. (Num.xi.17).

— In the opposite sense, 'elders'=those things which are contrary to wisdom. (Ezek.viii.11,12).

6625. 'And all the elders of the land of Egypt' (id.)=which agree with truth. Ex.

6890. 'Go, and gather together the elders of Israel' (Ex.iii.16)=the intelligent in the Spiritual Church. . . 'Elders'=the chief things of wisdom and intelligence, thus the intelligent.

7062. 'They gathered together all the elders of the Sons of Israel' (Ex.iv.29)=the chief things of wisdom which appertain to the Spiritual Church.

7912. 'Moses called all the elders of Israel' (Ex.xii.21)=the enlightenment of the understanding of those who are of the Spiritual Church by means of the influx and presence of truth Divine. . . 'Elders'=the chief things of wisdom and intelligence which agree with truth and good; to call which is to enlighten the understanding.

8578. 'Take with thee of the elders of Israel' (Ex.xvii.5)=from primary truths. 'The elders of Israel'=the primary things of wisdom and intelligence which agree with good and with truth; thus primary truths; for these are of intelligence and wisdom. 8585.

8681. 'Aaron came, and all the elders of Israel' (Ex.

xviii.12)=the things which are primary of the Church. . . 'The elders of Israel'=the chief truths of the Church which agree with good.

8773. 'Moses came and called the elders of the people' (Ex.xix.7)=the choice of those who primarily are in the intelligence of truth. . . 'The elders of the people'=those who are primarily in the intelligence of truth; and, in a sense abstracted from person, primary truths.

8902^h. 'The elders of the city' (Deut.xxi.3)=truths that agree with good.

9139^g. 'The elders with whom Jehovah will enter into judgment' (Is.iii.14)=the goods of the Church.

9376. 'And seventy of the elders of Israel' (Ex.xxiv.1)=the chief truths of the Church or of doctrine which agree with good.

9404. 'And seventy of the elders of Israel' (ver.9)=all who are in good from truths. . . 'The elders of Israel'=those who are in good from truths, and in truths from good; for by 'old men' in the Word are signified those who are in wisdom, thus who are in the life of good from the doctrine of truth.

9421. 'He said to the elders' (ver.14)=those who are solely in the external sense. . . The reason the elders of the Israelitish people here represent these, is that they were the heads of the people, and thus represented the whole people.

9930^h. 'The twenty-four elders'=all those who are in good from truths; and, in the abstract sense, all goods from truths.

L. 16^h. His being taken and condemned by the chiefs of the priests and by the elders, signified that this was done by that entire Church.

R. 233. 'Upon the thrones I saw twenty-four elders sitting' (Rev.iv.4)=the ordination of all things in Heaven for the Last Judgment.

—². The twelve tribes of Israel and their elders=all who are of the Lord's Church . . . and, abstractedly, all truths and goods therein . . . The twelve apostles and the twenty-four elders=all things of the Church. . . Hence it is evident why 'thrones' and 'elders' are mentioned when judgment is treated of. III.

251. 'The twenty-four elders fell down before Him that sat upon the throne, and worshipped Him that liveth for ever and ever' (ver.10)=the humiliation of all in Heaven before the Lord. By 'the twenty-four elders' are meant all who are of the Lord's Church; here, all who are of His Church in Heaven. The elders, as the heads, represented all.

268. 'In the midst of the elders' (Rev.v.6)=from inmost things, and consequently in all things of the Church. . . 'The twenty-four elders'=the Church as to all things of it.

275. 'The four animals and the twenty-four elders fell down before the Lamb' (ver.8)=humiliation, and from humiliation the adoration of the Lord from the higher Heavens. . . The higher Heavens are therefore signified by 'the four animals' and 'the twenty-four elders.' . . By 'the twenty-four elders' are also signified the Angels in the higher Heavens, because these elders were the nearest round the throne. 369. 808. E.322.

[R.] 521. 'The twenty-four elders, who sat before God upon their thrones, fell upon their faces, and worshipped God' (Rev. xi. 16)=the acknowledgment by all the Angels of Heaven that the Lord is the God of Heaven and earth, and the highest adoration. By 'the twenty-four elders sitting upon the thrones' are signified all in Heaven; in special, in the Spiritual Heaven.

617. 'They sung as it were a new song before . . . the four animals and before the elders' (Rev. xiv. 3)=celebration and glorification of the Lord before . . . the Angels of the higher Heavens. . . The former Heavens are from the ancients and the most ancients; and the Lord is acknowledged in these Heavens as the God of Heaven and earth.

E. 237³. 'The elders' (Ezek. vii. 26)=the intelligent.

270. 'Upon the thrones I saw twenty-four elders sitting'=all truths from good in the higher Heavens ordered by the Lord before the Judgment. . . 'The twenty-four elders upon the thrones'=all the truths of Heaven in the complex ordered before the Judgment. . . 'The elders'=those who are in truths from good; and, abstractedly, truths from good. The reason the higher Heavens are here meant, is that all there are in truths from the good of love; and also because the lower Heavens are spoken of in the words which immediately follow.

—³. That 'elders'=truths from good. III.

290. 'The twenty-four elders fell down before Him that sat upon the throne'=humiliation, and at the same time acknowledgment by those who are in truths from good. 349.

—². 'The twenty-four elders'=all who are in truth from good both in the Heavens and on earth.

307. 'One of the elders' (Rev. v. 5)=a Society of Heaven which surpassed the rest in wisdom. 'Elders'=those who are in truths from good . . . thus those who surpass all others in intelligence and wisdom . . .

313. 'The elders' (ver. 6)=those who are in truths from good; here, therefore, those who are in the Second Heaven. Ex. . . In general, by 'the four animals' is signified all the Divine good in the universal Heaven which guards; and by 'the elders,' all the Divine truth proceeding from the Divine good also in the universal Heaven; and both guard, because they are united. Thus by 'the four animals' and 'the elders,' taken together, is signified the Divine good united to the Divine truth proceeding from the Lord, and, from this, the whole angelic Heaven; but, specially, the two inmost Heavens. 324^e. 1206.

326^e. 'The elders have ceased from the gate' (Lam. v. 14)=that those who are in truths from good, or, abstractedly, the truths from good by which there is admission into the Church, have no existence.

448¹⁶. 'Elders' (Ps. cv. 22)=those who are in intelligence and wisdom.

462. 'The Angels' (Rev. vii. 11)=those who are in the First Heaven; 'the elders'=those who are in the Second Heaven; and 'the four animals'=those who are in the Third Heaven. Ex.

471. 'One of the elders answered, saying unto me'

(ver. 13)=influx out of Heaven from the Lord, and consequent perception. . . By 'the elders' is signified Heaven where the Lord is.

637¹¹. 'The elders of the daughter of Zion' (Lam. ii. 10)=the wise and intelligent in the Church; and, abstractedly, wisdom and intelligence.

750¹². 'Priests' (Lam. ii. 19)=those who teach good; 'elders,' those who teach truth.

851². By 'the elders of the people, and the princes thereof' (Is. iii. 14) the like things are signified as by the twelve disciples; namely, all of the Church who are in its truths and goods; and, in the abstract sense, the truths and goods of the Church in the whole complex.

863³. 'The elders of the daughter of Zion'=those who were in Divine truths.

Elealeh. *Elealeh.*

E. 911¹⁰. By 'Jazer,' 'the vine of Sibmah,' 'Heshbon,' and 'Elealeh' (Is. xvi. 9), are signified the men of the external Church, who explain the Word in favour of the loves of the world; for these places were in the inheritance given to the Reubenites and Gaddites, by whom was represented the external Church, because they dwelt beyond Jordan. 'The vine of Sibmah'=their Church.

Eleazar. *Eleazar.*

A. 7230⁵. 'Eleazar the son of Aaron' (Ex. vi. 25)=the doctrinal things derived from the doctrine itself of charity.

9811. So long as Nadab and Abihu lived, the two younger sons of Aaron, who were Eleazar and Ithamar, represented the Divine in the ultimate Heaven, which proximately succeeds after the prior or middle, and which is the Divine Natural. 9812.

Elect. See CHOOSE.

Elegance. *Elegantia.*

Elegant. *Elegans.*

Elegantly. *Elegantiter.*

A. 1648. What seems to them to be elegant, from self or from the love of self. . .

6414. 'Giving discourses of elegance' (Gen. xlix. 21)=gladness of mind . . . for all discourse proceeds from the mind; and when the mind is glad and cheerful, it speaks with elegance. E. 439².

6924. They said that this was too elegantly expressed . . . They rejected such things as produce a shade, which are chiefly affectations of elegance and of learning.

8971. They say that the writings of men are more elegant, because composed in a more elegant style as to the literal sense.

H. 238. It is thus evident how elegant and delightful is the speech of the Angels . . . D. 4867.

R. 454. (The neatness and elegance of the discourse of the solididians). Sig.

M. 56⁴. The fourth said that the Lord has taken away beauty and elegance of life from the man, and has transcribed them into the woman . . .

175³. From the **elegance** and neatness of the composition of the words, they appear to be sublime and erudite . . .

218. That the intelligence of women in itself is **elegant**, etc.

D. 3423. Lest anything of the love of self should flow in from the artificial **elegance** and combination of the words . . .

6050. See ENGLAND at these refs. J.(Post.) 6. 11. 227.

E. 8^e. How **elegant** is the internal sense of the Word . . .

Element. *Elementum.*

Elementary. *Elementaris.*

A. 5079^e. The sun is **elementary** fire.

7324^e. Not **elementary** fire . . .

8812². It is felt in the body as **elementary** heat . . .

S. 66^e. From exhalations stored up in the earth, gold draws its **element**; silver, its; and iron, its.

M. 192². Stripped of the exuviae which were composed of the **elements** in waters and earths . . .

I. 9². The nature of the sun's heat is similar to the heat from **elementary** fire.

10. Regarded in itself, **elementary** fire is relatively dead.

T. 20^e. As of a conflux of **elements** into such a form . . .

103². Within a certain envelope of **elements** from nature . . .

125². The sun . . . must act by means of the **element** in which the subject is.

491². The earth merely supplies fluids and **elements**, and the shrubs appropriate them . . .

504^e. Nor can the **elements** rise up through the root, unless . . .

699. They have taught that when the Word is added to the **element**, it becomes a sacrament.

D. Love v². Their use is . . . to supply new **elements** to the blood . . .

Coro. 17². Each world . . . consists of three atmospheres or **elements** . . .

29³. The direful persuasion that . . . nature is what is called God, and that He is composed of the **elements** thereof.

Elephant. *Elephas.*

W. 346². The perfect animals are **elephants**, etc.

T. 68². Than a locust against an **elephant** . . .

D. 1641. If they could see what is comprised in a single idea . . . cohorts of **elephants**, etc., would be represented.

4705. **Elephants**, etc. appear in the other life . . . It was Societies of Spirits that so appeared, to which such animals correspond; as those who are in general knowledge, to **elephants** and camels.

5896. The chariot seemed to be changed into an

elephant, and he seemed to himself to be sitting above the **elephant**, and presently to be thrown down by the trunk of the **elephant**, and to be trampled on.

E. 1200². (The **elephant** is an animal of an intermediate character, which appears in the World of Spirits.)

Elevate. *Elevare.*

Elevation. *Elevatio.*

Elevable. *Elevabilis.*

See ARISE, and ASCEND.

A. 358. When charity shines forth from the face, the face is said to be **elevated**; but when the contrary, the face is said 'to fall.'

361. 'If thou doest well, **elevation**' (Gen.iv.7)=if thou wilt well, charity is with thee.

363^e. '**Elevation**'=that charity is present.

1745. 'I have **lifted up** my hand to Jehovah' (Gen. xiv.22)=the quality of the mind with the Lord. . . The **lifting up** of the hand to Jehovah is a gesture of the body which corresponds to an affection of the mind . . . Here, therefore, the **uplifting** of the hand=the mind, or the affection of the mind.

2119^e. They who are good, are by degrees **elevated** by the Lord into Heaven.

2438². These are **elevated** into Heaven by the Lord. 2699².

2762. When they are being **elevated** out of the World of Spirits into Heaven . . .

2857. The **elevation** of the Rational after temptation. Sig.

2927. The mind is **elevated** by gladness and joy.

3171. The Natural is said to be **elevated**, when spiritual things are appropriated to it; for all **elevation** is done by spiritual and celestial things, as by these man is **elevated** towards Heaven, thus nearer to the Lord.

3334. Man is said to be **elevated**, when he is being perfected as to spiritual and celestial things . . .

3761. 'Jacob **lifted up** his feet'=the **elevation** of the Natural. . . The **elevation** which is here signified, is the subject treated of in this chapter (Gen.xxix.), and which is an **elevation** from external truth to internal good. In the supreme sense, it treats of how the Lord **elevated** His Natural even to the Divine . . . and in the representative sense, of how the Lord **elevates** the Natural of man . . .

4038². The things which **elevate** themselves from the Natural towards the Rational . . .

4103. The **elevation** of the good meant by 'Jacob.' Sig. . . By the **elevation** which is here signified by 'to arise,' is meant a closer approach to the Divine. As for man, he is said to be **elevated**, when he approaches more closely to heavenly things; the reason of which is, that Heaven is believed to be **elevated** on high . . .

4104. The **elevation** of truths and their affections. Sig. —3. Truths and affections are **elevated**, when the things of life eternal and of the Lord's Kingdom are set before those which belong to our life in the body. When a man recognizes the former as the chief and primary

thing, and the latter as an instrumental and secondary one, truths and their affections are **elevated** with him . . .

[A.] 431¹². When (the Israelites) were in a holy external . . . the Holy in which they were was **elevated** into Heaven . . .

4339. The lifting up of the eyes is an external which corresponds to the **elevation** of the mind.

4353^o. This remains with a man after death, and by it he is **elevated** into Heaven by the Lord.

4947^e. They are then **elevated** into Heaven. 6928^e. 7090^o. R. 153¹.

5057^o. Wherefore, they are **elevated** into a certain Society of Heaven . . .

5124². They are then **elevated**, or 'lifted up,' out of vastation to heavenly Societies. 'To be lifted up,' or to be **elevated**, is to progress towards interior things; for what is **elevated**, or high, is predicated of interior things . . .

5145⁵. All those with whom the interior voluntary things have been terminated, are **elevated** to Heaven . . .

5356^e. Goods together with truths are then in the middle, and according to the zeal of the affection are **elevated** upwards, thus to Heaven towards the Lord, from whom is the **elevation**.

5392². They can then be **elevated** to Heaven.

5527². I have seen them **elevated** into angelic Societies . . .

6183. 'Thou shalt carry me out of Egypt' = that there may be **elevation** from scientifics. . . For going from Egypt to Canaan is called 'ascending,' by which is signified **elevation**. . . What **elevation** from scientifics is. Ex.

6202^e. Into such a state does man come . . . when he is to be **elevated** to spiritual things.

6262. 'Israel said to Joseph' = **elevation** to the internal. . . The reason it = **elevation**, is that in this verse it treats of the influx of love . . . which influx is an **elevation** to the internal; for the external cannot be in love towards the internal, except by means of influx and **elevation** from the internal . . .

6309^e. In order that they may not be contrary, man is regenerated, and is also **elevated** from sensuous things towards interior ones; and in proportion as he is **elevated** from them, he leaves evils and falsities behind. But he cannot be **elevated**, unless he is in the good of faith and of life.

6312. As the Hells are in this sensuous lumen, man must perish if he is not **elevated** out of it: he is **elevated** by means of the good of faith.

6313. When a man is being **elevated** towards interior things, he comes from the gross sensuous lumen into a milder lumen . . . This **elevation** from sensuous things was known to the ancients . . . wherefore, their Sophi said, that when the animus is withdrawn from sensuous things, it comes into an interior light, and at the same time into a tranquil state . . . Man can be still more interiorly **elevated**, and the more interiorly he is **elevated**, the clearer is the light he comes into, and at last into the light of Heaven . . . The three Heavens are distinct

from each other no otherwise than according to **elevations** towards interior things, thus according to the degrees of the light.

6315. The man who in his life has been **elevated** from sensuous things by means of the good of faith, is alternately in sensuous lumen and in interior lumen . . . If (when in sensuous life) he were to speak and think about (spiritual things), he would make no account of them, unless he were instantaneously **elevated** thence towards interior things by the Lord. . . He who is in the good of life, is **elevated** from one lumen into the other,—into the interior lumen the instant he begins to think evilly; for the Angels are near him. . . I have often perceived the **elevations** . . .

6368^e. By means of these states, the latter are **elevated** into Heaven.

6380². They who are of the external Church cannot **elevate** the thought higher than to the Lord's Divine Natural; whereas they who are of the internal Church, **elevate** it above the Natural to the internal; for everyone who is in faith in the Lord, has an idea about Him according to the capacity of **elevating** the thoughts . . .

6443². They who are being **elevated** into Heaven, are at first in obscurity . . .

6476. Whenever I have read the Lord's Prayer, I have plainly perceived an **elevation** towards the Lord . . .

6598. One man excels another in the faculty of understanding and perceiving what is honest . . . just . . . and good. The cause consists in the **elevation** of the thought to the things which are of Heaven . . .

6629. They who are in the good of love and of charity, as to the internal man are in Heaven . . . Hence they have an **elevation** of the mind towards interior things . . .

6658. To be **elevated** towards interior things, which is signified by 'to go up from the land,' and to come into the Land of Canaan, = that the Church will be established . . .

6663. Very many Spirits . . . before they can be **elevated** into Heaven . . . are infested . . .

6692². Those who . . . have excogitated many arts . . . in order to raise themselves above others . . .

6844². When a man thinks about such things as are of love and faith in God, if he is in good, he is **elevated** from sensuous things . . . This the man does not know.

6854². The spiritual . . . could not before be **elevated** into Heaven . . . But after the Lord came into the world . . . He **elevated** them to Heaven . . .

6897. **Elevation** and deliverance from infestation by false scientifics. Sig. . . **Elevation** towards interior things is **elevation** from infestation by falsities to the truths and goods of faith.

6952. The power of **elevating** from the ultimate of the Sensuous. Sig.

—⁶. The interiors of man, together with sensuous things, are **elevated** upwards by the Lord, when the man is in the good of faith and of charity. . . He who is **elevated** upwards by the Lord, wills good and thinks truth. The **elevation** by the Lord actually takes place . . .

6953. 'He put forth his hand, and took hold of it' = elevation towards interior things.

—^c. When the Sensuous is elevated towards interior things, power is communicated by the Divine. Sig.

6954². Man does not look upwards of himself . . . This is effected by the elevation. When the interiors are elevated, the Sensuous is elevated . . . But none can be thus elevated, except those who have lived in the good of faith and of charity. That there are elevations towards interior things, I know from actual experience ; for they have been perceived a thousand times.

7016. Elevation to an interior and more spiritual life in the Natural. Sig. and Ex.

7038. 'That they may serve Me' = elevation into Heaven to perform uses thence.

7196. 'To give them the Land of Canaan' = whereby they might be elevated into Heaven. 7211.

7306. Elevation to things more confirming. Sig. . . 'Morning' . . . here, = elevation, because it is predicated of those who are in falsities, who cannot be enlightened, but can be elevated in respect to attention.

7435. Elevation to a sign of power still greater. Sig. 'To arise in the morning' = elevation . . . to attention. 7538.

7443^o. From this Sensuous, thus from the falsities there, they who are in good and truth can be elevated . . . and when they are elevated, they are also separated from those who are in falsities there.

7456. When man is in the Holy of worship, he is withheld from such things, and they who are in the good of faith and of life are elevated from the Sensuous, where such things are.

7607^o. From the fact that man can look above himself . . . it is clearly evident that there is an elevation of the mind by the Divine ; for no one could ever look above himself, except by means of an elevation by Him who is above.

7816. To look above self is to be elevated by the Lord ; for no one can look above himself, unless he is elevated by Him who is above.

7860. The state of the elevation of (those of the Spiritual Church), is represented by introduction into the Land of Canaan.

7931^e. Those could then be elevated into Heaven who could not be elevated before. Ex.

8170. Elevation from a state of despair by truth Divine. Sig.

8258. In the internal sense of (Ex.xv.) the Lord is celebrated, because . . . He elevated into Heaven the good who had been infested. 8309. 8325.

8325. Elevation is spoken of, because before the external sight of Spirits Heaven is on high . . .

8559^e. When, therefore, man is in good, that is, in the affection of doing what is good for the sake of what is good, thus for the sake of the neighbour, he is elevated into Heaven ; for he is in the order of Heaven . . .

8604. 'When Moses held up his hand' (Ex.xvii.11) = when the faith with those of the Spiritual Church looked towards the Lord. . . 'To hold up the hand' = to

determine the spiritual power upwards, thus to the Lord. Ex.

8764. That they were thus elevated by means of truths to heavenly light. Sig. . . 'To bear (on the wings of eagles)' = to be elevated. . . The reason elevation thither is effected by means of the truths of faith, is that the truth of faith is that which elevates man even to Heaven, where is its good.

8945. 'Thou shalt not go up in steps above to My altar' = no elevation to the interior things which are celestial. Ex.

—². In the other life, no one is allowed to be elevated any higher into Heaven than to the degree of good in which he is ; for if he is elevated any higher, his filthy things are made manifest . . .

9127⁴. They who are in faith and in love to the Lord are elevated by the Lord from the life of the sensuous things of the body towards the life of their spirit, thus from the light of the world into the light of Heaven . . .

9224^e. (The error) that those who are in Hell can be elevated into Heaven . . .

9231. The internal man is so distinct from the external, that he can be . . . elevated into Heaven even to the Lord . . .

9256⁴. Then, at the same time, all the earthly and worldly things which they have drawn with them from the life in the world, are elevated, so that they all together look upwards.

9278⁴. Until he is elevated from external into internal things, and thus into the light of Heaven . . .

9330^o. In the other life, falsities are removed from those who are in truths from good . . . and thus they are elevated into Heaven.

9333^e. They who in the world have lived the life of faith and charity, can then be withheld from evils, and held in good, and thus be elevated into Heaven.

9405². The former suffer themselves to be elevated by the Lord into the light of Heaven ; but the latter do not suffer themselves to be elevated . . . 9406.

9407¹⁵. When a man is in good, and from good in truths, he is elevated into that Divine light . . .

9435^e. There are like degrees of ascent from the world to Heaven with those who are being regenerated by the Lord ; for man is elevated from external to internal things, because from the natural man which is in external things, to the spiritual which is in internal ones. Such elevation or ascent was also represented by Moses when he put on the representation of a holy external . . . 9436. Sig.

9514. 'The cherubs shall be spreading their wings upwards' = the elevation of the truth of faith . . . for in the spreading of their wings upwards there is the endeavour to elevate themselves, the act of which is elevation ; from which it is evident, that by the wings of the cherubs being spread upwards, is signified the elevation of good to the Lord by means of the truths of faith . . . The elevation of good by the truths of faith. Ex.

9517. Heaven and the Church, or the Angels of Heaven and the men of the Church, are guarded by the

Lord by means of the elevation of their interiors to Himself; and, when they are elevated, they are in the good of love to Him and in the good of love towards the neighbour. Elevation to the Lord is attended with this. . . They who are elevated by the Lord continually turn their faces to Him, because the Lord keeps them conjoined with Himself by the good of love; whereas they who are not elevated turn their faces from the Lord.

[A.] 964⁸. Hence it is, that the higher a man can be elevated towards interior things, the more he comes into the perception of good and the light of truth . . .

972⁶. Therefore, man is elevated from the Sensuous to interior things by the Lord . . . 973⁰.

973⁰. While a man is being regenerated, the hinge of the determinations is turned inwards, and in the proportion that it can then be turned inwards, can the man be elevated by the Lord towards Heaven to Himself . . .

975². From being truth in knowledge, it becomes truth in faith, when it is elevated from the external man into the internal.

976³. Wherefore, they who are to be elevated into Heaven are first prepared . . . For if they were elevated into Heaven before, they could not possibly remain in the Societies there . . . When, however, they have been prepared, they are elevated and introduced by the Lord into Heaven . . .

1015⁶. The case is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven; for these are first elevated above the scientifics of the natural man . . .

—³. When a man becomes spiritual, his interiors, which see from the light of Heaven, are opened, and then the man looks upwards, which is effected through elevation by the Lord; thus he looks into Heaven and to the Lord: thither are also elevated all things which are of his will and of his thought, thus his heart, that is, his love.

1020². The elevation of all things of worship by the Lord in a dim state of love. Sig.

1020³. Of himself, man cannot elevate anything into Heaven, but the Lord elevates it: in man there is only the capacity of its being done, with which he is endowed while he is being regenerated. 10702⁰.

1028⁴. All the interiors of such are turned outwards, almost like the interiors of animals, nor are they suffered to be elevated upwards to the Lord; when yet it is peculiar to man as distinguished from beasts, that he can be elevated to Heaven and to the Lord by the Lord, and thus be led: all those are thus elevated who love what is good and true for their own sake . . .

1033⁰. This is called looking upwards, because the man is then elevated as to his interiors . . . by the Lord to Heaven, thus to the Lord: the interiors are also actually elevated, and are then actually withdrawn from the body and the world. When this takes place, the interiors of the man come actually into Heaven, and into its light and heat: hence he has influx and enlightenment . . .

1042⁰. For, when the internal is elevated, the ex-

ternal also is elevated . . . But when the internal cannot be elevated, because it is closed, the external looks to nothing but self and the world . . .

H. 465^e. In proportion as the mind can be withdrawn from sensuous things . . . is it elevated to spiritual and celestial things.

N. 41. The interiors with those who are spiritual, are actually elevated towards Heaven . . .

L. 33². This is why a man is . . . elevated into Heaven, when, from the Lord, he has conquered in temptations.

Life 15. The reason a man who is not spiritual can think and speak rationally . . . is that the understanding of man can be elevated into the light of Heaven . . . but the will of man cannot be in like manner elevated into the heat of Heaven . . . This also constitutes the difference between a man and a beast; (255) and by this (too), it is possible for man to be reformed and become spiritual; but he is not reformed until his will also is elevated.

W. 66. Man alone is a recipient of the life . . . of the three degrees of the Spiritual World. Hence it is, that, unlike any animal, man can be elevated above nature . . . nay, can be elevated into wisdom so far as to see God.

67. How man is elevated from the ultimate degree to the first one. . . He is elevated by means of knowledges into the second degree; and as he perfects his understanding by knowledges, he is elevated into the third degree, and then he becomes rational.

68. The elevation of the interiors of the human mind. Ex.

138. This turning towards the Lord . . . is a kind of elevation; for the man is elevated into the heat and light of Heaven . . . Hence the elevation, which is like rising from a mist into the air . . .

239⁰. The mind of man is of three degrees . . . and it is by virtue of this that he can be elevated into angelic wisdom, and possess it while he lives in the world; but still he does not come into it until after death . . .

242^e. The understanding of man can be elevated into wisdom, but not his will, except in proportion as he shuns evils as sins. 243. From experience.

245. Hence it is, that, as to wisdom, man can be elevated even into the third degree.

256. By correspondence with the two higher degrees, (the natural degree of the mind,) while elevated, appears as if it were discrete. Gen.art.

— This may be comprehended by the understanding, when it is elevated to the degree of light in which the Angels are; for the understanding can be elevated even to this, and be enlightened according to its elevation.

—². As the natural degree is elevated to a degree of what is higher, so the higher acts from within upon the exterior Natural, and illuminates it . . .

—³. From this it is evident, that so long as a man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself, such as it is with the Angels, but only into higher light reaching to the Angels . . . 257. —⁴, Ex.

258. Hence it is, that man can become rational according to this elevation; if he is elevated to the third degree, he becomes rational from the third degree; if he is elevated to the second degree, he becomes rational from the second degree; and if he is not elevated, he is rational in the first degree. . . The reason a man does not become rational to the possible height, is that the love . . . cannot be elevated in the same manner as the wisdom . . . The love is elevated solely by shunning evils as sins; and then by the goods of charity which are uses . . . If, therefore, the love . . . is not elevated at the same time, however much the wisdom . . . may have ascended, it falls back again down to its love. Hence it is, that if a man's love is not elevated at the same time into the spiritual degree, he is not rational save in the ultimate degree. Hence it is evident . . . that rationality, which is the faculty that is capable of being elevated, is still with man, whether it is elevated or not.

259. With such persons (idiots, etc.) the Rational cannot be elevated. Ex.

266. As the natural mind can be thus elevated, an evil man equally enjoys . . . rationality; and, as the natural mind can be elevated so far, it follows that he can think and speak these things.

267. The natural man can elevate his understanding into higher light to whatever extent he desires; but he who is in evils and the falsities thence, does not elevate it higher than the higher region of his natural mind, and rarely to the region of the spiritual mind. The reason is, that he is in the delights of the love of his natural mind, and if he elevates it above that mind, the delight of his love perishes. If it is elevated higher, and sees truths opposite to the delights of its life, or to the principles of its Own intelligence, it either falsifies them, or passes them by, or retains them . . . as means to the life's love, or to the pride of its Own intelligence.

368². See UNDERSTANDING at these refs. 395². 397. 413. E. 1216². D. Wis. xi. 2a.

369². Hence it is, that he who elevates his mind to the Lord, is wholly elevated to the Lord.

414. That love or the will can in like manner be elevated . . . if it loves wisdom its consort in that degree. Gen.art.

— . But the love or will cannot be thus elevated by means of anything of honour, glory, or gain as an end, but by means of the love of use . . . But the love or will is elevated into the heat of Heaven, and the understanding into the light of Heaven; and if both are elevated, a marriage of them takes place there . . .

416. That otherwise the love or will drags the wisdom or understanding from its elevation, to act as one with it. Gen.art. 417.

419. That the love or will is purified in the understanding, if they are elevated together. Gen.art.

421. That the love or will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

422. The love cannot elevate itself, unless it is acquainted with truths: and it can only be acquainted with these by means of an elevated and enlightened understanding; and then, in proportion as it loves the truths by doing them, it is elevated.

—². Man can be elevated from one degree into another; but he is not elevated by wisdom alone, but by a life according to wisdom . . .

424². When this love (of self) drags back the understanding from its elevation, which it does when it is alone . . .

—³. Those who have been in the love of dominion from the love of self, and at the same time in the elevation of the understanding above others, appear in body like Egyptian mummies . . .

P. 16². The reason a man can be in evil and at the same time in truth . . . is that the understanding of man can be elevated into the light of wisdom . . . while his love remains below . . .

74³. As the affection of beasts cannot be elevated above their knowledge, nor their knowledge above their affection; but if they are elevated, they are both elevated together; and as they have not any spiritual mind, into which, or into the light and heat of which, they can be elevated; they have not the faculty of understanding, or rationality; nor the faculty of freely willing, or freedom; but they have mere natural affection with its knowledge.

75. Wherefore, man can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom . . . This elevation as to affection would not exist, unless he had the capacity of elevating the understanding from rationality, and of willing it from liberty.

—³. Wherefore, they who do not want to understand anything but what is of the world and its nature . . . cannot be elevated from knowledge into intelligence, and still less into wisdom . . .

R. 226. 'Come up hither' = elevation of mind. E. 263.

914. The understanding with every man is such that it can be elevated even into the light of Heaven, and also is elevated if from any delight he wills to see truth. . . . For the delight of love and wisdom elevates the thought, so that it sees as in light that a thing is so . . .

M. 188. That with men there is an elevation of the mind into higher light, and that with women there is an elevation of the mind into higher heat . . . Gen.art.

—². It is said elevation into higher light and heat, because it is an elevation into the light and heat in which are the Angels of the higher Heavens. There is also an actual elevation as from a mist into the air . . . wherefore the elevation into higher light with men, is elevation into higher intelligence, and from this into wisdom; and the elevation into higher heat with women, is elevation into a marriage love more chaste and pure, and constantly to the marriage principle, which from creation is latent in their inmosts.

—³. Regarded in themselves, these elevations are openings of the mind; for the human mind is distinguished into regions . . .

269². The understanding with every man is elevable according to Knowledges; but not the will, except by a life according to the truths of the Church and of reason . . .

347. To become spiritual, is to be elevated from the Natural, that is, out of the light and heat of the world

into the light and heat of Heaven. No one knows anything about this elevation but he who has been elevated: nevertheless, the natural man who is not elevated perceives no otherwise than that he is elevated: the reason is, that, equally with the spiritual man, he can elevate his understanding into the light of Heaven . . . but if the will does not at the same time follow the understanding into that height, he is still not elevated; for he does not stay in that elevation . . .

[M.] 495. To this end there has been given to man the faculty of elevating the understanding (up to the Third Heaven); but if the love of his will is not elevated at the same time, he does not become spiritual, but remains natural. Nevertheless, he retains the faculty of elevating the understanding: the reason he retains it, is that he may be able to be reformed . . .

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

15². Man is man because his understanding can be elevated above the desires of his will.

—⁵. The reason man thinks and speaks, is simply because his understanding is separable from his will, and is elevable even into the light of Heaven . . .

T. 69. The human mind can be elevated into a degree higher and higher . . . and in proportion as it is elevated into the higher degrees, it is elevated into wisdom, because into the light of Heaven; and this cannot be done except by God; and, in proportion as it is elevated thither, it is man . . . It is for this reason that man stands erect . . . and can elevate his face to the zenith. The man who elevates his mind to God . . . is like one who stands on a lofty tower . . .

77³. All in Hell have the ideas of the thoughts immersed in the senses of the body, nor are they able to elevate their minds above them . . . except in a state removed from evils of life and falsities of faith . . .

79⁷. Still, every man, the evil as well as the good, as to the understanding can be elevated even into the light in which are the Angels of Heaven . . . while natural loves . . . are removed. (This was then done with them.)

574. A natural man . . . differs from beasts as to the understanding: this can be elevated above the concupiscences of the will, and not only see them, but also moderate them . . .

588. For the sake of (reformation and regeneration) there has been given to man the faculty of elevating the understanding almost into the light in which are the Angels of Heaven . . .

589. The faculty of elevating the understanding even to the intelligence in which are the Angels of Heaven, is in every man from creation, in the evil as well as the good; nay, in every devil in Hell . . .

590. The quality of the man whose understanding has

been elevated, but not the love of the will by means of it, illustrated by comparisons.

—². The reason they can counterfeit Angels of light is—and it is also a proof of the fact—that they are able to elevate the understanding almost to angelic wisdom, above the love of the will.

602. How the understanding elevates the will more and more to a height with itself . . .

603. By regeneration, man is elevated from the lowest region, which is the natural one, into a higher which is the spiritual one; and, through this, into the celestial one. . . From which it is evident, that the mind of a regenerate man has been elevated into the spiritual region . . .

652. That in proportion as man follows, the Lord elevates all to Heaven. III.

—². Wherefore, when an evil man is elevated by the Lord towards Heaven, his evil drags him down . . . Good is Heaven; wherefore, when a good man is elevated by the Lord towards Heaven, he ascends as of his own accord, and is introduced. . . There is actually a sphere elevating all to Heaven, which continually proceeds from the Lord, and fills the universal Spiritual World and the universal natural world; and is like a strong current in the ocean, which secretly draws along the ship. All those who believe in the Lord and live according to His precepts, enter this sphere or current, and are elevated . . .

D. 2769. As animals cannot think, they cannot elevate their minds towards Heaven . . .

3446^e. Wherefore, he was elevated on high . . .

4736. They learn the arts of elevating themselves towards the interior Heaven . . .

4905. On elevation into Heaven by means of phantasies.

5108. On the elevation of the good into Heaven.

E. 182³. The interiors . . . are actually elevated by the Lord into Heaven, and are there conjoined with Himself . . .

559⁶. 'To be above' (Deut.xxviii.13)=to be elevated by the Lord so that he looks to Heaven; and 'to be beneath'=not to be elevated by the Lord, but from self; and, from self, man looks solely to the world. For the interiors of man . . . are elevated upwards to Heaven by the Lord, when the man is in the good of life and thence in the truths of doctrine. . . The elevation into the light of Heaven by the Lord, is an actual elevation of the interiors of man to the Lord.

563. Man must be withdrawn and elevated from these sensuous things, in order that he may be able to come into spiritual affections and thence thoughts. This withdrawal and elevation are effected by the Lord alone, when man suffers himself to be led by the Lord by means of the laws of order . . .

790⁸. Thirdly, these truths are elevated by the Lord in a wonderful manner, and become spiritual. . . Fourthly, truths elevated into the spiritual mind are not in a natural form, but in a spiritual one . . .

Coro. xxv. The second of redemption was . . . the elevation of the good into Heaven.

Elevated. *Editus.*

A. 608^e. The interior Angels dwell more loftily, upon mountains, and the more loftily in the degree that they are more interior and perfect.

H. 188. The (celestial) Angels for the most part dwell in more elevated places, which appear like mountains of soil: the (spiritual) Angels dwell in less elevated places, which appear like hills.

218. They dwell in the middle of the Society, more loftily than the rest.

489^o. They who have loved Divine truth from interior affection . . . dwell . . . in elevated places, which appear like mountains.

583. In the more elevated places there, are the Heavens.

D. 5662a^e. As they were in an elevated place, and thus inflowed into lower things . . .

5789^o. They who are in elevated places are nevertheless in the lowest ones; (for) in a moment they were in Hell, although they had appeared in an elevated place.

Eleven. *Undecim.*

A. 9616. 'Eleven curtains shalt thou make them' (Ex.xxvi.7)=all the truths from which. 'Eleven'=all things. . . The reason 'eleven'=all things, is that the ten curtains constituted the Tent itself, and the eleventh folded, as what was superfluous, over the back of the Habitation.

Eli. *Eli.*

A. 6148^e. The Divine good and the Divine truth . . . were represented conjointly in a single person; but on account of the wars and idolatry of that people, they were at first divided; and they who reigned over the people were called leaders, and afterwards judges; and they who had to do with holy things were called priests . . . but afterwards these two things were conjoined in a single person, as in Eli and Samuel.

Eliakim. *Eliakim.*

E. 206^e. The like is meant by 'Eliakim' the successor of Shebna . . .

Elias. See ELIJAH.**Eliezer.** *Eliezer.*

A. 1796. 'Eliezer of Damascus' (Gen.xv.2)=the external Church.

Eliezer. *Eliezer.* (The second son of Moses.)

A. 8651. 'The name of the one was Eliezer' (Ex.xviii.4)=the quality of the good of truth of those who are within the Church. . . This is evident from the words uttered by Moses concerning this son at the time of his birth: 'Because the God of my father was for my help, and He hath delivered me from the sword of Pharaoh;' and also from the fact, that the quality of the good of truth which is signified by the name of the elder son, or 'Gershom,' is that of those who are outside the Church.

Eliezer (Swedberg.) D.4691. 4693. 5759.

Elijah. *Elias.*

A. 2135, Preface. By Moses and Elias (at the Trans-

figuration), there was represented the Word of the Old Testament . . . By Elias the prophet, all the Prophets. 2606^e.

2762^e. By Elijah, and Elisha is represented the Lord as to the Word.

3540^e. As . . . Elijah represented the Word itself, and also John, who is therefore called 'Elias who was to come,' in order that they might represent the Word such as it is in the external form, that is, in the letter, Elijah 'was girt with a girdle of skin at his loins' . . .

3703^e. By Elijah was represented the Lord.

4763^o. See ELISHA at this ref.

4844¹³. Elias represents the Word . . . This is meant by . . . 'There were many widows in the days of Elias . . . yet to none of them was Elias sent except into Sarepta of Sidon . . .' (Luke iv.) . . . The widows who were within the devastated Church, to whom Elias was not sent=those who are not in truth because not in good.

5247^e. By Elijah and by Elisha was represented the Lord as to the Word, thus by them was represented the Word; specifically, the prophetic Word. 5321^e. 5922^e. 9372^e. 9995^o.

5307^e. The Lord is represented by . . . many in the Word. . . By Elijah is represented the Lord as to the prophetic Word.

6752. There are especially two who represent the Lord as to the Word, namely, Moses and Elijah; Moses, the Lord as to the historical books; Elijah, as to the Prophets. There are besides Elisha, and lastly John the Baptist, wherefore the latter is he who is meant by 'Elias who was to come.' 7643^e.

8029^e. They were carried by horses of fire, as Elijah was.

9198^e. 'To none of them was Elias sent'=the Lord as to the Word, thus the Word of the Lord, not sent to others, because not received anywhere else.

9372^e. In the Word there are many who represent the Lord as to truth Divine, or as to the Word, but the chief among these are Moses, Elijah, Elisha, and John the Baptist.

—⁷. That Elias had come, and that they had not acknowledged him, but had done to him whatsoever they would (Matt.xvii.12)=that the Word had indeed taught them that the Lord would come, but that they did not want to comprehend it, interpreting it in favour of self-dominion, and thus extinguishing the Divine that is in it.

—¹⁰. As John the Baptist represented the Lord as to the Word, when he was speaking about the Lord, who was the Word itself, he said that he was not Elias.

W.H.2^e. The reason Elijah and Elisha were called 'the chariot of Israel and the horsemen thereof,' is that each represented the Lord as to the Word; and by 'a chariot' is signified doctrine from the Word; and by 'horsemen,' intelligence.

S. 48. By 'Moses and Elias' was represented the historical and prophetic Word . . . E.64^e. 594^e. 624^{2e}. 937^e. 1070^o.

71^e. In the Word in Heaven . . . instead of 'Elijah,' there is 'the prophetic Word.'

R. 132². By Jezebel's wanting to kill **Elijah**, is signified their wanting to destroy the Word. E.160².

437². As **Elijah** and **Elisha** represented the Lord as to the Word, and thence signified doctrine from the Word, as all the prophets did, they are called 'the chariot of Israel and the horsemen thereof.'

E. 395⁴. As **Elijah** represented the Lord as to the Word, which is the doctrine of truth itself; and as 'a mantle' = Divine truth in general, which is the Word in ultimates, the mantle of **Elijah** came to **Elisha**.

430³. As by **Elijah** and **Elisha** was represented the Lord as to the Word, in which are all truths from good, when this representation was transferred from **Elijah** to **Elisha**, which is signified by his casting his mantle upon him, **Elisha** was seen ploughing with twelve yoke, and himself between the twelfth; by which is signified the formation of the Church by means of truths from good from the Word.

624². Hence the prophets of the Old Testament represented the Lord as to the doctrine of Divine truth; and the chief of them represented the Lord as to the Word itself from which is the doctrine of Divine truth; as **Moses**, **Elijah**, **Elisha**, and **John the Baptist**.

— That **Elijah** represented the Lord as to the Word, is evident from the miracles performed by him; by all of which are signified such things as are of Divine truth or the Word.

— Not that he was **Elias**, but that he had a like representation to **Elias**; namely, the Word.

937^e. By '**Elijah** the prophet' (Mal.iv.5) is meant **John the Baptist**, because by him in like manner as by **Elijah** is represented the Word.

Elim. *Elim.*

A. 8259. It afterwards treats of the consolation (of those of the Spiritual Church after the second temptation), which is signified by the encamping at **Elim**, where there were twelve fountains and seventy palm-trees.

8367. 'They came to **Elim**' (Ex.xv.27) = a state of enlightenment and of affection, thus of consolation after temptation; as is evident from the signification of '**Elim**,' which involves and signifies the state and quality of the matter that is treated of. . . here, the state after temptation, namely, a state of enlightenment and of affection, thus of consolation. . . 8397. E.458⁹.

8399. 'Between **Elim** and **Sinai**' (Ex.xvi.1) = what is continuous, and the quality. . . From the fountains and palm-trees there, '**Elim**' = the truth and good which belong to consolation after temptation.

Elisha. *Elischah, Elisaeus.*

A. 2762². See **ELIJAH** at these refs. 5247⁶. 6752. 9372². W.H.2^e. R.437². E.395⁴. 430³. 624².

2916⁴. By **Elisha** was represented the Lord, (hence the man revived who touched his bones, 2 Kings xiii. 20, 21).

3301^e. (The children who mocked **Elisha** being torn to pieces by the bears) represented those who blaspheme the Word. . . For **Elisha** represented the Lord as to the Word. E.66⁵. 781¹¹. De Verbo 10⁵.

3316⁴. That **Elisha** put flour into the pottage, and then there was no evil in it (2 Kings iv.41) = that this mass was amended by spiritual truth from the Word of the Lord; for **Elisha** represented the Lord as to the Word. 8408⁵. 10105³.

3812⁹. That the Word, which is the Divine truth itself, vivifies the dead, was represented by the man reviving and standing upon his feet, who. . . touched the bones of **Elisha**. **Elisha** represented the Lord as to truth Divine, or the Word. E.659¹⁹.

4720². '**Elisha**' = the Word of the Lord. . . 'The mountain full of horses and chariots of fire round about **Elisha**' (2 Kings vi.17) = the goods and truths of doctrine from the Word. . . That they were brought by **Elisha** to Samaria, where their eyes were opened (ver.20) = instruction by means of the Word; . . and by **Dothan** where **Elisha** was, are signified doctrinal things of good and truth from the Word.

4763⁷. The reason **Elisha** (when **Elijah** went up) rent his garments into two pieces (2 Kings ii.12) was on account of mourning that the Word, that is, the Divine truth, was lost; for by **Elijah** was represented the Lord as to the Word, that is, the Divine truth. That the coat fell from **Elijah**, and was taken up by **Elisha**, represented that **Elisha** continued the representation. E.395⁴.

9325⁹. **Elisha** represented the Lord as to the Word. . . Hence it is evident what the miracle (of the healing of the waters) involves; namely, the amendment of the Church and of the life by means of the Word from the Lord. . . 10300⁹.

Elishah. *Elischah.*

A. 1152. 'The sons of **Javan** . . . **Elishah**,' etc. (Gen. x.3) = those who had external worship derived from that which existed with the nation **Javan**. . . '**Elishah**,' etc., were so many nations, with whom there was such worship; and by which also are signified so many doctrinal things, which were rituals, derived from the external worship with **Javan**. 1156.

1156. 'Blue and purple from the isles of **Elishah**' (Ezek.xxvii.7) = rituals corresponding to internal worship. 2576⁸.

9466². 'Blue and purple from the isles of **Elishah**' = the intelligence of truth and good.

Elizabeth (Empress of Russia). D.6027.

Ell. See under **ELBOW**.

Ellasar. *Ellasar.* A.1661.

Elm. *Robur.*

E. 324²⁰. 'The oak, the poplar, and the elm' (Hos. iv.13) = the lowest goods of truth and truths of good of the natural man; here, the evils of falsity and falsities of evil thereof.

Eloah. *Eloah.*

A. 4402⁴. See **EL** at this ref.

Elohim. *Elohim.*

A. 300². Wherefore, 'God' is called '**Elohim**,' in the plural.

4402⁴. See **EL** at these refs. 6003.

—⁵. 'Elohim' is used in the plural, because by truth Divine are meant all the truths which are from the Lord: hence the Angels are sometimes called 'Elohim,' or 'gods.' Ill. 7268². 7873^e. E.220. 222.

9160. In the Original Language, 'God' . . . is more frequently called 'Elohim,' in the plural, from the fact that the Divine truth proceeding from the Lord in Heaven is divided multifariously among the Angels; for there are as many recipients of truth Divine, each in his own way, as there are Angels.

10154. Hence it is that, in the Original Language, 'God' is called 'Elohim' in the plural; for truths are many, but good is one.

Eloquence. *Eloquentia, Eloquium.*

A. 1321². With eloquence, and apparent zeal . . .

1514. When the sphere of those who have studied eloquence in order that all things may contribute to self-admiration is turned into an odour, there is as it were the odour of burnt bread. D. 1046.

2184³. Expressions such as those of **eloquent** discourses with the wise men of the world . . .

5718. In the life of the body they had excelled in eloquence . . .

R. 354^e. The state after temptation as to free eloquence from perception. Sig.

D. 1224. See **CORPOREAL** at this ref.

3605³. I saw a dead horse, signifying that **eloquence** is not to be studied . . .

Eloquence. *Facundia.*

M. 175³. The writings of learned authoresses found (to be works) of cleverness and **eloquence**.

T. 381². According to the **eloquence** of the speaker . . .

Elparan. See **PARAN**.

Elucidate. *Elucidare.*

See under **SHINE FORTH—elucere**.

A. 736I. In order to **elucidate** this matter . . .

H. 143. These things cannot as yet be further **elucidated**.

308^e. These things may be further **elucidated** by . . .

D. Min. 4560. Spirits can . . . infl and **elucidate** those things (in my memory) which to me are dim.

Elude. *Eludere.*

A. 959. They tried to **elude** the penalty.

D. 4462. The Sirens **eluded** them. . . They **eluded** David also. . . They **eluded** the rest there . . .

4478. The Sirens . . . **eluded** the penalties by magical arts.

4505^e. She contrived various arts, which, however, were **eluded**.

4514. At last she **eluded** all penalties.

Elysian. *Elysium.*

M. 182⁶. We assigned places for the blest, which we called the **Elysian fields**. _____

D. 1232. The place is described as being . . . like the **Elysian fields** . . .

D. Min. 4815. Eneas in the **Elysian fields**.

Emanate. *Emanare.*

A. 4431. This truth . . . emanated from the Ancient Church.

8630. Spheres continually emane, nay pour forth, from every Society. 10312^e.

8891⁴. This custom emanated to many outside the Church . . .

8944². Thence emanated such things as were of Divine worship to the surrounding nations.

H. 456². They said that this faith had emanated chiefly from the learned.

S. 117. From these, religious things emanated into the Indies . . .

W. 291². From the body, substances continually emanate in a stream, and the things which emanate surround him.

P. 83⁵. May be compared to the waters emanating from an impure fountain . . .

R. 712. All the heresies which have emanated therefrom . . .

801. Thence has emanated falsity into the whole Christian world.

M. 171. The spheres which emane from Spirits and Angels . . .

267². He takes the greatest care lest anything of the insane concupiscence in which his spirit is should become known.

T. 4. Thence a sort of frenzy has spread itself into the whole of theology.

365². That Sun is the circle which proximately surrounds the Lord, emanating from His Divine love and at the same time from His Divine wisdom.

385³. This cold emanated from the fatuous light of their faith.

433². From every man there emanates a spiritual sphere . . . it emanates both through the face and through the breathing.

E. 336⁹. 'A stream of fire issuing and going forth from before Him' (Dan. vii. 10) = the Divine good of love and thence the Divine truth.

726⁴. From Him as a Sun there have emanated in like manner auras and atmospheres . . .

939². Like a fountain of bitumen or black water, from which nothing emanates but what is impure. That which emanates from it . . . is not good . . .

D. Love vi³. Their riches then spread themselves to the public use . . .

Emancipate. *Emancipare.*

M. 54. The man is then delivered over to some harlot, and the woman to some adulterer.

155³. They who have given themselves up to Divine worship . . .

269⁵. When the understanding completely surrenders

itself to the will . . . The love easily draws the understanding to its side, and hands it over.

T. 498². All who have been delivered over to these loves . . .

563². To one who is enslaved to impiety . . .

564^e. This man is enslaved to Hell.

681. Like a servant who surrenders himself to some master . . .

D. 4761. They enslave a man, and do not leave him any freedom.

Emane. See EMANATE.

Embalm. *Condire.*

Embalming. *Conditura.*

A. 6503. 'To embalm his father' (Gen.1.2)=lest it be infected by any contagion. 'To embalm'=a means of preservation from contagion . . . because embalming took place in order to preserve a body from putridity.

6595. 'They embalmed him' (ver.26) = preservation still.

10252⁷. (The signification of embalming.)

H. 449. An aromatic odour, like that of an embalmed corpse.

P. 282^e. The man would be like an embalmed corpse.

Embellished. *Expolitus.* T.393.

Emblem. *Emblema.*

A. 4581³. These things are now accounted holy, not because it is known what they represent . . . but by an interpretation as of emblems which are in use.

4966³. They call (correspondences) emblems . . .

9011^e. Such things are still met with in their books, emblems, and hieroglyphics.

Embodiment. *Corporatura.* T.375².

Ad.3/6879.

Embrace. *Amplexari.*

Embracing. *Amplexatio.*

A. 3807. 'He embraced him' (Gen.xxix.13)=affection. . . That embracing pertains to affection in general, is known.

4351. 'And embraced him' (Gen.xxxiii.4)=the first conjunction of love. 'To embrace'=affection. . . That to embrace is an effect, because it flows from the conjunction of love, is evident . . . Thus in the internal sense it is this conjunction.

4352. 'To fall on the neck'=a closer conjunction; for it is a closer embrace.

6260^e. 'He kissed them'=conjunction from the affection of truth . . . because it follows that 'he embraced them' (Gen.xlviii.10), by which is signified conjunction from the affection of good; for 'to embrace'=a more interior and consequently a closer affection than 'to kiss.'

6261. 'To embrace'=the conjunction of love, thus conjunction from the affection of good. That 'to embrace'=this affection, is clearly evident from the testimony of love by embracing: embracing is an act

which flows therefrom; for every spiritual affection has a bodily gesture which corresponds to itself, and which gesture is its representative.

M. 216². They most tenderly embraced each other.

De Conj. 108. The acts (of love truly conjugal) as kissing, embracing, etc. . . delight the Third Heaven; for that Heaven is in the communication of good affections.

Embroider. *Acupingere.*

Embroidery. *Acupictura.*

Embroiderer. *Acupictor.*

A. 1156. 'Broidered work from Egypt' (Ezek.xxvii.7)=scientifics, and thus rituals representative of spiritual things. 2576⁸.

1232. 'Broidered work-acupictum,' etc. (ver.16)=Knowledges of good.

1462⁴. 'Fine linen of broidered work' (ver.7)=the truths of knowledges, which are of service.

2576⁷. 'The work of the embroiderer' (Ex.xxvii.16).

5319². The truths of the Ancient Church are described by 'garments of broidered work-acupicto,' etc. (Ezek.xvi.10). By 'broidered work' are signified scientific truths.

—³. 'Fine linen in broidered work from Egypt, which was its expansion' = truth from scientifics, as a sign or external significative of that Church.

5620⁴. Jerusalem's garments 'of fine linen, silk, and broidered work' (Ezek.xvi.13)=truths in the Rational and in each Natural.

5954⁵. 'Broidered work-acupictum' (id.)=the Scientific: when this is genuine, in the other life it appears as broidered work, and as lace.

—⁶. In Ezek.xxvii.7, it treats of Tyre, by which are represented the Knowledges of truth and good, which, when genuine, are 'fine linen in broidered work from Egypt.'

—⁷. 'She shall be brought to the king in things embroidered-acupictis' (Ps.xlv.14). . . 'Things embroidered'=the lowest truths.

8764⁶. 'A great eagle . . . which had broidered work' (Ezek.xxvii.3) . . . 'Broidered work'=what is scientific. 9688⁶.

9466⁶. 'Broidered work from Egypt'=the Scientific of truth.

9688. 'The work of the embroiderer' (Ex.xxvi.36)=the things which are of the Scientific. (9766) 'The work of the embroiderer,' or embroidery = the Scientific. In many places in the Word 'what is embroidered,' and 'embroidery' are mentioned, and they everywhere = what is scientific. The cause of this is from the representatives in the other life. There appear there garments embroidered in various ways, by which are signified scientific truths. Scientific truths differ from intellectual truths as external things from internal ones, or as the Natural from the Spiritual . . . for the Intellectual is the Visual of the internal man, and scientifics are its objects in the external man: the latter are signified by 'the work of the embroiderer;' the former, by 'the work of the contriver;' for to contrive=*excogitare*—is the

work of the understanding; and to embroider is that of one who is knowing and efficient from the understanding. Hence it is, that those things in the Habitation which signified internal things, were 'of the work of the contriver' . . . but those which signified external things, were 'of the work of the embroiderer;' as the covering for the door of the Tent, and for the gate of the court; and also the belt . . .

—³. 'That 'embroidery,' and 'what is embroidered' = the Scientific which is of the external or natural man. Ill. . . 'Fine linen in brodered work' = scientific truth; for 'fine linen' = truth from a celestial origin; and 'brodered work' = what is scientific: therefore it is also said 'from Egypt,' because 'Egypt' = what is scientific . . .

—⁴. 'Garments of brodered work' (Ezek.xxvi.16) = scientific truths, which also are external ones. 9825³.

—⁵. 'Garments of brodered work—*acupicti*' (Ezek.xvi.10) = scientific truths. 10540². E. 195⁷.

—^e. 'What is embroidered' (Ps.xlv.14) = the Scientific of truth.

— . 'What is embroidered' (Judg.v.30) = the Scientific which is of the natural man.

9915². The Voluntary, the Intellectual, and the Scientific . . . are signified in the Word by 'the weaver,' 'the contriver,' and 'the embroiderer.'

—³. As by the garments of Aaron was represented the Spiritual Heaven adjoined to the Celestial Kingdom . . . therefore in connection with the garments there is mentioned the work of the embroiderer, of the contriver, and of the weaver; and thereby are signified the things which are from the Scientific, from the Intellectual, and from the Voluntary; or, what is the same, from the Natural, from the Spiritual, and from the Celestial.

9945. '(The belt) thou shalt make with the work of the embroiderer' (Ex.xxviii.39) = the Knowledges of good and truth. 'The work of the embroiderer' = that which is from scientifics. The reason it is said, by means of the Knowledges of good and truth, is that by these are meant interior scientifics, such as are those of the Church concerning faith and love. The reason these scientifics are meant by 'the work of the embroiderer,' is that by the belt of the coat, which was of the work of the embroiderer, is signified the inmost bond of the Spiritual Kingdom; and all things in the Spiritual World are held together in connection by means of Knowledges, and the affections thence derived.

M. 91². From her application, which is to such things as are works of the hands, and are called knitting, embroidery . . . of service for adornment . . .

207^e. There came maidens, with works of embroidery and knitting, the work of their own hands.

D. 5660. See EDUCATE.

E. 195⁹. 'The things embroidered' in which she shall be brought to the king = the Knowledges of truth.

242¹⁵. 'What is embroidered' = the Scientific which is of the natural man.

275⁵. 'Embroidery' = what is scientific. 654²¹.

281². 'Embroidery' = what is scientific and cognitive.

324¹³. 'Garments of brodered work' = the Knowledges of truth from the Word. 395².

375²⁷. 'To clothe with brodered work, and to shoe with badger' (Ezek.xvi.10) = to instruct in the Knowledges of good and truth from the sense of the letter of the Word. 1143².

576⁶. 'Embroidery from Egypt' = the knowledge of such things as are of the Church.

619¹¹. 'What is embroidered' = truth from a natural origin, which is called scientific.

863¹⁴. 'She shall be brought to the king in things embroidered' = the appearances of truth, such as are in the sense of the letter of the Word.

1143². The knowledges of good and truth are signified by 'embroidery from Egypt.'

Embryo. *Embryo.*

A. 3887². Evident from embryos . . . These are not able to have any bodily sensation, nor any voluntary action . . .

4931³. When man is an embryo, that is, while he is still in the womb, he is in the kingdom of the heart.

5183^e. In embryos, the liver receives the blood from the mother's womb, and purifies it . . .

6491. That the Lord's Providence is infinite . . . may be evident from the formation of embryos in the womb . . .

10031. While they are embryos, they are nourished through the liver . . .

W. 390². As is evident from the state of life of an embryo in the womb. 399². 400. 410.

401. A man embryo lives in the heart but not in the lungs. For at this time the blood does not flow in from the heart to the lungs . . . but it flows through the foramen ovale into the left ventricle of the heart: wherefore the embryo cannot then move aught of the body . . . nor can it feel aught . . .

402^e. The heart forms the lungs in the embryo.

407. So long as man is an embryo in the womb, the lungs are closed, wherefore he has no feeling and no action . . .

P. 324¹¹. In every human embryo the Lord forms two receptacles; one for the Divine love and the other for the Divine wisdom . . .

M. 401. The gestation of the embryo . . .

T. 87. It is similar with embryos in the wombs of their mothers.

371⁵. There is a like action and reaction, by means of which the conjunction endures, between the embryo and the mother's womb.

E. 710. By the embryo which is in the womb, is signified the truth of doctrine from the good of celestial love; for thereby is signified the like as by the male son that the woman brought forth . . . with the difference, that the embryo, being still in the womb, derives more from the good of innocence . . . Hence by 'the son' is signified the doctrine itself, but by the former, the nascent doctrine. Ex.

D. Wis. ii². Evident from . . . the first beginnings of embryos in the womb after conception.

— The formation of the embryo and of the infant man in the womb is a resemblance of creation . . .

iii. See WOMB at this ref.

3³. As there are two things, love and wisdom, which form the embryo in the womb, there are two receptacles . . .

—^e. Hence the truth is evident, that love and wisdom together and unanimously form each and all things in the embryo . . .

5. In the embryo only the heart beats and the liver leaps; the heart for the circulation of the blood, and the liver for the reception of the nourishment; the motion of the rest of the viscera is from these; and it is this motion which is felt as a pulsative one after the middle of the gestation. But this motion is not from any life proper to the fetus; proper life is that of the will and understanding, whereas the life of an infant is a life of a commencing will and a commencing understanding . . .

6. In the embryo before birth there is life; but it is not conscious thereof. . . The life from which the embryo lives in the womb does not belong to it, but to the Lord alone . . .

Emerald. *Smaragdus*.

See CHRYSOPRASE.

R. 232. 'A rainbow the circuit of the throne in aspect like an emerald' (Rev. iv. 3) = their appearance also around the Lord. . . The Divine sphere which surrounds the Lord . . . when represented in the Heavens, appears . . . in the Natural Kingdom to be green like an emerald.

M. 13. Leaves of silver, the edges of which were adorned with emeralds.

E. 269. 'A rainbow the circuit of the throne in aspect like an emerald' = the appearance of Divine truth in the Heavens around the Lord. 'A rainbow in aspect like an emerald' = the appearance of Divine truth in its circumference. . . The reason the appearance was as of an emerald, was that it indicated the Last Judgment; for the colour of this stone is green, and green = truth obscured. . . When Divine truth is obscured, it appears of an emerald = *smaragdino*-colour. It was the (former) Heaven upon which was to come the Judgment . . . that was obscured; hence it is that a rainbow is mentioned, and its circuit like an emerald.

Emerge. *Emergere*.

Emergence. *Emersio*.

A. 848^e. This is the case with everyone who emerges from spiritual temptation.

1267. Those of the Antediluvians who obstinately attempt to emerge from that Hell are cruelly treated by their companions.

1271. There was a certain deceitful Spirit who wanted to emerge . . .

2917. He would emerge and rise again from the night that prevailed with them. Sig. . . The Lord emerges and rises again with man from a state of ignorance, when He is acknowledged. 2923. 2925. 2955.

2961. Emergence from night and resuscitation thence. Sig.

4949. They want to emerge. D. 2684. 3579. 3584.

5562. They who emerge from vastations . . .

6607. Inflexions, insinuations, and emergences like those of the ciceritious substance in the brain.

7313. They are in obscurity when they emerge from a state of infestations and temptations.

8288. 'The deeps were congealed in the heart of the sea' = that mere falsities from the evil of the cupidities of self-love could not by any means emerge. . . It is said that they are not able to emerge, because by the 'deeps' and the 'heart of the sea' are signified the Hells where are falsities from cupidities, or where are falsities from evil; hence, being surrounded by their own falsities from evil, they could no longer get up, because the Divine of the Lord there stands in the way of falsities.

H. 595. There have sometimes been perceived the ebullitions of some of the Hells, which were efforts to emerge and destroy.

Emetic. *Emeticus*. D. 1278.

Emigrate. *Emigrare*.

I. 11². When, by death, the soul emigrates from the natural world into its spiritual one . . .

D. 3516. They would have emigrated with the wealth they had acquired.

E. 1218³. He does not know . . . that he has emigrated out of the world of his body into the World of his spirit.

Emim. *Emim*.

A. 1654. That the Lord overcame all kinds of persuasions of what is false, which are 'the Emim,' etc.

1673. 'They smote . . . the Emim in Shaveh Kiriat-haim' (Gen. xiv. 5) = the persuasions of what is false, or the Hells of such, which the Lord conquered. . . 'The Emim,' etc., were of a similar kind to 'the Nephilim.'

1868^e. See DRIVE OUT.

2468³. Hence it is that Moab drove out the Emim . . . By 'the Emim,' etc., are signified those who are imbued with persuasions of what is evil and false.

Eminence. *Eminentia*.

Eminent, To be. *Eminere*.

A. 2930⁹. Affections of truth . . . from the love of self, that is, of being eminent.

6345. 'Excellent in eminence, and excellent in worth' (Gen. xlix. 3) = that thence are glory and Power. 'To excel in eminence' = glory; for he who is in eminence is in glory. E. 434¹⁷.

6393⁴. They who do what is good without recompence, actually do not think of eminence, but only of being of service.

6481. The Divine Providence as its end . . . has not man's happy condition in the world, namely, his wealth and eminence, in which so many . . . make happiness consist; when yet it is not so; for eminence usually gives birth to the love of self, and wealth to the love of the world, thus to the things which are contrary to love

to God, and charity towards the neighbour ; wherefore such things are given to the evil, and also to the good if they do not disagree and withdraw from Heaven. Moreover, the Lord provides His ends through the evil equally as through the good . . . for the evil want to be eminent . . .

700². Moreover, in **eminence** and **opulence** there is worldly happiness, but not eternal . . .

7820. Thus it may be seen, that those who are in the glory of the world, that is, in **eminence** and **opulence** above others, are equally able to look above themselves to the Lord as those who are not in **eminence** and **opulence** ; for they look above themselves when they have **eminence** and **opulence** as means and not as the end.

8920⁴. If truth Divine were to appear in a higher form than is the state of perception, it would not fall into the understanding . . .

8941². Truths then have as an end dignity and **eminence** before all the world . . .

10535. Their grief on account of no **eminence** before others. Sig. . . That people insisted that the Church should be instituted with them for no other end than that they might be **eminent** before all the nations in the world ; for they were in the love of self more than others, and they could not be uplifted to **eminence** over them in any other way than by having Jehovah among them, thus the Church. 10570.

10776. He who considers rightly, may know that **eminence** and **opulence** in the world are not real Divine blessings . . . for they pass away ; and also seduce many, and turn them away from Heaven.

H. 564². See DIGNITY.

W. 100. By way of **eminence** are called . . .

P. 183⁴. The Lord leads man away from the desire to seek honours for the sake of **eminence** alone, that is, for the sake of himself ; (and) leads him . . . to regard **eminence** not for the sake of himself, but for the sake of use, and thus to regard it as belonging to uses, and as his from them ; and not as belonging to him, and thence to uses.

E. 543¹³. By 'the Nephilim' and 'Anakim' in the Word are signified those who are in the highest persuasion of their own **eminence** and wisdom above others . . . When, in the Spiritual World, they who are in the persuasion of their own **eminence** look at others, they see them as little and vile ; and the latter see them as (giants).

1185². A tenth law of the Divine Providence is, That from his Own prudence man has led himself to **eminence** and to **opulence**, while they seduce . . .

—^e. There are two things which principally affect the minds—*animos*—of men, **eminence** and **opulence** ; **eminence** belongs to the love of glory and of honours ; **opulence** belongs to the love of money and of possessions. They principally affect minds, because they are proper to the natural man. Hence they who are merely natural know no otherwise than that **eminence** and **opulence** are real blessings, which are from God, when yet they may be curses ; as may be clearly concluded from the fact, that they are the portion of men both good and evil : I

have seen the eminent and opulent in the Heavens ; and I have also seen them in the Hells : wherefore . . . when they do not seduce they are from God ; and when they do seduce they are from Hell . . .

—^e. As it is of the greatest importance to know whether **eminence** and **opulence**, that is, the love of glory and honours, and the love of money and possessions, are ends, or whether they are means, we shall first speak of the end and of the means ; because if they are ends they are curses, but if they are not ends but means they are blessings. 1186^e.

1187. Hence it is evident what is the quality of the man if his principal end is the love of **eminence**, that is, the love of glory and honours . . .

—³. As with a priest whose principal end is the love of **eminence** over others. . . It is quite otherwise if instruction, reformation, and the salvation of souls are the principal end, and **opulence** and **eminence** are means . . . With a spiritual priest, **opulence** and **eminence** are blessings ; but with a natural one they are curses.

1188². From these things it is again evident, that **eminence** may be a blessing, and that it may be a curse ; and that **eminence** as a blessing is from the Lord, and that **eminence** as a curse is from the devil.

1190². Of the Divine Providence man is led to such things as do not seduce, but which are of service to them for eternal life ; these things, too, relate to **eminence** and to **opulence**. . . The Heavens are distinguished into Societies, and in each Society there are the **eminent** and the **opulent** ; the **eminent** there being in such glory, and the **opulent** in such abundance, that the glory and abundance of the world are comparatively not anything. But all the **eminent** there are wise, and all the **opulent** there are men of knowledge, wherefore the **eminence** there is that of wisdom, and the **opulence** there is that of knowledge. This **eminence** and this **opulence** may be acquired in the world, both by those who are **eminent** and **opulent** there, and by those who are not so ; for they are acquired by all there who love wisdom and knowledge. To love wisdom is to love the uses which are the true uses ; and to love knowledge is to love the Knowledges of good and truth for the sake of these uses. When uses are loved more than self and the world, and the Knowledges of good and truth for the sake of them, uses are in the first place, and **eminence** and **opulence** in the second. This is the case with all who are **eminent** and **opulent** in the Heavens ; they regard the **eminence** in which they are from wisdom, and the **opulence** in which they are from knowledge, just as a man regards his garments.

1191². The **eminence** and **opulence** of the Angels of Heaven. Fully des.

—^e. These things have been written in order that it may be known that all things in the Heavens relate to **eminence** and to **opulence**, but that the **eminence** there is that of wisdom, and the **opulence** there that of knowledge ; and that such are the things to which a man is led by the Lord through His Divine Providence.

J. (Post.) 230. A rustic may be together with those who are **eminent**, nor does the other know who in the world had been the **more eminent** . . .

241. Many from various nations were seen (who had

worn garments of state, and it was found) that they were thinking of their own eminence and excellence above others, and wanted all to turn their eyes to them . . .

Emissary. *Emissarius.*

See SUBJECT (Spirit).

A. 4403. Subjects, so called, or emissary Spirits.

5861. When a man comes into the other life . . . if he desires it, he is shown the Society of Spirits in whose company he had been, and from which emissary Spirits had been with him.

5983. These emissary Spirits are called Subjects . . .

5984^a. Hence it may be evident that communications take place through emissary Spirits.

7111². These Hells send forth emissaries through whom they act; they appear not far from those who are being infested. This is done in order that the thoughts and intentions of a number may be concentrated; otherwise they would be dissipated. These emissaries appear in their own stated places in the World of Spirits; and from the very places where they appear it may be known from what Hell they are. Some appear above the head at various heights and in various directions; some near the head either to the right or the left, also behind it; some below the head in various relations to the body, in planes from that of the head down to that of the soles of the feet. They flow in with such things as are cast forth from Hell; and of the things which flow in, a Spirit or a man has no other sensation . . . than that they are in himself . . . These emissaries are called Subjects . . . and as they most nearly infest, they are signified by 'the exactors.'

8382. The Spirits of Jupiter had emissaries or Subjects with me, for the sake of communication . . .

H. 255^e. A number (of Angels and Spirits) can speak with a man all together, and the man with them; for they send some Spirit to the man . . . and the Spirit who is sent turns himself to him, and those who sent him turn to their Spirit, and thus concentrate their thoughts, which the Spirit utters. At the moment, the Spirit knows no otherwise than that he is speaking from himself, and they know no otherwise than that they [are speaking]: thus is effected the conjunction of a number with one by means of conversion. Of these emissary Spirits, who are also called Subjects, more will be said.

R. 655⁶. The emissary said . . .

M. 207. Those three have been brought by our emissary.

D. 984. Spirits may have their emissaries . . .

2376^e. Evil Spirits have their emissaries like centres of communication round about, like spiders in their webs.

4611. There is a continual influx from Hell through emissary Spirits.

4676. Many of those who have been converted to the Christian religion by missionaries . . .

4777^e. Not by missionaries from Christians.

5812. The Papists . . . have their emissaries everywhere. E.1107.

Emit. See under SEND FORTH.

Emolument. See PROFIT.

Emotion. See MOVE—*emovere*.

Emperor. *Imperator.*

P. 215³. At last (he was called) king and emperor.

M. 262³. They want to be kings and emperors.

263². There, all are emperors of emperors . . .

T. 245². The emperor of the Moguls, or of China . . .

405². Emperors, kings, and dukes, born and educated for positions of authority, if they humble themselves before God, are sometimes less in that love (of dominion) than those who are of low origin . . .

Coro. 48. Does not an emperor or a king . . .

Emphasis. *Emphasis.* A.4137³. 4691.

Empire. See under COMMAND—*imperare*.

Employment. See under FUNCTION, GIFT—*munus*, OFFICE, STUDY (at D.1744), and TRADE (at H.360).

Empty. *Evacuare.*

Evacuatory. *Evacuatorius.*

A. 529. 'They emptying their sacks' (Gen.xlii.35)= use from truths in the Natural. 'To empty,' namely, the provision which they brought down from Egypt,= to perform use from truths.

8924. 'I will empty out the sword' (Ex.xv.9)=the continual combat of falsity from evil; as is evident from the signification of 'to empty out' or make it bare, which is continual combat until the enemy is laid low. Continual combat is also signified by an unsheathed or emptied out sword in Lev.xxvi.33.

9572. Things purificatory and evacuatory in the Natural. Sig.

E. 697⁶. 'To make empty the earth' (Is.xxiv.1)=the devastation of the Church as to the good of love and of charity.

Empty. *Exinanire.*

Emptying. *Exinanitio.*

A. 5360². This desolation is also called 'emptying,' 'consummation,' etc.

6620. They either empty their ideas, or confine them.

L. 35³. While the Lord was in the world, He had two states, one of which is called a state of humiliation or exinanition . . . W.234.

R. 839¹³. They wanted to adduce such things as the Lord spake . . . in the state of exinanition . . .

T. 104. That the progression to union was his state of exinanition . . .

— The first state, which was one of exinanition, is described in many places in the Word, especially in the Psalms of David and in the Prophets, and par-

ticularly in Is. liii. 12, where it is said that 'He emptied out His soul even unto death.' This same state was His state of humiliation before the Father; for in it He prayed to the Father, and says that He does His will, and ascribes to the Father all that He had done or spoken. III. Nay, upon the cross, He cried out, 'My God, My God, why dost Thou forsake Me?' and moreover, without this state He could not have been crucified. 110⁴. Can. Redeemer vi. 2. 3.

E. 697⁶. 'To empty out and spoil the land' (Is.xxiv.3) = the desolation of the Church as to the truths of doctrine and of faith.

Can. Redeemer vi. 4. When the Lord was in the Divine truth apart, He was in a state of **exinanition**.

vii. 8. He underwent temptations and reprobations while He was in a state of truth apart, which was His state of **exinanition**.

ix. 9. When He was in the human of the mother, Christ was in the state of **exinanition**, and could be tempted, and rejected, and could suffer.

Empty. Inanis.

Emptiness. Inanitas.

A. 7. The first state is that which precedes, both that from infancy, and also that immediately before regeneration; and is called 'vacuity,' 'emptiness,' and 'thick darkness.'

17. 'The earth was vacuity and emptiness' (Gen.i.2). . . . Man before regeneration is called 'the earth void and empty,' and also ground in which nothing of good and truth has been inseminated: 'void,' where there is nothing of good; and 'empty,' where there is nothing of truth . . . which man is described in Jeremiah . . . 'I saw the earth, and lo, it was vacuity and emptiness' (iv.23).

1499. Then all things which are worthless are disappointed of themselves.

1542. Worthless scientifics which he imbibes in childhood . . .

2851⁷. 'The city of emptiness which shall be broken' (Is.xxiv.10)=the human mind which is deprived of truth.

3603⁴. Vain and empty things, as are those of the glory of the world and of self . . .

5044⁷. The desolation and vastation of truth is signified by 'the line of emptiness, and the perpendicular of wasteness' (Is.xxxiv.11). (Compare **EMPTY-VACUIS**-at 4744.)

8878². Because they have a completely void and empty idea about the Divine . . .

S. 84. In the Word there are double expressions, which appear to be repetitions . . . as 'vacuity' and 'emptiness' . . . These appear to be synonyms, but are not so; for . . . 'vacuity' . . . is predicated of good, and in the opposite sense of evil; but . . . 'emptiness' . . . of truth, and in the opposite of falsity.

W. 289. The inanity of the ideas . . .

P. 290⁶. (They suppose) that I am like some empty thing.

M. 148. He calls this an emptiness of idea.

D. 4070. They first appeared to me as if they were something completely inane; (for) when Spirits cherish the idea that they are a kind of general, atmospheric something, wandering about in the universe, they appear as a general inane something; in this instance as a most inane something, with scarcely any perception that they are Spirits. The reason was, that when (the Most Ancient) Church declined, they believed that their spirit or life after death would be of this character.

E. 280⁶. 'Void and empty' (Jer.iv.)=that in the Church there was no good and truth.

294¹³. 'He hath not created it empty' (Is.xlv.18)=that it is not devoid of the truth and good in which are those who have been reformed. The lack of them is 'emptiness.'

—¹⁵. That before there was no Church, because men were devoid of good and truth, is signified by 'the earth was void and empty' (Gen.i.).

376²⁰. That the doctrine of falsity will be destroyed, is signified by 'the city of emptiness shall be broken;' 'city'=doctrine; and 'emptiness,' falsity.

386¹⁷. That the latter will be deprived, is signified by 'God hath sent the rich empty away' (Luke i.53).

419¹⁶. 'Wind and emptiness' (Is.xli.29)=falsities of evil and evils of falsity; 'wind,' the falsities of evil; and 'emptiness,' the evils of falsity; for where there is what is empty and void, that is, what is devoid of good and truth, there is evil and falsity.

587¹². 'Wind and emptiness' are predicated in the Word of falsities from proprium.

652⁷. 'The city of emptiness'=doctrine in which there is no truth, but falsity.

654⁴¹. 'Egypt which is vanity and emptiness' (Is. xxx.7)=both the Sensuous and the Natural, which, regarded in themselves, are devoid of good and devoid of truths.

805⁹. That in this faith there is no religion, but that it is emptiness and vacuity. Ex.

811¹³. 'The wind which shall feed the shepherds' (Jer. xxii.22)=the emptiness and vacuity of doctrine.

1029⁴. Hence it is evident that Babylon at its end is a Church void and empty of all good of love to God, and of all good of love towards the neighbour, and consequently of all truth . . .

Coro. 23². The earth being called 'waste and empty' (Gen.i.)=that there was no longer any good of life or truth of doctrine with its inhabitants. III.

Empty. Vacuis.

Vacuum. Vacuum.

Empty, To be. Vacare.

Emptiness. Vacuitas.

Emptily. Vacue.

A. 7. See **EMPTY-INANIS**-at these refs. 17. 8878². S.84. E.280⁶. 294¹³. 805⁹. 811¹³.

3079⁴. 'Empty vessels' (Jer.xiv.3)=Knowledges in which there is no truth; and also truths in which there is no good.

[A.] 4181. 'Thou hadst sent me away now empty' (Gen. xxxi. 42) = that he would have claimed all things for himself. 'To send away empty' = to take all things away from him, thus to claim all things for himself.

4744. 'The pit was empty, there was no water in it' (Gen. xxxvii. 24) = that there was then nothing true. . . 'Empty' = where there is nothing true because nothing good. III.

— 'Empty vessels' (Jer. xiv. 3) = truths in which there is no truth from good.

— 'An empty vessel' (Jer. li. 34) = where there is no truth.

— 'They shall stretch out upon it the line of vacuity, and the perpendicular of emptiness-*inanitatis*' (Is. xxxiv. 11).

—². 'The city of vacuity is broken . . .' (Is. xxiv. 10). 'Empty' is here expressed by another word in the Original Language, which, however, involves what is similar. That 'empty' = where there is no truth because no good, is evident from the several things here in the internal sense.

— 'Placing the pot empty upon the coals' (Ezek. xxiv. 11). . . An empty pot is one in which there is uncleanness and scum, that is, what is evil and false.

—³. 'He findeth it empty, swept, and prepared' (Matt. xii. 44) . . . 'An empty house' = the interiors of the man again replete with uncleannesses, that is, with falsities from evil.

—^e. 'The rich He hath sent empty away' (Luke i. 53) . . . They are called 'the empty rich' who know these things and do not do them; for truths with such are not truths, because devoid of good.

4951. The intermediate space appears as if it were empty . . . D. 4553.

502². 'The house' = the natural mind, which is called 'a house empty and swept' when there are no goods and truths there, which are the husband and wife; no affections of good and truth, which are the daughters and sons; nor such things as confirm, which are the female and male servants.

5084³. It is a fallacy of the merely natural sense that there is only one atmosphere . . . and that where this ceases there is a vacuum.

5360². In many places in the Word it treats of this desolation and vastation, and it is there described by . . . 'what is empty,' etc.

6915. 'When ye go, ye shall not go empty' (Ex. iii. 21) = the life no more in want in respect to the things of the natural mind. . . 'Empty' = where there is no truth, thus where there is spiritual want.

7045^e. This internal, which is devoid of faith and charity, and yet is full of evils and falsities, is called by the Lord 'empty' (Matt. xii. 44). Hence it is called an external without an internal.

7554^e. Whence come vacuities within, which smell offensively . . .

7893^e. If they had been at leisure . . .

9052³. 'Emptiness of teeth' (Amos iv. 6) = penury of truth. E. 556¹².

9293. 'Ye shall not see My faces empty' (Ex. xxxiii.

15) = the reception of good from mercy and thanksgiving. . . . 'Not to see empty,' or not without a gift = testimony on account of the reception of good, and thanksgiving . . . 10666.

10645³. The Lord does not dwell with an empty man, that is, with a man who does not know His truths and do them.

H. 222. To devote one's self to prayers.

360. They have devoted themselves to pious meditations.

N. 125. They are for the most part empty, that is, devoid of the Knowledges of good and truth.

172². By the house into which (the unclean Spirit) returned, is meant the man himself and his will, that he is devoid of good.

W. 81. Abstract space, and altogether deny a vacuum . . .

82. Something shall here be said concerning a vacuum. I once heard the Angels speaking with Newton about a vacuum, saying that they could not bear the idea of a vacuum as of nothing, because in their World which is spiritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, nay, speak and act, which are never possible in a vacuum as nothing, because nothing is nothing, and of nothing nothing is predicable. Newton said, that he knows that the Divine which is fills all things, and that he himself shudders at the idea of nothing as applied to a vacuum, because that idea is destructive of all things. He exhorts those who speak with him about a vacuum, to guard against the idea of nothing, calling it a swoon, because in nothing no actuality of mind is possible.

373^e. Do not, I pray, think of these things from the idea of a vacuum; a vacuum is nothing, and in nothing nothing takes place-*fit*-, and from nothing nothing comes forth.

R. 160^e. In the Word, 'empty' is said of a man in whom there are mere falsities and evils, as in Matt. xii. 44.

564². Empty words, that is, words which have not entered by the understanding . . .

T. 31². Whether deliberate thought was possible in a pure vacuum . . .

79. (He said,) For there is not, and cannot be, a vacuum.

605. Whether it is empty . . .

E. 730³⁰. Religion with the gentiles, which was almost empty void, because they had not the Word . . .

746¹³. 'To say raka' = to account as empty, thus vile.

Ath. 66. (The Papists who adore the Lord) are accepted . . . although they are empty, from their doctrine, which is empty of truths.

J. (Post.) 263. There would then be a vacuum, in which there does not exist any change of state; for a vacuum is of no affection.

265. I spoke with Newton about a vacuum. . . Concerning a vacuum he said, that in the world he had

believed in the existence of a vacuum; but when the Angels perceived that he had the idea of a vacuum as the idea of nothing, they turned themselves away, saying that they could not bear the idea of nothing, because with the idea of nothing there perished the idea of the essence of things; and with the idea of the essence of things there perished the idea of thought, understanding, affection, love, will, with men and Angels. . . They asked him whether he believed that the Divine, from which is all angelic wisdom, and all intelligence with men in both worlds, is a vacuum, and thus whether any Divine operation flows in through a vacuum into a vacuum of these things, and could present these things to perception. At this inquiry he was disturbed, and answered that it could not through an absolute vacuum, which is nothing, but through an apparent vacuum, because the Divine is the being itself of wisdom and love with the Angels of Heaven and with men in the world, and fills all things; and being itself and nothing are contrary to each other. . . Wherefore, the Angels prayed that he and all those who cherish the idea of a vacuum as of nothing should desist from it, in order that they might be together, knowing that nothing of their life would be possible in nothing, but only in things which exist. . . adding, that concerning a vacuum which is nothing, nothing can ever be said which has relation to acting, reacting, receiving, attracting, thus to their life of wisdom and of love. . . On hearing these things, Newton said, that heretofore he had desisted from that idea, and that hereafter he would desist from it, knowing that now he is in the Spiritual World, in which according to his former idea there would have existed his vacuum; and that nevertheless he is now a man, and there thinks, feels, acts, nay breathes; and these things cannot exist in a vacuum which is nothing. . . and that an interstitial nothing is not possible, because that would be destructive of everything, that is, of the essences and substances which are something; for something and nothing are completely opposite to each other; so much so, that he shudders at the idea of nothing, and that he guards himself against that idea, lest his animus should fall into a swoon.

De Verbo 12. The Divine operation does not fall into a void and empty man. Exampl.

Empyemata. *Empyemata.* T.524.

Emulate. *Aemulari.*

Emulation. *Aemulatio.*

Emulous. *Aemulus.*

A. 847°. Straintnesses emulous of spiritual temptations.

M. 17. (The relaxation) which the cupidity of emulation had induced on some.

100. Which emulates the conjugal form of good and truth. It is said that it emulates this, because it is not the same, but is like it. . .

248. The third of the external causes (of cold) is a striving for pre-eminence between the married partners. . . While this emulation lasts. . . While they are in the vehemence of their emulation. . .

T. 32°. How singulars vie with universals. . .

339. Persuasion emulates faith in externals.

395. The sight of the body emulates that of the mind.

D. 1398. So this striving for pre-eminence is continuous, yet not with open hatred.

E. 996°. While their love emulates love truly conjugal. . .

Encamp. See under CAMP.

Enchant. *Incantare.*

Enchantment. *Incantatio, Incantamentum.*

Enchanter. *Incantator.*

A. 5134¹¹. 'Enchantments' (Rev.ix.21)=the falsities thence which destroy truths.

7297. 'The magicians of Egypt did in like manner with their enchantments' (Ex.vii.11)=what is similar in appearance by perverting the ends of order. . . 'Enchantments'=the arts themselves of perverting order. Where 'sorceries' and 'enchantments' are mentioned in the Word, there is signified the art of presenting falsities so that they may appear as truths, and of presenting truths so that they may appear as falsities, which is chiefly done by means of fallacies. Ill.

7298. When there is dulness, falsities appear as truths, which is signified by 'sorceries,' and 'enchantments.'

7337. 'The magicians of Egypt did so with their enchantments' (ver.22)=that their falsifiers fashioned the like. 7426.

9231⁴. 'Dogs, enchanters, and whoremongers' (Rev. xxii.15)=those who falsify the good and truth of faith.

R. 461. 'They repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts' (Rev.ix.21)=that the heresy of faith alone induces on hearts stupidity, shuffling, and hardness, so that they do not think anything about the precepts of the Decalogue. . .

462. What is meant by 'enchantments.' Ex. 'Enchantments' are mentioned just above instead of the eighth precept of the Decalogue, 'Thou shalt not bear false witness'. . . by which is signified. . . in the spiritual sense, to confirm and persuade that what is false is true and that what is evil is good; from which it is evident that 'to enchant'=to persuade to falsity, and thus to destroy truth.

—². Enchantments were in use among the ancients, and were done in three ways. *First:* They kept the hearing and thus the mind of another continually in their words and sayings. . . and at the same time breathing upon him and breathing into him thought conjoined with affection by means of a breathing in the sound of the speech, in consequence of which the hearer was not able to think anything from himself; thus the falsifiers infused their falsities with violence. *Secondly:* They infused what was persuasive, which was done by keeping the mind away from every thing contrary, and keeping it intent on the sole idea of the things they said: hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft used by the magi of old; and was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone; but the former was also of the

mouth or speech. *Thirdly*: The hearer kept his mind so fixedly in his own opinion as almost to stop up his ears against hearing anything from the speaker; which was done by holding the breath of the mouth, and sometimes by a silent muttering and thus by a continual denial of the opinion of his opponent. This kind of **enchantment** was that of the hearer; the two former were used by those who spoke to others. These three kinds of **enchantment** existed among the ancients, and still exist among infernal Spirits; but with men in the world there is only the third kind left with those who have confirmed in themselves the falsities of religion from the pride of their Own intelligence; for when these hear things contrary, they admit them no nearer into their thought than to contact, and then from the interior bosom of their mind they emit as it were a fire which consumes them, of which the other knows nothing except by indications from the face and the tone in the answer, if the **enchanter** does not keep down that fire, that is, the anger of his pride, by simulation. At the present day this kind of **enchantment** causes truths not to be accepted, and, with many, not to be understood.

[R. 462]⁴. That in ancient times there were a number of magical arts, and among them **enchantments**. Ill.

— . The persuasion to falsity, and thus the destruction of truth, are signified by ‘**enchantments**.’ Ill.

—⁵. On the other hand, ‘**enchantment**’=the rejection of falsity by means of truths, which was also done by silently thinking and muttering from a zeal for truth against falsity. Ill.

655⁵. The metaphysical art, which we call muttering, and some **enchantment** . . .

892. By ‘**enchanters**’ (Rev.xxi.8) are signified those who search out truths, which they falsify, in order that thereby they may confirm falsities and evils. Examp.

952. ‘Without are dogs, and **enchanters** . . .’ (Rev. xxii.15)=that no one is received into the New Jerusalem who makes the precepts of the Decalogue of no account . . .

T. 324. They who speak falsities from deceit or purpose, and utter them in a tone imitative of spiritual affection, and especially if they mingle with them truths from the Word which they thus falsify, were called by the ancients **enchanters** . . .

796². Luther . . . imbued persuasion, which in the Spiritual World is of such efficacy that no one can resist it, or speak against what is said; but as this was a kind of **enchantment** in use by the ancients, he was strictly forbidden to speak from that persuasive power . . . Such a persuasive power, which is a kind of **enchantment**, springs from the love of self . . . so that when anyone contradicts, it not only attacks the matter of the question, but also the person.

E. 590. ‘Nor of their **enchantments**, nor of their whoredoms’ (Rev.ix.21)=from perverting good and falsifying truth. ‘**Enchantments**’=perversions of good . . .

—². In ancient times there were in use a number of infernal arts called magical, of which some are enumerated in the Word, as in Deut.xviii.9-11. Among these were **enchantments**, whereby they induced affections and pleasures which another could not resist, and which was done by means of tones and silent voices which they

either brought out or muttered, and which by analogous correspondences had communication with the will of the other, and excited his affection, and fascinated him to will, think, and act in a certain way. The prophets also were skilled in and made use of such **enchantments**, and thereby excited good affections, hearkening, and obedience. These **enchantments** in a good sense are mentioned in Is.iii.1,2,3,20; xxvi.16; Jer.viii.17; Ps. lviii.4,5. But as by such speeches and mutterings evil affections were excited by the evil, and thus **enchantments** became magical, they are enumerated among magical arts, and are strictly forbidden, as in Deut. xviii.9,10,11; Is.xlvii.9,12; Rev.xviii.23; xxii.15.

1191. By ‘poisoning’ (Rev.xviii.23) almost the like is signified as by ‘**enchantment**’; and ‘**enchantment**’=such a persuasion that the man perceives no otherwise than that it is so. Such a kind of persuasion exists with certain Spirits, so that it as it were blocks up the understanding of the other, and stifles his capacity to perceive . . .

Coro. 45. The Hells of the . . . Ancient Church consist . . . of magicians . . . (who) exercise their arts . . . by means of incantations—*incantamenta*—, etc.

Enclosure. See CLOSURE.

Encomium. *Encomium*. M.75^e.

Encompass. *Circumdare*.

Encompassing. *Circumditio*.

See COMPASS—*ambire*.

A. 115. By ‘to **encompass**’—as that the river Pison ‘**compasseth** the whole land of Havilah’ (Gen.ii.11)—they perceive to flow in; and also that the onyx stones . . . were ‘to be **encompassed** with sockets of gold’ (Ex. xxviii.11)=that the good of love should inflow into the truth of faith.

2347. ‘They **encompassed** the house’ (Gen.xix.4)=that they were against the good of charity. . . ‘To **encompass**’=to be against it, or to attack it with a hostile animus.

4688. ‘Your sheaves **encompassed**’ (Gen.xxxvii.7)=those who were in the faith of some charity. ‘To **encompass**’=approach to adore . . .

9490². In Heaven that which **encompasses** also lays the foundation . . .

9847. ‘**Encompassed** with sockets of gold shalt thou make them’ (Ex.xxviii.11)=manifestation and subsistence from good. . . ‘To be **encompassed** with sockets of gold’=to be continued from good, and to derive manifestation . . . The case with good and truth is similar to that of the gold with which a gem is **encompassed** . . .

H. 121. The Lord in person is constantly **encompassed** with the Sun.

R. 466. ‘**Encompassed** with a cloud . . .’ (Rev.i.1)=His Divine Natural.

E. 391¹⁰. ‘I will **compass** Thine altar’ (Ps.xxvi.6)=conjunction with the Lord through worship from the good of love . . . (for) ‘to **compass**’=to embrace in worship, thus to be conjoined.

555⁴. ‘A woman shall **compass** a man’ (Jer.xxxi.22)

= that a new Church is to be established, in which truth will be conjoined with its own affection. . . 'To encompass' = to be conjoined.

594. 'Encompassed with a cloud' (Rev. x. 1) = the ultimate of the Word. 'To be encompassed' = to be outside of him, because that which is around is also outside, being further into the circumference; here, therefore, the ultimate.

700¹⁶. The encompassing of the city (of Jericho) = the examination—*lustratio*—of what is false and evil.

707. 'A woman encompassed with the sun' (Rev. xii. 1) = the Church with those who are in love to the Lord and thence in love towards the neighbour. . . 'To be encompassed' = to live from it; for the life's love of everyone . . . forms a sphere around him.

Encourage. *Sublevare.*

Encouragement. *Sublevatio.*

A. 5043. 'To give grace' = encouragement; for to give grace during temptations = to comfort, and encourage with hope.

7155^e. They then begin to be raised up (from despair).

End. *Finis.*

See INTEND, and PURPOSE; and under CHURCH, CONSUMMATE, EVENING, and EXTREME.

A. 631. 'The end of all flesh is come before Me' (Gen. vi. 13) = that mankind cannot but perish.

655. 'The border' (Is. liv. 12) = the Scientific and Sensuous.

978³. These three (the internal, interior, and external man) are like end, cause, and effect. It is known that there can never exist any effect unless there is a cause, and never any cause unless there is an end. Effect, cause, and end are distinguished from each other as the exterior, the interior, and the inmost.

1066⁴. 'From the end of the earth to the end of the earth' (Jer. xxv. 33) = the Church and everything belonging to it.

1158³. The last boundaries of the Church are called 'the ends of the earth' (Is. xli. 5).

1285³. If they are in charity . . . they have one end . . .

1316. The people is said to be one and the lip one, when all have as an end the common good of society, the common good of the Church, and the Lord's Kingdom; for thus the Lord is in the end, from Whom all are one. But where our Own good is the end, the Lord can never be present . . .

1317. Their 'beginning to do,' here, = thought or intention, and therefore the end. . . The reason the end is signified, is that the Lord regards nothing with man but the end. However his thoughts and deeds may be, . . . provided the end is good, they are all good; whereas, if the end is evil, they are all evil. The end is that which reigns in everything man thinks and does. The Angels with man, being Angels of the Lord, rule nothing else with man but his ends; for when they rule these, they also rule the thoughts and deeds; for all these are of the end. The end with a man is his life

itself; all things that he thinks and does live from the end, because they are of the end; wherefore, such as is the end, such is the man's life. The end is nothing but the love; for a man cannot have anything as an end except that which he loves. He who thinks one thing and does another, still has as an end that which he loves: in the dissimulation itself, or in the deceit, there is the end, which is the love of self, or the love of the world, and the delight of his life therefrom.

1318². The thought of doing is nothing but the intention, that is, the end. The end with a man can never be . . . changed, unless the state is; for the end is the very life of man. While the state is being changed, the end is also being changed, and with the end, the thought.

1391^e. The Angels perceive what is within an idea . . . what its end is.

1568². All things which are from the love of self and the love of the world regard self as an end and the world as an end; with these, the celestial things which are of love to the Lord, and of love towards the neighbour, can never agree; for these regard the Lord as an end and His Kingdom; and they regard as ends all things which are of the Lord and His Kingdom. The ends of the love of self and of the love of the world look outwards or downwards; whereas the ends of love to the Lord and of love towards the neighbour look inwards or upwards; from which it may be evident that they disagree so much that they can never be together. In order to know what makes the correspondence and agreement of the external man with the internal, and what makes the disagreement, reflect merely upon the ends which reign; or, what is the same, upon the loves which reign; for the loves are the ends; for whatever is loved is regarded as an end. Thus will be evident what is the quality of the life, and what it will be after death; for the life is formed from the ends; or, what is the same, from the loves which reign.

1598^e. In order that ends may become uses . . .

1645. The speech of the Angels . . . is of ends, and consequently of uses, which are the principals and the essentials of things. . . The ends and consequently the uses are as it were very soft recipients, and delicious subjects of indefinite variations, and this by means of incomprehensible celestial and spiritual forms; in these they are kept by the Lord; for the Lord's Kingdom is one purely of ends and uses; wherefore, the Angels who are with man, attend to nothing else than ends and uses, and elaborate nothing else from the thought of man: all other things which are ideal and material they care nothing about, because they are far below their sphere.

1807³. The soul is in use and end; the body in their exercise. All effects whatever, are in like manner the representatives of the uses which are the causes; and the uses are the representatives of the ends which are the beginnings.

1820. He who is in temptation is in doubt concerning the end; the end is the love, against which the evil Spirits and the evil Genii fight; and thus bring the end into doubt; and the doubt is great in proportion to the

love. Unless the end which is loved were brought into doubt; nay, into despair, there would be no temptation . . .

[A.] 1909. The very life of the internal man inflows into all the affections of the natural man, but is varied there according to the ends. When it flows into affections which have the world as an end, this end is vivified by that life, and becomes a worldly life; when it flows into affections which have self as an end, this end is vivified by that life, and becomes a corporeal life; so in all other cases . . . The inflowing life is not applied to any object but the end, because the end regarded by everyone is his love . . . all other objects are only derivations therefrom, and derive their life from the end. Everyone can see the quality of his life, provided he will investigate the quality of his end; not the quality of [all] the ends, because these are innumerable, being as numerous as the intentions, and almost as numerous as the judgments and conclusions of the thoughts. These, however, are intermediate ends, which are variously derived from the principal one, or which tend to it. But let him investigate the end which he prefers to all the rest, and in respect to which the rest are as nothing. And if he has self and the world as an end, let him know that he is infernal; whereas, if he has as an end the good of the neighbour, the common good, the Lord's Kingdom, and especially the Lord Himself, let him know that he is heavenly.

1931^e. Angels perceive the still more interior things of man's thought, namely, the causes and the ends, of which man knows but little.

1936^g. In the other life . . . no one is ever punished for evil acts, if he has acted from an end truly good: the ends are what are regarded; the acts from them.

1964. Scientifics and Knowledges ought to have use as an end; and when they have use, they have life as an end; for all life is of uses, because of ends.

2121. The interior sphere of the World of Spirits, where are those who as to the intentions and ends have been interiorly evil . . .

2303^e. When they become adults . . . Angels are indeed present, but more remotely, and this according to the ends of life, which the Angels especially rule, constantly insinuating good ones and averting evil ones; and in proportion as they can or cannot do this, they flow in more nearly or more remotely.

2335². They who do not acknowledge in the life (that good is of the Lord) . . . are judged according to the acts, and according to the thoughts and ends of their life; and when they are judged according to these, they must necessarily be condemned . . .

2364^e. They who have imbued the life with evil are bent to good by abstaining from evil and by intending well . . . In this case the intention or end is regarded with them; and although their acts may not be in themselves good, still, they derive something of good and consequently of life from the end . . .

2474². All the ends of man, which had been veiled in obscurity to him . . . are in that book of life, that is, in the interior memory; and, whenever the Lord grants, are made manifest before the Angels as in clear day.

2488. The Angels know and observe the very ends, how they bend from good into evil, and from evil into good.

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

2531³. All these . . . are intermediate ends, by means of which the last end, that is, the Lord, is regarded.

2572³. From love, since love is from the Lord, the Angels are in the beginnings or springs of things, that is, in ends and causes. To see from beginnings, or from ends and causes, is to see from Heaven all things which are beneath . . .

2621^e. Every effect has its own cause, and every cause has its own end; the end is the being of the cause, and the cause is the manifesting of the end: and, in like manner, the cause is the being of the effect, and the effect is the manifesting of the cause.

2796. Thus are (all things with man) directed by the Lord to ends to eternity, which the Lord alone foresees . . .

2905². The fulness of the states and times of the Church means their end. Ex.

2906⁴. 'To come to years'=to the end, when the Lord recedes from the Church.

2910. In these two verses (Gen.xxiii.1,2), it has treated of the end of the Church: its end comes when there is no longer any charity . . . The Lord also describes this end in the Gospels, and calls it 'the consummation of the age,' and 'the night.'

—³. This Church is now at its end . . .

2936. 'Which is at the end of the field' (ver.9)=where there is but little of the Church. . . That 'the end,' or extremity=but little. Ex.

3033². When his end is (that he may become great and rich) . . .

3066^e. The end or use tells what is the quality of the ground, or of the affection, thus what is the quality of the produce of what is sown in it. Or, if you like, the love itself tells; for the love is the end and the use with all; since nothing is accounted as an end, or as a use, but that which is loved.

3089². The first affection of truth is very impure; for there is in it an affection of use and of end for the sake of self, the world, glory in Heaven, and the like . . .

3159. In proportion as man regards celestial and spiritual good as an end, truth is initiated to and conjoined with good . . . But in proportion as man regards his Own good, thus himself and the world as an end, celestial and spiritual good recedes.

3425². It is the ends alone which cause the internal and external man either to be opposites, or to correspond. They are opposites, when riches, pleasures, and the delights here spoken of become ends . . . But they correspond, when these things do not become ends, but means to higher ends . . .

—³. It is the ends alone, which distinguish (these two classes of people); or, what is the same, the loves; for loves are ends.

3488⁶. 'He who shall persevere to the end, the same shall be saved' (Matt.xxiv.13)=the salvation of those

who are in charity. 'He who perseveres to the end'= him who does not suffer himself to be seduced, thus who does not yield in temptations.

—^e. When the Church is in this state 'then shall the end come' (ver. 14).

3489. The Angels do not attend to anything but internal things, that is, to the ends, or to the intentions and will, and to the thoughts therefrom.

3518². (The desire of knowing, and its ends.) Ex.

3562. Hence it is evident why the end makes man happy or unhappy in the other life; for the end is the inmost of every cause; so much so, that if there is not the end in the cause—nay, unless it is the whole of it—it is not a cause. In like manner is the end the inmost of every effect; for the effect is from such a cause; and because it is so, everything that is in man derives its being from the end that is in him. Consequently, in the other life, he is in such a state as is his end.

3565. When there is an end, there is first the conjunction of inmost things with outermost ones. The middle conjunction comes successively, and is operated by the end; for all the progression lies concealed in the end; for the Lord acts through ends, and through them successively disposes the intermediates into order.

3570². If a man wants to know (whether he is being regenerated), let him attend to the ends which he aims at, and which he rarely discloses to anyone. If these ends are for what is good, that is, if he studies the neighbour and the Lord more than himself, he is in a state of regeneration. But if the ends are for what is evil, that is, if he studies himself more than the neighbour and the Lord, he may know that he is in no state of regeneration. By means of his ends of life, man is in the other life; by ends of good in Heaven with the Angels; but by ends of evil in Hell with devils. The ends with man are nothing but his loves; for what a man loves he has as an end; and as the ends are his loves, they are his inmost life. (Refs.) The ends of good with man are in his Rational, and are what is called the Rational as to good, or the good of the Rational. By means of the ends of good, or by means of the good therein, the Lord disposes all things which are in the Natural; for the end is like a soul, and the Natural is like the body of that soul; and such as is the soul, such is the body with which it is encompassed . . .

—⁴. The new soul which man receives when he is being regenerated, is the end of good, which begins in the Rational . . . Celestial good and spiritual truth . . . are what form man . . . and this in the way and in the degree in which he looks as a man to ends of Heaven, and not as a brute animal to ends of the world.

3573³. Such a face have the Angels, and such a face had the most ancient people who were celestial men; for they were not at all afraid that others should know their ends and intentions . . .

3619^e. When the Intellectual inwardly wills and thinks anything, it is an end from the Voluntary which makes its life, and rules what is cogitative therein. The reason the Intellectual has life from the end, is that the end with man is his life.

3645. The universal Kingdom of the Lord is a Kingdom of ends and uses. I have been permitted manifestly to perceive this Divine sphere . . . of ends and uses . . . Each and all things flow forth from this sphere, and are ruled by it. In proportion as the affections, thoughts, and actions have in them the end of doing well from the heart; the man, spirit, or angel is in the Grand Man . . . But in proportion as a man or a Spirit has the end of doing evilly from the heart, he is outside the Grand Man, that is, in Hell.

3646². It is the ends which show the quality of man's life, and the quality of that of a beast: a man is able to have spiritual and celestial ends, and to see, acknowledge, believe, and be affected by them; whereas a beast cannot have any other ends than natural ones: thus a man is able to be in the Divine sphere of ends and uses which is Heaven and which constitutes Heaven; whereas a beast is not able to be in any other sphere than that of the ends and uses which there are on earth. Ends are nothing but loves; for the things which are loved are held as an end.

3660^e. When they have such things from the internal sense of the Word . . . they are in the Divine sphere of the Lord and that of His ends and uses.

3679^e. The Rational thinks in the good of the Natural when it regards good as an end . . .

—⁷. At first, the truth of good (Esau) is not conjoined in the external form with the good of truth (Jacob) . . . nevertheless, they are conjoined inmost, that is, as to ends; for the end of the truth which is from good is that truths may be adjoined to itself according to order; and this also is the end of the good which is from truth; and as the end conjoins, they are conjoined. The inverse of order which exists at first is only a means which regards the end.

3702². Hence it is evident, that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature an ascent to the Divine, if only he would acknowledge the Lord as his first and last end with the faith of the heart, that is, with the love.

3796². The only sign by which affections are Known is the end: if from their end they are for the sake of self or the world, these affections are not genuine; but if from their end they are for the sake of the good of the neighbour, of societies, of our country; and still more, if their end is the good of the Church, and of the Lord's Kingdom, they are genuine, because then the affections are for the sake of the Lord . . .

—³. It is the part of a wise man to know the ends which are in him. It sometimes appears as if the ends were for the sake of self when they are not; for it is the nature of man to reflect upon himself . . . But if anyone wants to know the ends which are in him, let him only attend to the delight which he perceives in himself from praise and self-glory, and to the delight which he perceives from use separated from himself: if he perceives the latter delight, he is in genuine affection. He should also attend to the various states in which he is, because the states themselves usually vary the perception. A man can explore these things in himself, but not in others; for the ends of each person's affection

are known to the Lord alone . . . A thousand persons may appear to be in a like affection as to truth and good, and yet every one may be in an unlike one as to the origin, that is, as to the **end**.

[A. 3796]⁴. The reason the **end** determines the character of the affection . . . is that the **end** is the very life of man; for man has as an **end** that which is of his life, or, what is the same, that which is of his love. When the good of the neighbour, the common good, the good of the Church and of the Lord's Kingdom, are the **end**, then as to his soul the man is in the Lord's Kingdom, thus with the Lord; for the Kingdom of the Lord is nothing but a Kingdom of **ends** and of uses for the sake of the good of mankind. The Angels themselves who are with man, are wholly and entirely in his **ends**; and in proportion as a man is in such an **end** as the Lord's Kingdom is in, are the Angels delighted with him, and conjoin themselves with him as a brother; but in proportion as a man is in an end of self, the Angels recede, and evil Spirits from Hell accede to him; for no other end reigns in Hell . . .

3816. An end for the sake of self at once adjoins itself . . .

3839⁴. The Angels are solely in **ends**, and in the uses of **ends**. Refs. **Ends** are nothing but loves or affections. Refs. For what a man loves he has as an **end**; and therefore they are in the affections of the things which are in the Word . . .

3913³. Loves it from its use and **end** . . .

— . For the sake of those uses which are his **ends** . . .

—⁴. The state of the natural man and that of the spiritual are opposed to each other by means of the **ends**; but still they can be conjoined . . . when the things of the external man . . . serve the ends of the internal. Therefore, in order that man may become spiritual, it is necessary . . . that **ends** for self and the world be put off, and that **ends** for the neighbour and the Lord's Kingdom be put on . . .

3928. Corporeal and worldly delight no longer as an **end** . . .

3938⁶. From the loves of self and of the world, which they have had as **ends** . . .

3951². When men have (the good of the neighbour, etc.) as an **end**, they also have as an **end** or means such a state that they may be in the capacity of achieving the **end** . . . Wherefore the spiritual man does not despise nourishment, or its pleasures; but he does not have them as an **end**, but as a means for serving the **end**.

3993¹². See CUNNING at this ref.

4054. The brain, like Heaven, is in the sphere of **ends**, which are uses; for whatever flows in from the Lord is an **end** regarding the salvation of mankind. This is the **end** which reigns in Heaven, and which consequently reigns in the brain; for the brain regards **ends** in the body . . .

— . But there exist Societies which have no **end** of use . . .

—⁶. For the **end** makes the man; and such as the **end** is, such is the man; and therefore such is his human after death.

4063². Thus the new man regards **ends** in Heaven; but the old man, **ends** in the world . . .

—^c. When . . . he no longer has worldly, earthly, and corporeal things as an **end**; but the things of Heaven . . .

— . To have as an **end**, is to love the one more than the other.

4096². Has spiritual Knowledges as an **end** . . .

— . They who have worldly and earthly things as an **end**, cannot withdraw the senses from them . . . for they would then remove themselves from the things which they have as an **end**, that is, which they love.

—⁴. To know . . . from the Heaven of Angels is to know from the **ends** of causes.

4103⁴. **Ends** are what arrange in order, that is, the Lord through the **ends** with man. For there are three things which follow in order, namely, **ends**, causes, and effects. **Ends** produce causes, and through causes effects. Such, therefore, as are the **ends**, such come forth the causes, and such thence the effects. **Ends** are the inmost things with man; causes are the middle ones, and are called mediate **ends**; and effects are the ultimate ones, and are called ultimate **ends**; and effects are also those things which are called generals. Hence it is evident what is ordination in generals; namely, that when the things of eternal life and of the Lord's Kingdom are held as the **end**, all the mediate **ends** or causes, and all the ultimate **ends** or effects, are ordered according to the **end** itself; and this in the Natural, because the effects or generals are there.

—⁵. He is able to set the one (kingdom) before the other, or to have one as an **end** in preference to the other, and consequently, with him that which he has as an **end** or prefers has the dominion. If, therefore, he has as an **end** the Spiritual Kingdom . . . Whereas, when he has as an **end** the natural kingdom . . . When these things take place, all things in his Natural are ordered according to these **ends** . . . To have as an **end** is to love; for every **end** is of the love; for that is held as an **end** which is loved.

4110. A state of use and of the end of good. Sig. . . 'To shear' = use, thus **end**; for the use is the **end**.

4119. The end of the state of conjunction. Sig. See BEGINNING, here.

4169. Still, if it has an **end** of good . . .

4215^e. He who regards self as the **end**, and not as an intermediate **end** to good, and wants to be conjoined with another as to that **end**, is in evil.

4220^e. As an **end** they have had the things of self and the world . . .

4227⁴. They who are in Heaven, attend solely to the **ends** of those who pray.

4295³. These temptations (by Angels) are the inmost of all; for they act solely into **ends** . . .

4307. Everyone may know what kind of Spirits are with him, provided he will observe the quality of his loves, or, what is the same, the quality of his **ends**; for everyone has as an **end** that which he loves.

4368⁴. See BLESS-beare-at this ref.

4459⁶. To the **end** that there may be a sound mind in a sound body . . . 5159³. 6936.

— . Regards intelligence and wisdom as a mediate end . . .

4464³. As spheres originate from loves . . . they originate from the intentions and ends on account of which the man thus wills and acts ; for everyone has as an end that which he loves. Therefore the ends determine the man's life, and constitute its quality ; and, from them, especially, is his sphere. This sphere is most exquisitely perceived in Heaven, because the universal Heaven is in the sphere of ends.

4493^e. Everyone is judged according to the end or intention.

4633^e. The very ends of man's thought, of his speech, and of his actions, which . . . had become hidden to himself, are in Heaven most manifestly perceived ; for Heaven is in the sphere and perception of ends.

4658. No end but to be reputed learned.

4667². The end is everything in the cause, and the cause is everything in the effect ; so that the cause is the end formed, and the effect is the cause formed ; and therefore the effect entirely perishes if you take away the cause ; and the cause entirely perishes if you take away the end. Moreover, the cause is under the end ; and the effect is under the cause.

4683². Not knowing that all confidence derives its being from the end of life . . .

4727². Thus the body is as the effect, and the soul as the cause in which is the end ; and therefore the soul is everything in the body, as the end's cause is everything in the effect.

4751. Has nothing as its end but money.

4802³. As the end of the understanding of truths had been . . . for the sake of self, when the sphere of their ends exalts itself towards the interior Heavens . . . by whom ends alone are perceived, it cannot be endured . . .

4839. All that evil is against Divine order which flows forth from evil interiorly, that is, from the intention or end of evil . . . But that which does not flow forth from evil interiorly, that is, from the intention or end of evil, does sometimes appear as if it were evil, but still is not so if the end is not evil ; for the end qualifies every deed, because in the end is the man's life, since that which a man loves and thence thinks he has as an end ; the life of his soul is nothing else.

5025². If it is said that the use and end makes a thing either to be spiritual or not to be spiritual,—the use and end for the sake of the common good, the Church, and the Lord's Kingdom, making it spiritual, but the use and end for the sake of self and one's own prevailing over the former, making it not spiritual,—this the natural man can indeed acknowledge with the mouth, but not with the heart . . . (for) he makes the use and end for the sake of self the lord, and the use and end for the sake of the common good, etc., the slave . . .

5094⁴. The rational natural man comprehends that it is the part of an intelligent person to keep ends in view, and to foresee and dispose the means to some ultimate end . . . He sees that nature is a complex of means, and perceives that an intelligent Supreme Being has disposed

them ; but to what ultimate end, he does not see unless he becomes spiritual. Whereas . . . what it is to keep ends in view, and to dispose the means (the sensuous man) does not apprehend . . .

5122². See BEGINNING at this ref.

5128⁴. Such, therefore, as is the intention or end in the conversation or works, such is the life.

5131². It is known from philosophy, that the end is the first of the cause, and that the cause is the first of the effect. For the end, cause, and effect to follow in order, and act as one, the effect should correspond to the cause, and the cause should correspond to the end. Still, the end does not appear as the cause, nor the cause as the effect ; for in order that the end may produce the cause, it must take administering means from the region where the cause is, and by means of these the end must make the cause ; and in order that the cause may produce the effect, it, again, must take administering means from the region where the effect is, and by means of these the cause must make the effect. These administering means are the things which correspond ; and, as they correspond, the end is able to be in the cause, and to actuate-agere—the cause ; and the cause is able to be in the effect, and to actuate-agere—the effect ; consequently, the end, through the cause, is able to actuate-agere—the effect. Very different is the case when there is not correspondence ; for then the end has not a cause in which it may be, still less an effect in which it may be ; but the end is changed and varied in the cause, and, finally, in the effect, according to the form made by the administering means.

—³. Each and all things in man ; nay, each and all things in nature, succeed each other as end, cause, and effect ; and, when they thus correspond to each other they act as one ; for then the end is the all in all things of the cause, and, through the cause, is the all in all things of the effect. As, for example ; when celestial love is the end, the will the cause, and the action the effect, if there is correspondence, that love inflows into the will, and the will into the action, and they so act as one, that, by means of the correspondence, the action is as it were the love . . . But, in order that the end, which is the love . . . may produce the cause, which is the will and thought, it must take to itself administering means in the rational mind which must correspond ; for without administering means which correspond, the end, which is the love, cannot be received, however much it may flow in from the Lord through Heaven.

5159³. (The ends of one who does not suffer himself to be regenerated, and those also of one who is being regenerated.)

—^e. The ends which are in a man are the things which have the dominion ; for the ends subordinate and subject to themselves all things which are in the man ; his veriest life is from no other source than the end, because the end is always the love.

5165³. In the light of Heaven there shine forth through this face the interiors, especially the intentions or ends . . .

5189. If a common cause actuated them . . . they could be consociated, because all would thus have one end . . .

[A. 5189]³. Thus in ultimates (the fibres act) dissimilarly as to the appearance, yet similarly as to the end.

—^e. Ends are also represented by the beginnings from which come the fibres, such as there are in the brain.

5224². Where external things are the ends of life, internal things are as nothing.

5280². All truths of faith spring forth from good, and flow to good ; for they regard good as the end.

5368^e. The external man obeys when as an end he has not the world, but Heaven ; not self, but the neighbour ; consequently, when he regards corporeal and worldly things as means, and not as the end ; and he regards them as means and not as the end, when he loves the neighbour more than self, and the things of Heaven more than those of the world.

5388². Flatteries differ according to the ends . . .

5433². (In this case) he has not gain as an end, but the uses of it, which he regards as mediate ends to the ultimate heavenly end.

5608². Everything which comes forth simultaneously originates from successives ; and when the former come forth from the latter, they place themselves in the same order as that in which they had been before distinguished by means of degrees. (For instance,) end, cause, and effect are successives and are distinct from each other ; and, when they come forth simultaneously, they place themselves in the same order ; namely, the end inmost, then the cause, and last the effect. The effect is the co-existent, and, unless there is the cause in it, and in the cause the end, it is not an effect ; for if you remove the cause from the effect, you destroy the effect ; and still more so if you remove the end from the cause ; for from the end the cause has that which makes it a cause, and from the cause the effect has that which makes it an effect. So is it also in the Spiritual World. As end, cause, and effect are distinct from each other, so, in the Spiritual World, are love to the Lord, charity towards the neighbour, and the works of charity . . .

5660². The heavenly proprium . . . differs from man's proprium in this . . . it is the ends of life which are changed ; the ends of regarding lower things . . . are removed ; and the ends of regarding higher things are substituted in their place. The ends of life are nothing else than the very life of man ; for the ends are the will itself of the man ; and are his very loves ; for that which a man loves, he wills, and has as an end.

5711. The things in nature are nothing but effects ; their causes are in the Spiritual World ; and the causes of these causes, which are ends, are in the interior Heaven.

—². As it is with the effect relatively to the cause, so is it with the cause relatively to the end : unless this cause also comes forth from its cause, which is the end, it is not a cause ; for a cause without an end is a cause in no order ; and where there is no order there is not anything effected. Hence, then, it is evident, that, regarded in itself, the effect is the cause ; and, regarded in itself, the cause is the end ; and that the end of good is in Heaven, and proceeds from the Lord ; consequently, that the effect is not the effect unless the cause is in it,

and constantly in it ; and that the cause is not the cause, unless the end is in it, and constantly in it ; and that the end is not the end of good, unless the Divine which proceeds from the Lord is in it.

5786^e. The external has the dominion, when the man has as an end the pleasures of the body and of the senses, especially when he has as an end the things which are of the love of self and of the world, but not those which are of Heaven : to have them as an end is to love the one and not the other. When he has such things as an end, he no longer believes in the existence of any internal man . . .

5854. It is provided by the Lord that Spirits should inflow into the thoughts and voluntary things of man, but the Angels into his ends, and thus through the ends into those things which follow from the ends . . . Especially do they turn away evils ends and insinuate good ones. But in the proportion that they cannot do this, they remove themselves, and flow in more remotely and absently ; and then evil Spirits approach nearer ; for the Angels are not able to be in evil ends, that is, in the loves of self and of the world ; but still they are present from afar.

—². By means of the Angels, the Lord could draw a man into good ends with an omnipotent force, but this would be to take away life from him . . .

—³. It was said, that by means of the Angels the Lord could draw a man into good ends with an omnipotent force . . . but the man would then come into such torture, and into such a Hell, that he could not possibly bear it ; for he would be miserably deprived of his own life . . .

5948². By instrumental things not being a subject of care, is meant that they must not be as the end, but that essential things must be so ; for in proportion as instrumental things are as the end, essential things withdraw themselves and vanish. Examps.

—^c. It follows, that as essential things must be as the end . . . the Lord alone must be so.

5949. Scientifics, and also truths, must be subjects of care, but they must regard good as the end. If the eye is in good as in the end, the man is in the sight of the things consequent, or in the perception of the things which are thence derived, which never exists unless good is the end, that is, unless it reigns universally in each and all things.

—². (In taking care of the body) the soul must be the end ; not that the soul must be the end as the end, but only as the mediate end . . . for the sake of the uses it has to perform in both worlds ; and when a man has uses as an end, he has the Lord as an end ; for the Lord disposes to uses, and He disposes the uses themselves.

—³. As few know what it is to have as an end, it shall be told. To have as an end is to love more than all other things ; for what a man loves he has as an end. What a man has as an end is manifestly Known ; for it reigns universally in him, thus is continually present, even when he seems to himself to be thinking nothing about it ; for it is seated in him and makes his interior life, and thus secretly rules each and all things. Examp.

6044. Each and all things have relation to an end, and regard it ; and the things which do not regard the

end cannot subsist ; for the Lord never created anything except for the sake of an **end** ; insomuch that it may be said, that the **end** is the all in all things which have been created ; and the things which have been created are in such an order, that, as from the First through the mediates, the **end** regards the ultimates, so the **end** in the ultimate regards the **end** in the First : hence the connection of things. In its own first origin, the **end** is nothing but the Divine good of the Divine love, thus it is the Lord Himself ; from which He is called 'the First and the Last' . . . This being the case, it is necessary that each and all things which are of life with man should have relation to an **end**, and should regard it. . . The scientifics with man should regard truths as their **end** ; and truths should regard goods ; and goods should regard the Lord as the ultimate and the first **end** ; as the ultimate **end** when from truths, and as the first **end** when from good.

6147. See EGYPT at this ref.

6214². (The Angels perceive in man still more things than Spirits do,) namely, the intention and **ends**, from the first ones through the middle ones to the ultimate ones. D.4390.

6389². From the **end** of recompence . . . 6391². Des.

6481. The Divine Providence has as its **end** . . .

6489. The Divine **end** to good reigns universally.

6490^e. It was once given me manifestly to perceive the sphere of **ends**, which is that of Providence from the Lord.

6540. 'Seven days'=the **end**.

6559^e. If good Spirits happen to speak evilly or to do what is evil . . . they are excused ; for their **end** is not to speak evilly or to do what is evil ; and they know that such things are excited with them by Hell . . .

6571². The man who is estranged from good and truth intends nothing but evil ; for he is not able to intend good ; and that which he intends reigns with him, and therefore is present in all his thoughts, and in all the least things that belong to him ; for the intention or **end** is the veriest life of man, because it is his love . . . And, what is more, a man is entirely such as is the **end** with him ; and such is his likeness—*effigies*—in the light of Heaven ; (moreover,) such as is his likeness in general, such is the likeness of the least things of his will ; thus a man is wholly and completely his own **end**. Hence it may be evident, that the man who is an evil **end** cannot possibly be among those who are good **ends** ; thus he who is in Hell cannot possibly be in Heaven ; for the **ends** are in conflict with each other ; and the good **ends** conquer, because they are from the Divine. . . If one who is an evil **end** comes into Heaven, his life labours like one who lies in the death agony, and he is direfully tormented ; moreover, in the light of Heaven he appears like a devil.

6574². In the universal Spiritual World there reigns an **end** which proceeds from the Lord, which is, that nothing whatever, not even the least thing, should come forth, except in order that good may come out of it. Hence the Lord's Kingdom is called a Kingdom of **ends** and uses.

6697. Created the universe for no other **end** . . .

6698. (The visible universe) is only a means to the **end** which is the last **end** of creation, and which **end** is a heavenly Kingdom . . .

6824. As the Lord is to be regarded in each of the degrees (of the neighbour) as the **end** to Which . . . He is to be loved above all things.

6935. The **end** declares how everyone must be neighbour to himself . . . If the **end** is that he may become richer than others, merely for the sake of riches, or of pleasure, or of eminence, or the like, it is an evil **end** . . . Whereas, if the **end** is to acquire wealth for the sake of the necessities of life . . . he consults his eternal welfare. The **end** itself makes the man ; for the **end** is his love, because everyone has as an **end** that which he loves.

6936^e. Hence it is evident, how everyone ought to be neighbour to himself, namely, not in the first but in the last place ; for the **end** must not be for the sake of self, but for the sake of others ; and where the **end** is, there is what is first.

6938^e. He who turns **ends** to self turns himself towards Hell ; but he who turns **ends** from self to the neighbour turns himself towards Heaven.

7017^e. Thus do the mediate **ends** conjoin themselves with the ultimate **end**, and make as it were one **end**.

7122². This combat actually takes place, and evil Spirits excite the falsities and evils, and the Angels excuse if the **end** has been good . . .

7296^e. There is an abuse of order and of correspondences when the things of order are not applied to good **ends**, but to evil **ends** ; as, for instance, to the **end** of exercising command over others . . . for the **end** of order is salvation, thus to do good to all.

7297. See ENCHANT at this ref.

7523. The interior good, and also the interior evil which are signified by 'man,' are those which are of the intention or **end** ; for the intention or **end** is the inmost of man.

7607. Man looks above himself, that is, to Heaven even to the Divine, when he has as an **end** the neighbour, his country, the Church, Heaven, especially the Lord ; and he looks below himself when he has as an **end** self and the world. To have as an **end** is to love ; for that which is loved is held as the **end** . . .

7818. To look above self and below self, means to have as an **end**, that is, to love above all things : thus to look above self means to have as an **end** or to love above all things the things which are of the Lord and of Heaven ; and to look below self means to have as an **end** and to love above all things the things which are of self and the world.

7819. The man who is in the good of charity and faith, also loves self and the world, but no otherwise than as means to an **end** are loved . . . When, therefore, the means are loved for the sake of the **end**, it is not the means which are loved, but it is the **end**.

8002². It is the **end** which determines actions, and gives them quality.

[A.] 8037. They who have the love of self or the love of the world as an end . . . 8908².

8104. 'In the end of the wilderness' (Ex. xiii. 20) = the first state of temptations. . . And as this state commenced in the end of the wilderness, by 'the end of the wilderness' is signified the first state.

8318^e. The end (of this evil) is good; and the end qualifies all the rest.

8426. 'Evening' = the end of the former state. Ex.

8455^e. Peace affects . . . the origins of the ideas, and therefore the ends of man's life, with happiness . . .

8521³. They who have this end (the uses of life) are continually enlightened by the Lord.

8625^e. (Genii) assault the ends themselves.

8711. As the truths are pure, without a worldly end. Sig.

8745. At last both (the external and the internal man) have as an end to love the neighbour and to love the Lord . . .

8855. Man has as an end that which he loves above all things: in each and all things he has regard to this: it is in his will like the hidden current of a river . . .

8911². To be judged according to the will is the same as to be judged according to the love, and also the same as to be judged according to the ends of life; for the will of man is his love, and it is his end of life . . .

8941². When truths are taken from proprium, they regard and have as an end dignity and eminence . . . Whereas, truths which are from the Word regard and have as an end eternal life . . .

8995³. If they have (gain and honour) as an end, the natural man is dominant . . . If, however, they are not held as an end, but only as means to an end, the spiritual man is dominant . . . For when gain or honour is regarded as a means to an end, and not as the end, gain or honour is not regarded, but the end, which is use. Examp. . . That which with man is regarded as an end makes his veriest life; for he loves it above all things . . .

—4. His head was in Hell when he had the delights of the love of self or of the world as an end; and his head is in Heaven when these delights are as means to an end; for the end, which is the love, alone lives with man; whereas the means to an end do not live from themselves, but receive life from the end. Hence, from the ultimate end, the means are called the mediate ends, which live in proportion as they have regard to the ultimate end, which is the principal one. Hence it is, that when a man is regenerated, and therefore when he has as an end to love the neighbour and to love the Lord, he then has as means to love self and the world.

9081^e. 'To the ends of the earth' (Deut. xxxiii. 17) = on every side where is the Church.

9184². The man then views as ends the things which are of the Lord and Heaven, and the Lord Himself as the end for the sake of which are all things; and . . . the delights of gain and of honours as means to that end. It is known that the means have life from no other source than the end; and no life without the end. Examp.

9210². It is to be known, that the end is what qualifies all the deeds of man. If the end or intention is to do good for the sake of reputation . . . the good he does is not good . . . Whereas, if the end is to do good for the sake of a fellow-citizen . . . the good he does is good . . .

9297⁴. In the other life, all are reduced to the state of their own good or of their own evil, thus to the use of their own life, which had been the end, that is, which they had loved above all things . . .

9317^e. This takes place when dominion and gain are regarded as ends, and truths from the Word as means.

9365. With them the doctrine of the Church is only a means to their own ends; and in proportion as the ends are desired, the means are loved, and are also believed.

9407². In its first origin, human speech is the end which the man wants to make manifest by the speech; this end is his love; for that which a man loves he has as an end; from this flows man's thought, and at last his speech. . . That the end is the first of speech, is evident from the general rule, that in all intelligence there is an end; and that without an end there is no intelligence . . . He who is wise, attends to the end for the sake of which a person speaks . . . that is, to what he intends, and to what he loves.

9568². The end is everything of the cause, and the cause is everything of the effect; hence it follows that the end is everything of the effect; so much so, that if the end or final cause is withdrawn, there is neither its efficient cause nor its effect. In like manner there succeed each other the Celestial, the Spiritual, and the Natural . . .

9666³. See EXTREMITY at this ref.

9812³. (Divine celestial good, Divine Spiritual good, and Divine natural good) follow each other in order, as end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is the all in natural good.

9825. Everywhere there must be end, cause, and effect; the end must be the inmost, the cause the middle, and the effect the ultimate, in order for a thing to be perfect; hence it is that 'three' = what is complete from beginning to end.

9828. 'The belt' = a general bond, that all things may have regard to one end. . . The reason there is a general bond in order that all things may regard one end, is that in the Spiritual World the end reigns; so much so, that all things there may be called ends; for the Kingdom of the Lord, which is the Spiritual World, is a Kingdom of uses; and the uses there are ends, thus it is a Kingdom of ends. But the ends there succeed each other and are also consociated in a varied order; the ends which succeed are called mediate ends, but the ends which are consociated are called consociate ends. All these ends are so mutually conjoined and subordinated as to regard one end, which is the universal end of all. This end is the Lord; and in Heaven with the recipients is love to Him and faith in Him; love there is the end of all their wills, and faith is the end of all their thoughts . . .

—². When each and all things regard one **end**, they are held in an unseparated connection, and make one; for they are then under the view, government, and Providence of the One who bends all to Himself according to the laws of subordination and consociation . . .

999^e. The manifestation of things in successive order is as **end**, cause, and effect; the inmost is the **end**, the middle is the cause, and the ultimate is the effect; the **end** must be in the cause in order for it to be the cause of that **end**; and the cause must be in the effect in order for it to be the effect of that cause; the **end** does not appear in the effect as it does in the cause, because the effect is further away from the **end** than is the cause . . .

1007⁶. Whether you say will, or **end**, or love, it is the same; for all that a man wills is regarded as an **end**, and is loved and called good.

1021⁷. The triplication of the number six involves also the **end**; and the **end** is when truth is altogether profaned.

1027². The **end** is the inmost of man; for it is the soul of all things which are in him.

1033⁶. Whatever is from man for the sake of himself as an **end** is from evil. To love the neighbour for the sake of self, is to love him for the sake of gain and honour as **ends**. It is the **end** which determines whether it is from good or from evil; for the **end** is the love, because that which a man loves he has as an **end**. The **end** is also the will; for that which a man wills he loves. Hence the **end** *propter quem*, that is, the intention, is the man himself . . .

1045². With them the Holy of worship is the means, and eminence and opulence are the **ends**; thus the things of Heaven and the Church are the means, and those of the world and self are the **ends**; and the **end** *propter quem* commands with a man, and the means serve.

1049⁷. The residue of the worship of that nation will have its **end** together with the **end** of the present Church in Europe. Sig.

1061⁴. Hence it is evident, that interior things are in order in the external . . . as the **end** is in the cause, and the cause in the effect . . .

1077⁵. That which has no **end**, is; but that which has an **end**, relatively is not.

H. 112. The Lord's Kingdom is a Kingdom of **ends** which are uses, or, what is the same, is a Kingdom of uses which are **ends**.

418². The reason perfection in the Heavens increases according to the numbers, is that all there have one **end**, and all unanimously look to that **end**; this **end** is the common good . . .

469². There is no **end** to any good thing, because it is from the Infinite.

S. 7. These three degrees are entirely distinct from each other, like **end**, cause, and effect . . .

27, 28. In every Divine work there is a first, a middle, and an ultimate; and the first goes through the middle to the ultimate, and thus comes forth and subsists . . . These three things may be named **end**, cause, and effect; also being, becoming, and coming forth; and **end** is

being, cause is becoming, and effect is coming forth. Consequently, in every complete thing there is a true, which is called the first, the middle, and the ultimate; also the **end**, the cause, and the effect . . .

67^e. Yet the thoughts of Angels and men make one by correspondences, as **end**, cause, and effect. **Ends**, also, actually are in the Celestial Kingdom, causes are in the Spiritual Kingdom, and effects are in the natural kingdom.

W. 2^o. The inmost thought, which is the perception of **ends**, is actually the first effect of life.

154. In every created thing, both the greatest and the least, there are **end**, cause, and effect . . . In the Sun which is the first proceeding of the Divine love and the Divine wisdom, is the **end** of all things; in the Spiritual World are the causes of all things; in the natural world are the effects of all things . . . Now, as there exists no created thing in which these three are not, it follows that the universe, and all things belonging to it, have been created by the Lord through the Sun, where is the **end** of all things.

165^e. See EFFECT at this ref.

166. The living thing disposes the dead thing . . . and forms it for uses, which are its **ends**.

167. That the **end** of creation comes forth in ultimates, which **end** is, that all things may return to the Creator, and that there may be conjunction. Gen.art. . . There are three things which follow in order, which are called the first **end**, the middle **end**, and the ultimate **end**; and they are also called the **end**, the cause, and the effect. These three must be together in every thing, in order for it to be anything; for a first **end** without a middle **end**, and at the same time an ultimate **end**, has no existence; or, what is the same, an **end** alone without a cause and an effect has no existence. In like manner neither does there exist a cause alone without an **end** from which it is, and without an effect in which it is. In like manner neither does there exist an effect alone, that is, an effect without a cause and its **end**. That this is so, may be comprehended if it be considered, that an **end** without an effect, that is, separated from an effect, is not a thing which comes forth . . . for an **end**, in order actually to be an **end**, must be terminated; and it is terminated in the effect, in which it is for the first time called an **end**, because it is an **end**. It appears as if the agent or efficient comes forth by itself; but this is an appearance arising from the fact that it is in the effect; but if it is separated from the effect it disappears in a moment.

168. Further . . . the **end** is everything in the cause, and also everything in the effect: hence it is, that the **end**, the cause, and the effect, are called the first **end**, the middle **end**, and the ultimate **end**. (197.) But in order for the **end** to be everything in the cause, there must be something from the **end** in which it must be; and in order for the **end** to be everything in the effect, there must be something from the **end** through the cause in which it must be; for the **end** cannot be in itself alone, but it must be in something coming forth from itself, in which it may be as to all that is its own, and, by acting, produce the effect, until at last it subsists.

That in which it subsists is the ultimate **end**, which is called the effect.

[W.] 169. That these three (**end**, cause, and effect) are in the greatest and least things of the created universe, is because they are in God the Creator . . . But as He is infinite, and the infinite things in the Infinite are distinctly one . . . these three in Him, and these three in His infinite things, are distinctly one. Hence it is, that the universe . . . has obtained these three in each and all things.

170. The universal **end**, or that of all things of creation, is that there may be an eternal conjunction of the Creator with the created universe . . .

171. To this ultimate **end** creation continuously progresses through . . . **end**, cause, and effect, because these three are in the Lord the Creator. . . From which it is evident, that the created universe, in its general progression to its ultimate **end**, is relatively the middle **end** . . .

172. That . . . **end**, cause, and effect are in each and all things which have been created, may also be evident from the fact, that all effects, which are called ultimate **ends**, become anew first **ends** in a continuous series from the First, who is the Lord the Creator, down to the ultimate, which is the conjunction of man with Him. That all ultimate **ends** become anew first **ends**, is evident from this, that there is nothing so inert and dead as to be totally devoid of working power—*efficientis*.

184. See DEGREE at these refs. 189.

193. That these things are in their own order, as **ends**, causes, and effects, is evident; for the first, which is the least, enacts—*agit*—its cause through the middle, and its effect through the ultimate.

197^e. The cause of the cause is also the cause of the thing caused; and there is nothing essential in causes except the **end**.

202³. The thoughts of the Angels of the Third Heaven are thoughts of **ends**; and the thoughts of the Angels of the Second Heaven are thoughts of causes; and the thoughts of the Angels of the First Heaven are thoughts of effects.

—⁴. It is one thing to think from **ends**, and another to think of **ends**; also it is one thing to think from causes, and another to think of causes; and again it is one thing to think from effects, and another to think of effects. The Angels of the lower Heavens think of causes and of **ends**; but the Angels of the higher Heavens, from causes and from **ends**; and to think from these belongs to higher wisdom, whereas to think of these belongs to lower wisdom. To think from **ends** is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge.

208. There are such degrees in every ultimate, thus in every effect. For . . . every effect consists of a cause, and this of an **end**; and the **end** is everything of the cause, and the cause is everything of the effect . . . and the **end** makes the inmost, the cause the middle, and the effect the ultimate.

209. There are two reasons why the doctrine of degrees extends also to such things. *First*: Because in every

thing of which anything can be predicated there is the trine which is called **end**, cause, and effect, and these three are related to each other according to degrees of height.

211. As the progressions of discrete degrees are circumstanced as are the progressions of **ends** to causes, and of causes to effects . . .

212. That the ultimate degree is the complex, the containant, and the basis of the prior degrees, is manifestly evident from the progression of **ends** and causes to effects. That the effect is the complex, the containant, and the basis of the causes and the **ends**, may be comprehended by enlightened reason; but not so clearly that the **end**, with all things of it, and the cause with all things of it, are actually in the effect, and that the effect is their full complex. That such is the case may be evident . . . especially from these considerations,—that one thing is from another in a triplicate series; and that the effect is nothing else than the **end** in its ultimate . . .

213. As regards love and wisdom, love is the **end**, wisdom the instrumental cause, and use is the effect . . .

215^e. The Angels of the Third Heaven perceive and see from his will the **end** *propter quem*; and the Angels of the Second Heaven, the cause through which the **end** acts.

230. Love and wisdom apart from use have no boundary or **end** . . .

241. A few words shall here be said about love as being the **end**, about wisdom as being the cause, and about use as being the effect. Everyone . . . may see that a man's love is the **end** of all things of him; for that which he loves he thinks, he concludes, and he does, consequently has it as an **end**: (also) that wisdom is the cause; for he—that is, his love which is the **end**—diligently seeks means in the understanding by which to arrive at his **end**. Thus he consults his wisdom; and these means make the cause *per quam*. That use is the effect is evident without explanation.

253^e. It is exactly as was said above,—the **end** is everything of the cause, and the effect is everything of the **end** through the cause; the **end** is charity or good, the cause is faith or truth, and the effect is good works or uses.

314^e. (Thus) uses have been the **ends** of the whole creation.

330. As the **end** of creation is an angelic Heaven from mankind, thus mankind itself, all other things which have been created are mediate **ends** . . . P.27².

—^e. Hence it is evident in what order, degree, and respect, uses, which are the mediate **ends** of creation, relate to man.

P. 27. That the Divine Providence of the Lord has as its **end** a Heaven from mankind. Gen.art.

108. There are everywhere three things together which make one, and which are called **end**, cause, and effect. In the present case, the life's love is the **end**, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effects; for in like manner as the **end** through the cause

comes into the effect, so does the love through its affections come to its delights, and through its perceptions to its thoughts: the effects themselves are in the mind's delights and their thoughts when the delights are of the will and the thoughts are of the understanding thence . . . the effects are then of his spirit, and if they do not come into bodily act, they are still in act when there is consent . . .

—². Now as the end conjoins itself with the cause, and through the cause with the effect, so does the life's love with the internal of thought, and through this with its external. Hence it is evident, that the external of man's thought in itself is such as is its internal; for the end imparts all that belongs to it to the cause, and through the cause to the effect; for there exists nothing essential in the effect than what is in the cause, and through the cause in the end; and as the end is the essential thing itself which enters into the cause and the effect, the cause and the effect are called the mediate end and the ultimate end.

178². The mind of man is continually in these three things, which are called end, cause, and effect. If one of these is absent, the human mind is not in its life. The affection of the will is the end from which, the thought of the understanding is the cause by which, and the action of the body, the speech of the mouth, or the external sensation, are the effects of the end through the thought . . .

221. Unless he can be kept in them to the end of life.

R. 29. 'The beginning and the end' (Rev. i. 8) relates to His Divine wisdom.

875⁶. (Love, wisdom, and use) are exactly as are end, cause, and effect: the end is not anything unless through the cause it is in the effect: if one of the three is destroyed, the whole is destroyed, and becomes as nothing . . .

M. 146⁶. The end, purpose, or intention of the will is primarily regarded by the Lord . . .

212. Regarded in itself, every end is love . . .

400. That the sphere of the love of procreating advances in order from the end through the causes into the effects, and makes periods, whereby creation is preserved . . . Gen. art. All the operations in the universe advance from ends through causes into effects. In themselves these three are indivisible, although in the ideas they appear as if they were divided. Nevertheless, the end is not anything except together with the seen effect which is intended; nor does either of them become anything unless the cause supports, looks out for, and conjoins. Such a progression is inscribed on every man in general and in every singular; exactly as the will, the understanding and the action. Every end is of the will, every cause is of the understanding, and every effect is of the action. In like manner, every end is of love, every instrumental cause is of wisdom, and every effect thence is of use . . . That these three are one in the effect is evident. That they also make one in the ideas before the effect, is perceived from the fact, that determination alone intervenes; for in the mind the end goes forth from the will, and produces for itself a cause in the understanding, and presents to itself an intention;

and an intention is as an act before determination: hence it is, that by a wise man, and also by the Lord, an intention is accepted as an act.

401. A like progression from the end through the cause into the effect belongs to the sphere of procreating and of protecting the things procreated. In this case, the end is the will or love of procreating, the mediate instrumental cause into which the end introduces itself, is marriage love; the progressive series of efficient causes is the loving, conception, gestation of the embryo . . . and the effect is the procreated offspring. But although the end, the cause, and the effect advance successively as three things, still, in the love of procreating, and inwardly in all the causes, and in the effect itself, they make one; it is only the efficient causes which advance through times, because in nature; while the end, or will and love, remains constantly the same; for the ends advance in nature through times apart from time, but they cannot come forth—*prodire*—and put themselves forth until the effect or use comes forth and becomes a subject . . .

* 402. As the angelic Heaven is the end of ends, and thence the love of loves with the Lord . . .

403. While the end, which is the love of procreating, begins its progression . . .

408. To think and conclude from what is interior and prior, is to do so from ends and causes to effects; whereas to think and conclude from what is exterior or posterior, is to do so from effects to causes and ends: the latter progression is contrary to order, but the former is according to order; for to think and conclude from ends and causes, is to do so from things good and true clearly seen in the higher region of the mind, to the effects in the lower region: human rationality itself is such from creation. Whereas to think and conclude from effects is to surmise causes and ends from the lower region of the mind, where are the sensuous things of the body with their appearances and fallacies; which in itself is nothing else than to confirm falsities and concupiscences . . .

452³. With these, a conjugal life is the purpose, intention, or end; (and) man is such a man as he is in his purpose, intention, or end; and also is such before the Lord and the Angels . . . for the intention is the soul of all the actions . . . 453⁶. 527⁶. B. 113⁶.

461³. I will take you upon a hill, where there daily assemble those who examine effects, those who investigate causes, and those who explore ends. There are three companies; and those who examine effects are called Spirits of knowledges, and, abstractedly, knowledges; those who investigate causes are called Spirits of intelligence, and, abstractedly, intelligences; and those who explore ends are called Spirits of wisdom, and, abstractedly, wisdoms. Directly over them, in Heaven, are Angels, who from ends see causes, and from causes effects . . .

I. 5⁶. That the Divine fills all things . . . reason sees . . . more nearly in proportion as it has a Knowledge of the nature of love as it is in itself, of its conjunction in order that ends may be perceived, of its influx into wisdom in order that causes may be presented, and of its

operation by means of wisdom in order that effects may be produced.

[I.] 17. That ends are in the first degree, causes in the second, and effects in the third. Gen.art. Who does not see that the end is not the cause, but that it produces the cause? and that the cause is not the effect, but that it produces the effect? consequently, that these are three distinct things which follow each other in order. The end with man is the love of his will; for that which a man loves he proposes to himself and intends: the cause with him is the reason of his understanding; for through it the end seeks for mediate or efficient causes: and the effect is the operation of the body, from, and according to, the end and the cause. Thus there are three things in man which follow each other in order, in the same way as degrees of height follow each other. When these three are presented, the end is within the cause, and, through the cause, the end is in the effect; therefore, these three coexist in the effect. Hence it is that it is said in the Word, that everyone shall be judged according to his works; for the end, or the love of his will, and the cause, or the reason of his understanding, are simultaneously present in the effects which are the works of his body . . .

—³. The end which is of the will, the causes which are of the understanding, and the effects which are of the body, follow from his love, as a tree from its seed, and as fruit from a tree.

T. 13. The universe is a work which coheres together from primes to ultimates, because in creating it God aimed at one end, which was an angelic Heaven from mankind, and the means to that end are all things of which the world is composed; for he who wills an end also wills the means . . .

—³. They who look at some things in the world separately, and not at all things universally in a series in which are ends, mediate causes, and effects; and who do not deduce creation from the Divine love through the Divine wisdom, cannot see that the universe is the work of one God, and that He dwells in every use, because He dwells in the end; for everyone who is in an end is also in the means; for inmost in all the means is the end which enacts—*agit*—and leads the means.

47. (Thus) the universe is a work which coheres together from primes to ultimates, because it is a containant work of ends, causes, and effects in an indissoluble connection: and as in all love there is an end, and in all wisdom the promotion of the end through mediate causes, and through them to the effects which are uses, it follows that the universe is a containant work of the Divine love, the Divine wisdom, and uses . . .

67². There are also three things which follow each other in order,—end, cause, and effect; and it is known in the learned world, that the end is not anything unless it regards the efficient cause, and that the end and this cause are not anything unless the effect takes place: the end and the cause may indeed be contemplated abstractedly in the mind, but still for the sake of some effect which the end intends and the cause procures—*procurat*.

371^o. In short, such is the reciprocal conjunction (that

is, not alternate but mutual) of the end and the cause, and such is that of the cause and the effect.

404². The quality of every love is predicated from the end which it regards and intends.

406^o. Hence is evident what is first in time, and what is first in end, and that what is first in end is that to which all things look.

762. It is according to the Divine order, which is, that there is a beginning and its end before a new beginning has its rise.

Ad. 930. Ends are as it were the souls of uses, as uses are as it were the souls of effects. The intellectual mind has been given to man in order to view ends which are in uses; moreover, it seeks for the uses which are in causes and effects.

931. As the understanding views ends, it also views the progressions of ends . . .

996^o. The loves themselves are called the ends, because the understanding views that as an end which is good, because it is loved or is to be loved.

D. 798. It is a universal rule concerning the life after death, that it is allotted to everyone according to the ends in the life of the body. Gen.art. The created universe is only a complex of means to the end of ends, which is the Lord, because He is Heaven. Mediate ends proceed from the lowest things by their series and degrees of order to higher things, thus to the highest ones. The disposition of these means and ends is order.

799. Such a means therefore, or such a mediate end as is man in his ends, such a nature does he put on . . .

800. From the ends which man proposes to himself in the life of the body . . . the man is disposed so as to be a member (of the grand body).

801. That ends dispose men may be evident from this, that a man's life consists in his ends, which for the most part are loves; and his ends taken together are as it were his soul . . . for the soul of man regards ends alone, and it is a complex of ends . . .

802. That ends dispose. Ex.

803. The worst of all ends is he who has self as an end . . . Next, they who have the end of doing injury.

804. That the ends in the life of the body induce a nature and an instinct which man bears with him into the other life. Examp. 808.

885. On the determination of Souls to stated ends.

1235. The quality of the ends of life may be evident in diseases when death is imminent. Gen.art.

2381. It is a universal law that each and all things are circumstanced according to the end; and that there are genera and species of ends, thus indefinite ones.

2450^o. Thus it is from the end that each and all things are judged. It is the end which forms the disposition. It is the end according to which they are judged in the other life. The end is the all in all of the disposition. The end of all ends must be the Lord.

2451. That in the other life all things are judged according to the ends.

2459^o. Men . . . do not know . . . from what end

(people have acted); for the **end** is known to the Lord alone.

2565. Their speech . . . is in that sphere where reign the intentions of men, that is, their **ends**.

2620. It is turned into the opposite, thus into contrary **ends**.

2854. That the view of **ends** . . . distinguishes man from the brutes. . . The **ends** in man are what lead him. . . . Man ought to know **ends**, and to aspire to them, to view them, and to be affected by them. Since, therefore, the first and last **end** of man is eternal life, and he is such that he is able to view **ends**, unless man views the true **end**, that is, his eternal state, and thus the Lord, he is not a man.

2918. How man is led to good **ends** even by the evil.

3575. (Thus) the most universal **end** of all is that which disposes each and all things; and He who disposes is the **end** from Which and to Which all things tend in order; and the **end**, which is the Lord, so effects that all lower **ends** and uses should in order regard Himself. . . . and that the **end** is life may be evident from the **ends** of each man.

3576. Unless the Lord were the **end**, and disposed all things to **ends**, it could not possibly be evident to anyone how uses and **ends** should form the viscera and natural things. . . . for they have no idea of use except from effects. And as uses and **ends** can never come forth except from organic things, and because uses and **ends** are the lives of organic things, it is evident that the universe. . . . is organic, and that the Lord alone is life. . . .

3638. That there is an interior thought, man may know. . . . for whatever he thinks. . . . is from an **end**, and for the sake of an **end**. They who think, have an **end**. . . . which directs the thoughts. . . . Especially are the deceitful in such thought; for they more manifestly think from **ends** and for the sake of **ends**.

3642. All the evil and deceitful are held to a stated **end**, thus conjoined together; for evil **ends** also conjoin; whereas, if. . . . they were not withheld to common **ends**, they would rush at one another. . . .

3818. The **ends** of beasts are terminated in natural things. . . . They regard only worldly and earthly **ends**. From the **ends** it may be evident, whether a thing is spiritual and celestial: it is one thing to act from a spiritual and celestial **end**, and another to receive them, and to have regard to the **ends**. . . .

3820. It is the prerogative of man. . . . to have as an **end** the Societies of the other life. If the **ends** of man have not regard to the things which are of spiritual and celestial life. . . . he cannot have any life but that of a beast; for the **ends** show what the life is and what is its quality.

3897. They receded to the **ends** of the universe.

4222. The **ends** for the sake of self and the world are gradually removed by the Lord. . . . so that there is no **end** for the sake of self.

4223. The Angels care for nothing else with man than the **ends**: when there is with man an **end** for the sake of self and for the sake of the world, they as far as

possible oppose and remove it, and turn it into an **end** of good; thus, when there is an **end** of good they are delighted. In proportion as there is an **end** of good they are present; and in proportion as there is an **end** of evil they are removed.

4256. The speech and thought of the Angels are ineffable; they aim at nothing but **ends**, and thus at uses (4267, Ex.). . . . The Angels who rule man regard nothing but the **ends**; of these man is not aware; therefore, they abhor those who have evil **ends**. . . .

4323. On the devil himself, from the **end**. . . . There are only **ends** of destroying what is good and true. . . . It is the **ends** which judge a man. . . .

4324. On the **end**, and thence the life of Spirits.
—^c. There are some who have done evils from ignorance, with a good **end**. . . .

D. Min. 4577^e. That which universally reigns is the **end**.

4668. On the Divine sphere of **ends** and uses.

E. 174. 'To keep even unto the **end**' (Rev. ii. 26) = perseverance (in love and faith) unto death.

182². As all means savour of the **end**, and in their essence are such as are their **ends**,—wherefore they are also called intermediate **ends**. . . .

294. The coming forth of heaven and earth is not the **end** of creation, but it is the means to the **end**. The **end** of creation is that mankind may come forth, and that from it there may be an angelic Heaven. . . . **Ends** are what are understood in the spiritual sense of the Word, but in the sense of the letter there are mentioned only the means which involve **ends**.

304¹⁰. 'From the **end** of the earth to the **end** of the earth' = all things of the Church. —²⁰.

—²¹. 'The isles,' and 'the **ends** of the earth' = those who are more remote from the truths and goods of the Church. 677⁶.

—³⁵. 'The **end** comes upon the four quarters of the earth' (Ezek. vii. 2) = the last time and the last state of the Church when it is at its **end**. —⁵⁰. 313⁵.

401²⁵. By 'an **end**' (Is. li. 12) the like is meant as by 'a foundation,' and this is the natural man, because in the things which are there, are terminated the goods and truths of the spiritual man.

514¹⁴. 'The time of the **end**' (Dan. xi. 40) = the last time of the Church, when there is no truth because there is no good.

529. The Lord enlightening all in the Heavens concerning the state of the Church at its **end**. Sig.

566. The **end** itself, which is when the Last Judgment is at hand, is described by the sounding of the seventh Angel. 624.

612². 'An **end** is come, the **end** is come' (Ezek. vii. 6). By 'the **end**' here also is signified the **end** of the Church.

644¹⁹. 'The **end** of the earth' = the ultimates of the Church. 650³⁰. 1133³.

659²². 'From the **end** of the earth to the **end** thereof' (Jer. xxv. 33) = from the primes to the ultimates of the Church, thus falsities of every kind.

706²³. 'The **ends**' = the ultimates of Heaven and the Church.

[E.] 730^o. 'From the end of the earth to the end thereof' = all things of the Church.

867³. The Angels perceive nothing with man but his love, and thence his affections, longings, and delights, and therefore his ends for the sake of which he so thinks . . . When, therefore, they perceive with him the love of truth for the sake of the uses of life, which are the ends, they then do not see any falsities from evil . . .

1053². For the means regard the end as servants regard their lord ; and the end regards the means as a lord his servants. Examp.

—^e. The end conjoins the means with itself, in order that they may be as one.

1082⁵. The reason the Spiritual by influx presents to itself what is correspondent in the Natural, is that the end may become the cause, and the cause the effect ; and thus that the end through the cause in the effect may present itself as visible and sensible. This trine, namely, end, cause, and effect, exists from creation in every Heaven ; the end is the good of love, the cause is the truth from that good, and the effect is the use . . .

—^e. In order that the Word may consist of effects, in which are the cause and the end ; or of uses in which truth is the cause, and good the end . . .

1083⁹. The thoughts (of an Angel and a man) are one by correspondences, as end, cause, and effect are one : ends also are actually in the Celestial Kingdom, causes in the Spiritual Kingdom, and effects in the natural world.

1089. The end chooses the means and applies them to itself. Examp.

1138⁶. (If man did not feel) that life is in him, no end *propter quem* would exist with man. It does exist with him because the end *a quo* appears as if it were in him. The end *a quo* is his love which is his life ; and the end *propter quem* is the delight of his love or life ; and the effect in which the end presents itself is use. The end *propter quem*, which is the delight of the life's love, is felt and perceived in man, because the end *a quo* gives him to feel and perceive it . . .

1185^e. If they are ends they are curses, whereas if they are not ends, but means, they are blessings.

1186³. The end, the mediate causes, and the effects, are also called the principal end, the intermediate ends, and the ultimate end. These latter are called ends, because the principal end produces them, and is everything in them, and is their being and their soul. The principal end is the love belonging to man's will, the intermediate ends are the subordinate loves, and the ultimate end is the love of the will coming forth as in its own likeness. As the principal end is the love of the will, it follows, that the intermediate ends, being the subordinate loves, are foreseen, provided, and produced by the understanding ; and that the ultimate end is the use foreseen, provided, and produced from the love of the will through the understanding . . .

1187. As the end which is the love belonging to man's will, through the understanding, provides or procures for itself means through which may come forth the ultimate end, to which the first end progresses through the means, and which is the end that comes forth—and

this is use—it follows that the end loves the means when they perform this use ; and that it does not love them if they do not perform it ; and that in this case it rejects them, and through the understanding provides . . . for itself other means. Examp.

Ath. 2. A sign that . . . it is now the very end of the Church.

166. The trine of one Person . . . would be received at the end of the Church.

J.(Post.) 17. Trade is the end and love (of the Dutch), and is in the first place ; and money is the mediate end . . .

D. Love ix². (Thus) the objects or ends of affections are uses . . . and the forms themselves in which they come forth are effects, which are their likenesses, and in which they advance from the first end to the ultimate one, and from the ultimate end to the first one . . .

D. Wis. ii². Moreover, no effect comes forth from itself, but from a cause prior to it, which is called the efficient cause : neither is this from itself, but from a cause which is called the end, in which, in endeavour and in idea, there is everything which follows, in endeavour in the Divine love, and in idea in the Divine wisdom, which are the end of ends.

—⁴. As (natural things) have come forth and perpetually subsist from (spiritual things), they are correspondences ; and therefore they act as one ; as end, cause, and effect. Examp. . . It is a universal law of correspondences, that what is spiritual fits itself into the use which is its end, and actuates and modifies the use by heat and light, and clothes it by foreseen means, until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect. In the Spiritual World there is what is substantial instead of what is natural. Such forms are all things which are in man.

xi. In each and all things there are these three, end, cause, and effect. The end is the *a quo*, the cause is the *per quod*, and the effect is the *in quo* ; and when the end through the cause is in the effect, it comes forth. In all love and its affection there is an end, and the end intends, or wills to do what it loves ; and the deed is its effect. The Lord is the end *a quo*, man is the cause *per quem*, and use is the effect in which (*in quo*) the end comes forth . . .

— That in each and all things there are end, cause, and effect, may be investigated from anything whatever : as when a man does anything, he says . . . Why do you do this ? thus, What is the end ? By what means do you do this ? thus, By what cause ? and What are you doing ? which is the effect. The end, the cause, and the effect are also called the final cause, the mediate cause, and the thing caused : and it is from the law of causes, that the end is everything in the cause, and thence everything in the effect ; for the end is their very essence . . .

Can. God vii. On the very end of creation, which is an angelic Heaven from mankind.

1. In the created world there are perpetual progressions of ends, from the first ends, through the mediate ends, to the ultimate ends.

2. The first ends are of love, or relations to love; the mediate ends are of wisdom, or relations to wisdom; the ultimate ends are uses, or relations to uses . . .

3. The progressions of these ends go from primes to ultimates, and return from ultimates to primes; and they go and return by periods, which are called the circles of things.

4. These progressions of ends are universal more and less; and these are complexes of singular ends.

5. The most universal end, which is the end of ends, is in God; and it proceeds from God, from the primes of the Spiritual World to the ultimates of the natural world; and from these ultimates it returns to those primes, and thus to God.

6. This most universal end, or end of ends from God, is an angelic Heaven from mankind.

7. This most universal end is a complex of all ends, and of these progressions in both worlds . . .

8. This most universal end is inmost, and is as the life and soul, the force and endeavour, in each and all created things.

10. From this end, implanted in created things, in general and in part, is the preservation of the universe.

7a. Therefore all things which have been created regard man as the end.

8a. As the angelic Heaven is formed from men . . . all things which have been created regard the angelic Heaven as the end.

10a. Eternal blessednesses, happinesses, and delights are the ends of creation, because they are of love.

11a. This end is the inmost, thus is as the life and soul, and as the force and endeavour, in each and all created things.

12a. This end is God in them.

13a. This end implanted in created things in general and in part, causes the universe to be preserved in its created state, in proportion as the ends of an opposite love do not obstruct and impair.

14a. God . . . continually provides that opposite ends from opposite loves should not prevail . . .

Redemp. ii. The end of the Church is at hand when the power of evil begins to prevail over the power of good through truths, in the natural world, and at the same time the power of Hell over the power of Heaven.

v. At the end of the Church total damnation threatens men on earth and the Angels in the Heavens.

Coro. xii. It is the end of the Church when there no longer remains any truth of faith and genuine good of charity. 9.

6. The fourth (state of each Church) has been its end . . .

Endanger. See DANGER, TO BE IN.

Endeavour. *Conari, Conatus.*

A. 694. The endeavours (of Heaven and of Hell).

1266. They are in the continual effort-*nisus*-to rise up, but cannot proceed beyond the endeavour. 1267.

1399°. Thence are ruled all the endeavours of his life.

1879°. When their endeavour was defeated . . .

— I did not at all endeavour to repel these guests.

—^e. Endeavouring-*conantes*-to accomplish their endeavours . . .

1937°. They supposed that all endeavour would be in vain . . . and therefore they awaited an immediate influx into the endeavour of their will.

—³. They were afterwards enlightened [to see] that their endeavour had been from the Lord . . .

— Man's heavenly proprium is formed in the endeavour of his thought . . .

2373°. The endeavour to destroy (charity and the Lord) . . .

2406°. The perpetual endeavour of every man is to evil . . .

2818. To the endeavour, but not to the act.

2946. If this influx did not take place, they would endeavour nothing.

3509°. Before man is regenerate . . . the endeavour of the will is perceived as being very distinct from the endeavour of the understanding.

3610°. In every plant there lies inmosty concealed an endeavour to produce fruits or seeds . . .

—⁴. With those who are being born anew, the marriage principle of good and truth . . . is present as an endeavour in the efficient cause and thence in the effect . . . It is this endeavour which is (here signified).

3648. They are in the continual endeavour to propagate their . . . species.

3742°. As there is such a Divine endeavour continually from the Lord . . .

3748°. I spoke further about endeavour, asking him whether he knew that endeavour produces acts and motions, and that there must be endeavour in act and motion in order that it may come forth and subsist.

4049°. (The endeavour of the best lymph to return to the brain, and the correspondence of this endeavour).

4151°. Man cannot even endeavour what is good from himself . . .

4247°. If anything opposes the endeavour to act . . .

—³. If they cannot come into act, they are in endeavour: the very endeavour is an internal act . . .

4317°. Hereditary evil . . . is the very endeavour which is in the will . . .

4459°. They are in the perpetual endeavour to destroy others.

5116°. Such endeavours could never exist in each thing of the vegetable kingdom, unless the Divine continually flowed in. From the influx is the endeavour; from the endeavour is the force; and from the force the effect.

5173°. That which is in natural things from the Spiritual World, is called a force implanted from the first creation, whereas it is an endeavour, on the cessation of which action or motion ceases . . .

—³. (So it is with) the motion of the muscles . . . Unless there were in it an endeavour from the man's will and thought, it would cease in a moment; for it is according to the rules known in the learned world, that

when endeavour ceases motion ceases ; also that everything of determination is in endeavour ; and also that nothing real exists in motion except endeavour. That this force or endeavour in action or motion is something spiritual in what is natural, is clear . . .

[A.] 5408. The endeavour and act . . . to procure and appropriate to themselves truths by means of sciences. Sig.

5759². At last acknowledges at heart, that all his endeavour to do what is good and to speak what is true has been and is from the Lord.

6477. This (general sphere of influxes) consisted of the perpetual endeavour to do evil by the Hells on the one part, and of the continual endeavour to do what is good from the Lord on the other. By means of these opposite endeavours I have been constantly kept in equilibrium. There are such endeavours and consequent equilibrium with everyone . . . The opposite endeavour which is from Hell, is nothing but the perversion into evil of the good proceeding from the Lord.

6657. Around every man, and . . . good Spirit, there is a general sphere of endeavours from Hell, and a general sphere of endeavours from Heaven ; the sphere which is from Hell is a sphere of endeavours to do evil and to destroy ; that which is from Heaven is a sphere of endeavours to do good and to save . . .

6666. They are in the continual endeavour to subjugate. —², Des.

8209. 'The Egyptians came after them'=the endeavour of influx. . . It is the endeavour to do violence by an influx of falsity from evil. The reason it=an endeavour, is that infernal Genii and Spirits cannot inflict evil on the good, but still perpetually endeavour to do so. There is a sphere which exhales from the Hells which may be called a sphere of endeavours, and which is that of doing evil. . . This endeavour is perpetual, and as at first there is some opportunity given, an effect breaks forth from it ; but this sphere is restrained by the sphere of the endeavours of Heaven which is from the Lord . . . Nevertheless an equilibrium is maintained between these endeavours so diametrically opposite to each other . . . Spiritual endeavour is the same as will . . .

8307². The reason man can abstain from evils of himself, is that the Lord continually inflows into man's will with this endeavour . . .

8678. The endeavour and force of having dominion over those who are of the Church. Sig. . . For this endeavour and force are present in all pride . . . That (the infernals) are such is perceived from their endeavour . . . It is this endeavour which is restrained by the Lord, and which is meant by 'the head of the serpent' . . .

8911. This is circumstanced as are endeavour and motion ; motion is nothing but continuous endeavour ; for when endeavour ceases motion ceases ; wherefore, there is nothing essential in motion except endeavour. . . Endeavour in man is will, and motion in him is action ; so are they called in man, because in him endeavour and motion are alive. W.197^e.

9293. In deeds nothing lives except will, as nothing lives in motions except endeavour.

9473². These are circumstanced as are endeavour and motion ; no motion can come forth without endeavour ; so much so, that when endeavour ceases motion ceases ; wherefore, the internal of motion is endeavour, that is, moving force. So is it with living endeavour which is will, and living motion which is action . . .

9812^e. That which is the soul, and that which is everything in something else, is in it as endeavour is in motion.

10618^o. To injure good is always in the endeavour of evil.

10738⁴. The likeness between (the soul and the body) is like that which is in endeavour and that which is in the act thence ; for act is endeavour acting, and thus the two are one. Endeavour in man is called will, and endeavour acting is called action.

H. 384². A perpetual endeavour to dissolve and do violence to marriages . . .

538. The sphere of falsity from evil flowing forth from Hell is like a perpetual endeavour to destroy everything good and true . . . especially an endeavour to annihilate and destroy the Divine of the Lord.

589. Everywhere (in nature) there is as it were an endeavour acting on the one side and reacting on the other.

—². In the natural world, that which acts and that which reacts is called force and also endeavour ; but in the Spiritual World that which acts and that which reacts is called life and will ; life there is living force, and will is living endeavour.

590. From Hell there continually breathes forth and ascends the endeavour to do what is evil, and from Heaven there continually breathes forth and descends the endeavour to do what is good ; in this equilibrium is the World of Spirits.

595. The Divine sphere proceeding from the Lord is the perpetual endeavour to save all.

F. 16. In the seed is the endeavour to produce fruit . . . This endeavour is excited by heat . . . Thus the endeavour to bear fruit comes forth. From which it is evident, that the endeavour to produce fruit is perpetual in the whole progression until it comes forth . . . The application is this. The tree is man. The endeavour to produce means is with man from the will in the understanding . . .

W. 62. As there is an endeavour of the minerals of the earth to vegetate, so there is an endeavour of plants to vivify themselves . . .

65. The end of all uses is the endeavour to produce them, and the beginning is the force acting from that endeavour.

218. Here, I desire to confirm these things by the endeavours, forces, and motions in dead subjects and in living subjects. It is known that endeavour does nothing from itself, but by means of forces corresponding to itself, and by means of these presents motion ; and that it is a consequence of this, that endeavour is everything in forces, and, through the forces, in motion :

and as motion is the ultimate degree of endeavour, that through this motion it exerts its power. Endeavour, force, and motion are no otherwise conjoined than according to degrees of height . . . For endeavour is not force, nor is force motion, but force is produced by endeavour, because force is excited endeavour, and motion is produced through force; wherefore, there is no power in endeavour alone, nor in force alone, but in motion, which is their product.

219. Let there be an application of these things to living endeavour, and to living force, and to living motion. Living endeavour in man . . . is his will united to his understanding . . .

—^e. It may seem as if the endeavours and forces in man are in some power although there is no action, as in sleep . . . but still the determinations of the endeavours and forces are at such times directed into the general motor organs of the body, which are the heart and lungs; but when the action of these ceases, the forces also cease, and, with the forces, the endeavours.

269. The seed is in the form of (the father's) love, and the love of everyone is in the greatest and least things like unto itself, and there is in it an endeavour into the human form . . .

303. The substances and matters such as there are in earths, retain in themselves from the atmospheres from which they originated, an effort-*nisus*-and endeavour to bring forth uses.

310. That in earths there is an endeavour to produce uses in forms, or forms of uses. Gen.art.

—². This endeavour (in seeds) is afterwards continuous from the earth through the root even to the ultimates, and from the ultimates to the primes . . .

—³. There is an endeavour still more interior, which is the endeavour to produce uses for the animal kingdom by vegetable growths . . . There is also an inmost endeavour in these things, which is the endeavour to perform use to mankind . . .

—^e. There are degrees of both kinds in the greatest and least things of all things . . . in like manner in this endeavour. All uses are produced by the Lord from ultimates, therefore in ultimates there must be an endeavour towards them.

311. Still, all these endeavours are not alive; for they are endeavours of the ultimate forces of life, and in these forces, from the life from which they come, there is at length an effort-*nisus*-to return to their origin . . .

312. The first production from these earths . . . was the production of seeds; the first endeavour in them could not be anything else.

313^e. This image of creation lies stored up in their endeavours.

318. The image of the Infinite in these forms is manifest from their endeavour and power to fill the spaces of the whole world . . .

343^e. In every spiritual thing there is present an endeavour to clothe itself with a body.

P. 3². If you take away endeavour from motion, the motion ceases.

R. 867^e. Spiritual light and spiritual heat together disclose the intentions and endeavours.

868. The works of the mind are the intentions and the endeavours.

875³. I asked, Cannot a man have charity and faith, and still not have works? . . . The angelic Spirit said to me, He cannot, except only ideally . . . He must still be in the endeavour or will to operate, and will or endeavour in itself is act, because it is the continual effort-*nisus*-to act . . . Therefore, endeavour and will, as an interior act, is accepted by every wise man, because by God, just as an exterior act . . .

M. 215. This will (to become one man) is the perpetual endeavour of that love, from which flow all its effects. Endeavour is the very essence of motion, and will is the living endeavour in man . . .

T. 73². God is in the perpetual endeavour to regenerate and thus to save man.

457^e. It is like endeavour in motion.

482². Like a body in motion, which is carried along so long as there is endeavour in it.

— . The free-will and the will in man taken together may be called living endeavour . . .

510. In the endeavour to assault him . . .

539. The Lord . . . inspired . . . this endeavour to desist from them.

767³. I doubt not that there is a like endeavour and effort in the twigs and boughs of every tree.

—³. Why should not man [turn to Him], unless . . . he turns elsewhere that endeavour and effort from the Creator.

Ad. 989. The will cannot be better explained than by means of endeavour; therefore in the Divine Word will is called endeavour; for as endeavour stands to motion, so exactly does will to action. It is a constant rule, that motion is a certain perpetual endeavour which is continued; for as soon as endeavour recedes, motion comes to a standstill.

D. 1628. They endeavoured so to think . . . which endeavour was at once perceived. . . They said that they so endeavoured in order to know more. . . This they then tried to do, that is, they endeavoured to do it from themselves . . . thus their endeavour or will was something artificial . . . Therefore, they wanted to be devoid of all endeavour . . . But this was not genuine, to leave themselves without any endeavour. . . Thus they want to endeavour from themselves . . . But all their endeavour ought to be of the Lord . . . Therefore, when they endeavour from themselves it is nothing but sin. . . This life . . . is life itself, although man ought to endeavour nothing from himself, nor leave himself so that he endeavours nothing.

1944. The permissions of evils from Spirits are represented by the releasing of their endeavours. . . They are continually endeavouring what is evil, although they do not perceive it while they are held in bonds . . . Therefore, when they are permitted to do evil, it takes place by the releasing of their endeavours . . .

2070. As there are acting forces, there are also like

endeavours ; for endeavours result from living forces, and endeavours produce in objects acting forces.

[D.] 2071. The Lord . . . so maintains the equilibrium between the endeavours of all Angels and Spirits, in general and in the smallest particulars . . .

2318. Such is the flux of endeavours and forces everywhere to their centres, namely, by spirals from left to right . . .

2770. The influx into the souls (of brutes) is also from Heaven, but only the universal endeavour, which acts according to the forms of their souls . . .

3291. What endeavour is . . . For instance, a Spirit who endeavours to put forth all his evil in various ways . . . Thus the Spirit is an endeavour to all evil ; and so much of him as is put forth by ideas, speech, or arts, so far does the endeavour go into act . . . Moreover, endeavours go forth into active and efficient forces, and where they become efficient they operate according to their nature, but they are received according to his nature and disposition from the Lord, thus also according to his state. The active efficient forces thus again go there into endeavour, and so are terminated.

3821. That evil Spirits are continually in the endeavour of evil . . . I perceived that the Lord continually preserves man, and the endeavour is taken from them . . . Such is the endeavour of the World of Spirits.

3891^e. I spoke further about endeavour, whether he (Dippel) knew that endeavour produces acts, and that active forces return again to endeavour.

5554. I said that this is like a spring, which, when held back, is in the effort to recoil. This is called endeavour ; the spring of the hinges is in the endeavour . . . In man, this is called will ; for will is living endeavour . . . Whatever a man wills is in his endeavour, and, when the obstacles are removed, it becomes an act . . .

5973^e. They wanted to defend faith alone, saying, that with faith there is given the endeavour to do what is good . . . To which it was replied, that as endeavour is one effect of justification . . . what is to be thought of those who have not arrived at this degree ?

E. 768. An ardent endeavour, from the life of evil, to assault the truths of doctrine of this Church. Sig.

1012³. These three things are the endeavour to murder, and all endeavour is as it were an act . . .

1043². Two opposite agents . . . when they do not act manifestly, act by endeavours.

J.(Post). 9. They insisted that faith alone produces an endeavour to good ; but on being asked whether by endeavour they mean the manifest will of man, this they were unwilling to admit, because all that proceeds from the manifest will of man is in itself not good . . . wherefore by endeavour they meant an internal operation, of which the understanding knows nothing ; consequently, that such an endeavour is within the faith . . .

220^e. I asked whether the endeavour is anything of the will from man. They said that it is ; others that it is not ; and that they are to be carefully separated.

D. Love xix. It is known that everything is moved from endeavour, and that when endeavour ceases motion ceases ; thus the will of man is living endeavour in man, and acts in ultimates by means of the fibres and nerves, which in themselves are nothing but perpetual endeavours continued from the beginnings in the brains down to the ultimates in the corporeal parts, where the endeavours become acts . . . The will is (therefore) the receptacle of the love in the perpetual endeavour to act, which is excited and determined into acts by the love which flows in and is received. D. Wis. ii.

—³. For there cannot exist with man any endeavour or will, unless it is also in ultimates . . .

xx. There is no other origin of all endeavours, forces, activities, and motions in the whole world than the Divine love . . . which appears as a Sun.

D. Wis. ii². See END at these refs. Can. God vii. 8. 11a.

C. 4. The external effect or work proceeds and comes forth from the internal effect or work, as the act from the endeavour : endeavour in man is will ; therefore, if he does not do a thing with the body, if he holds it to be allowable, the endeavour or will remains, and this is the act itself in the spirit.

Conv. 5. When a man holds any evil to be allowable . . . the endeavour to do it, when possible, is seated not only in the mind, but also in the body. This endeavour is will . . .

Coro. 30^e. When by his spiritual light and heat, the spiritual man is within the natural, the two make one, as does endeavour in motion ; and will, which is living endeavour, in action.

Endow. Dotare.

Dowry, Gift. Dos.

A. 1637². All souls are endowed—*donantur*—with this gift . . .

1641^e. Spirits do not know that . . . they are provided with so excellent a gift . . .

2363³. See CLEVER at this ref.

2588³. Everyone according to his own gift . . . D. 2993^e.

3960. 'God hath endowed me with a good dowry' (Gen. xxx. 20). Ex.

4456. 'The dowry and gift—*donum*—' which he said that they should multiply upon him (Gen. xxxiv. 12)= agreement into one ; for the dowry which was given to a virgin about to be betrothed, was a token of agreement on both sides . . . The reason the dowry was a token of agreement, and thus a confirmation of initiation, is that to weigh or give silver was a sign that it was his, thus that the virgin was his, and to accept it was what is reciprocal ; thus the bride belonged to the bridegroom and the bridegroom to the bride.

7437^e. In proportion as he excels in the gift of reasoning and perverting . . .

9128³. He who excels in the gift of thinking and perceiving . . .

9184. 'Endowing he shall endow her to himself for a woman' (Ex. xxii. 16)= a token of consent on his own part

to a lawful conjunction. 'A dowry' and 'to endow'=a token of consent.

9186. 'The dowry of virgins' (ver.17)=a token of consent to conjunction.

D. 2240. They who excel in the gift of cleverness . . .

2252. That Souls . . . and Spirits far excel in gifts . . .

2265. Besides the gifts with which Souls are endowed—*donantur* . . .

3032°. According to each one's gift of reception . . .

3496. Had been esteemed for his endowments of cleverness . . .

4347. To despise others because they are not of any cleverness, gift . . .

4497. She is among the worst there, because she had excelled in the gift of cleverness.

Endowed. *Praeditus.* A.1893.

Endure. *Perstare.* A.9281².

E. 768¹¹. The state of Divine truth, that from the Lord it will remain to eternity, is signified by 'Thou shalt endure' (Ps.cii.26).

Endure. *Sustinere.*

A. 2483. She maintained the denial . . .

4287. The Lord endured all temptations by His own power.

4299. That He endured the most grievous temptations, as if they were from the Divine. Sig. . . (For) 'my soul is delivered' = to endure . . . the Divine presence.

—². (For) the evils and falsities in man, tempered with the goods and truths in him, cannot endure a closer presence . . . Evil Spirits cannot endure that Angels should look into them . . . Hell is remote from Heaven, because it endures not Heaven, that is, the Lord's presence which is in Heaven.

6365. (No infernal can endure the presence of a celestial Angel.)

6369°. The evil do not endure the presence of those who are in celestial good.

8175. That the Lord alone endures the combats of temptations. Sig. 8219.

8644². No Angel can endure the flame from the Divine love. 8760°.

10694. That those who are solely in the externals of the Church . . . do not endure interior things. Sig.

H. 137². A thousand foes there do not endure one ray of the light of Heaven.

41c. They were permitted to perceive heavenly joy to such a degree that they could not endure any more . . .

R. 78. 'Thou canst not bear—*ferre*—the evil'=that they do not endure evils to be called goods, and the reverse.

80. 'Thou hast endured, and thou hast endurance—*tolerantiam*' (Rev.ii.3)=patience with them. (=resistance against those who attack the truths of faith, and assiduity in instructing. E.101.)

465². No Angel . . . endures the Lord's presence itself . . .

829. That the Lord alone has endured all the evils of the Church, and all the violence done to the Word, thus to Himself. Sig.

T. 487°. They endured not [to hear] the explanation.

D. 3029. Some said that they could not endure the joy of the happiness.

E. 662². He endures not to hear the goods of love and the truths of doctrine.

Endure. *Tolerare.*

Endurance. *Tolerantia.*

Tolerable. *Tolerabilis.*

A. 1363°. External idolatry is tolerated in order to prevent the profanation of holy things.

1675°. Persuasions of this kind are never tolerated in the other life.

7418². 'It shall be more tolerable' (Matt.x.15). (See Sodom at this ref.)

10622. Endurance even to the consummation. Sig. (For) evil is endured by the Lord until it is consummated or fulfilled.

—². On coming into the other life . . . everyone is tolerated among the good, although he is evil.

J. 59. Why they were tolerated until the day of the Last Judgment. Ex. —³.

67. From the beginning to the end of the Church all are tolerated who have lived an external moral life . . .

70. There are many reasons why such . . . Heavens were tolerated. Ex. and Sig. C.J.10.

R. 77. 'Thy labour and thine endurance' (Rev.ii.2)=their study and patience.

80. See ENDURE—*sustinere*—at this ref.

129. 'Thy faith and endurance' (Rev.ii.19)=the truth and the study to acquire and teach it.

185. 'Because thou hast kept the word of My endurance' (Rev.iii.10)=because they have fought against evils, and then rejected falsities. 'The word of endurance'=the spiritual combat which is called temptation. . . . (This) is called 'the word of the Lord's endurance' or patience, because in temptations the Lord fights for man, and fights by means of truths from His own Word. (=that they have lived according to the precepts of the Lord. E.214.)

E. 98. 'I have known thy works, and thy labour, and thine endurance'=all things which they will, think, and do, thus all things of love and faith in the spiritual and in the natural man. . . 'Works'=the things which are of the will and love; 'labour'=the things which are of thought and faith; and 'endurance'=the things which take place thence or which they do. —. —^e.

156. 'And thine endurance' (Rev.ii.19)=conjunction with the external, and combat then. Ex.

214°. 'Endurance' is sometimes mentioned in the Revelation, and when it is mentioned it=that which is applied to life.

[E.] 1094. So long as the Babylonians were tolerated under Heaven . . .

Eneas. *Eneas.*

D. Min. 4815. I compared him to Eneas who was let down into the places of Hell and into the Elysian Fields . . .

Enemy. *Hostis.*

See HOSTILE.

A. 249². 'Barbarians and enemies' (Ps. lxi. 9) = those who look solely to earthly and worldly things.

1710. 'To pursue' the enemies (Gen. xiv. 14), here, = to drive out the evils and falsities which were with goods and truths . . .

1737. 'Who hath delivered thine enemies into thine hand' (Gen. xiv. 20) = victory.

2851. 'Thy seed shall inherit the gate of thine enemies' (Gen. xxii. 17) = that charity and faith will succeed in the place where before there were evil and falsity. . . 'Enemies' = evils and falsities, or, what is the same, those who are in evil and falsity. These are signified, in the internal sense of the Word, by 'enemies,' and 'enemies-inimicos.'

—³. 'Enemies,' that is, evil Genii and Spirits . . .

—⁸. 'Enemies becoming the head' (Lam. iv. 5) = that evils reign.

—¹³. 'To speak with the enemies in the gate' (Ps. cxvii. 5) = not at all to fear evils and falsities, thus not to fear Hell.

—¹⁴. Hence it is evident what is signified by 'the gate of the enemies,' namely, Hell, that is, the infernals, who continually attack things good and true: their seat is with man in his natural mind . . .

3322². Before they have been subordinated and subjected to good, they are called 'enemies,' because they continually oppose.

4327^e. Yet they are the most bitter enemies . . . of mankind.

4843³. See DOMESTIC at these refs. 10490⁵.

5189. They were the enemies of evil Spirits . . .

6365. 'Thy hand in the neck of thine enemies' (Gen. xlix. 8) = that the infernal and diabolical crew will flee away at his presence. 'Enemies' = the infernal and diabolical crew; for these are 'enemies' in the spiritual sense. . . When an enemy flees, the hand of the victor is in his neck. . . A celestial Angel never fights, still less is his hand in the neck of his enemies, nor for his part does he consider anyone as an enemy; but . . . it is signified, that the infernals, who on their part are enemies, flee at his presence.

8282. 'With Thy right hand Jehovah thou breakest in pieces the enemy' (Ex. xv. 6) = the effect of omnipotence upon evils and the falsities thence, whose power is annihilated. . . 'An enemy' = evils and falsities; for nothing else is meant in the spiritual sense by 'enemies,' 'enemies-inimicos,' and 'haters.' They are called 'enemies,' 'enemies-inimici,' and 'haters,' not because the Lord is their enemy, or hates them, but because they are haters and 'enemies' against the Divine.

8289. 'The enemy said' (ver. 9) = the thought of those

who were in evils and thence falsities before the Advent of the Lord.

9081^e. 'To strike the enemies with the horn' (Ps. xlv. 5) = to destroy falsities there by the power of the truth and good of faith.

9314. 'I will act as an enemy to thine enemies' (Ex. xxiii. 22) = that He averts all evils from which are falsities. 'To act as an enemy,' when said of the Lord, = to avert. 'Enemies' = the evils from which are falsities; for, in the spiritual sense, these are enemies to the goods from which are truths. The reason 'enemies' = evils from which are falsities, is that by 'enemies-inimicos' are signified the falsities from evil. (Compare ENEMY-inimicus, at A. 9313.)

9809⁴. 'Until I set thine enemies a footstool to thy feet' (Ps. cx. 1) = when the evils which are in the Hells and from the Hells are subjugated, and have been subjected to His Divine power. . . 'To have dominion in the midst of thine enemies' (ver. 2) = which good has dominion over evils. Evils are 'enemies,' because they are against the Divine, in special, against the Lord.

9930⁴. Victories over the Hells, which are 'the enemies who shall be clothed with shame' (Ps. cxxxii. 18).

9942¹⁰. 'To account as an enemy for the sake of a garment' (Micah ii. 8) = to do evil to them on account of the truth which they think . . .

9954³. 'Enemies' = the Hells; in general, evils and falsities. Refs.

10019⁴. The Hells are meant by 'the enemy over whom they should have power' (Luke x. 19).

10219⁵. By 'flight before enemies' (2 Sam. xxiv. 13) is meant persecution by evils and falsities; for they who attribute things good and true to themselves cannot fight against the evils and falsities which are from Hell, and which, in the spiritual sense, are the enemies before whom there is flight, and from whom there is persecution.

10481. 'They who rise up against' or enemies = evils and the falsities thence; for, in the spiritual sense, these are the enemies who rise up against us. Ill.

—². This was represented by that nation conquering their enemies so long as they remained in the worship which was commanded them . . .

H. 137². A thousand enemies do not endure there one ray of the light of Heaven . . .

558a. They who are against them and their evils are accounted as . . . enemies . . .

L. 14⁴. 'Their mighty ones' and 'the enemies' (Jer. xlvi. 5, 10) = the Hells; for all there hate the Lord.

S. 84. 'Enemy' . . . is predicated of good, and, in the opposite sense, of evil; whereas 'enemy-inimicus' . . . is predicated of truth, and, in the opposite sense, of falsity.

P. 252^e. (Thus) it is allowable for anyone to defend his country and associates against invading enemies, even by means of wicked commanders; but it is not allowable to become an enemy without a cause.

M. 292. Infernal marriages between those who are interiorly the most bitter enemies, but exteriorly the closest friends. Ex.

E. 242¹¹. 'The enemy' (Hos. viii.3)=falsity from evil, and evil from falsity.

272². Evils and falsities are 'the enemies who shall be clothed with shame' (Ps.cxxxii.18).

278⁵. 'Enemies' (Micah v.9)=evils; and 'enemies-*inimici*,' falsities.

316¹⁸. 'The enemy' (Lam.ii.17)=evil; and 'enemies-*inimici*,' the falsities of evil. 357²⁴. 642.

357¹⁰. 'Enemies' (Ps.cxxvii.5)=evils.

—²⁴. 'Enemy' (Lam.ii.4)=evil; and 'enemy-*inimicus*'=falsity.

376¹². 'Enemies' (Is.lxii.8)=evils.

391¹⁵. 'The enemy' (Lam.ii.7)=evil and falsity.

401¹⁹. 'Enemies' (Jer.xv.9)=evils.

406¹⁶. 'Enemies' (Ps.lxxi.9)=evils.

411⁷. 'Our enemies' (Deut.xxxii.31)=evils.

413⁵. 'The enemy who has consumed them' (Lam.ii.22)=evil and falsity.

433⁴. 'Enemies' (Gen.xlix.8)=those who are from Hell.

502¹¹. By 'enemies' in the Word, are signified evils. 526¹⁰.

539⁹. 'Enemies' (Ps.cxxvii.20)=those who are in evils.

556⁷. Those who are against the truths and goods of the Church, and their falsities of evil, are meant in the Word by 'enemies.'

573¹⁴. 'The enemy' (Ps.xliv.10)=the evil which is from Hell.

601¹⁷. 'The enemy' (Ps.lxxiv.3,4)=evil from Hell.

632⁸. By 'enemies' (Is.lxiii.18) are signified evils of life.

—⁹. 'The enemy' (Ps.vii.5)=evil, in general the devil, that is, Hell from which is evil.

650⁶³. 'The enemy who has reproached Jehovah' (Ps.lxxiv.18)=Hell and the evil thence.

671³. In many places in the Word there are mentioned 'enemies,' (and 'enemies-*inimici*,' and by them are meant evils and falsities; by 'enemies,' evils; and by 'enemies-*inimici*,' falsities; (that is) spiritual enemies, and enemies-*inimici*. Ill.

684¹⁵. 'The king's enemies' (Ps.xlv.5)=those who are against truths, thus the Hells.

684²⁹. 'His enemies will I clothe with shame' (Ps.cxxxii.18)=the subjugation of the Hells, and the dissipation of the evils thence.

695¹³. 'The enemy' (Zech.viii.10)=Hell whence are evils and falsities.

—¹⁶. 'To return from the land of the enemy' (Jer.xxxi.16)=to be led forth from Hell.

706²¹. 'The enemy hath destroyed all things in the sanctuary' (Ps.lxxiv.3)=that evil has destroyed the holy things of the Church. 'The enemies have roared in the midst of thy feast' (ver.4)=that falsities have destroyed all things of worship.

—²⁴. That they were to be destroyed by means of evils and falsities, is meant by 'I will give the king of Egypt into the hand of his enemies' (Jer.xliv.30). Here, 'enemies'=those who are in evils . . .

721²⁰. 'The enemy' (Jer.vi.25)=Hell.

724¹⁰. 'The enemies in the gate' (Ps.cxxvii.5)=the falsities of evil which are from Hell.

—¹⁸. 'The enemy' (Lam.i.16)=the falsity of evil, and the Hell which is the source of it.

734¹³. These statutes signify that the men of the Church . . . shall fight against their enemies, which are the Hells; and not they who are not as yet become men of the Church. . . (These words mean) that they should not prevail over their enemies, but their enemies over them; for they alone prevail over their spiritual enemies who are in truths from good, that is, those with whom truth is conjoined with good.

741⁷. 'The enemy-*inimicus*'=the falsities which have destroyed the truths of the Church; and 'the enemy' (Lam.iv.12)=the evils which have destroyed the goods of the Church.

750¹². 'The enemy who hath prevailed' (Lam.i.16)=evil from Hell, thus the evil of life.

811⁴. 'Though they go into captivity before their enemies' (Amos.ix.4)=if they suffer evils to take possession of them.

—¹⁴. 'From the gall of the revenges of the enemy' (Deut.xxxii.42)=from the wickedness and ferocity of the Hells. . . 'The enemy'=Hell.

Coro. 21². (Redemption) is deliverance from evils and falsities; which, being from Hell, are spiritual enemies; for they kill souls as natural enemies do bodies.

Enemy. *Inimicus*.

See ENMITY.

A. 2162¹⁰. 'Until I set thine enemies a stool to thy feet' (Ps.cx.1). 'A stool for the feet'=the natural things, both sensuous and scientific, and thence the rational things of man, which are called 'enemies' when they pervert the worship, and this from the literal sense of the Word . . .

2481. (The meeting there of two who had been enemies.)

2851¹¹. 'The gates of the land open to the enemies' (Nahum iii.13)=that evils occupy the place where goods will be.

3701⁴. At last that (good is to be done) to enemies in general . . .

4903². That it was allowable to hate an enemy . . .

4997². Each looks at another from within as an enemy . . .

6657. 'Lest he join himself to our enemies, and fight against us' (Ex.i.10)=that thus their companions who will occasion evil will be strengthened.

6893⁹. In the other life, when anyone is thought of intensely, he is presented to view. Hence it is that friends meet there, and also enemies, and from the latter they suffer hard things.

7370. The man who regards the neighbour as an enemy if he does not favour him, is in the love of self.

8223³. Hence it may be evident what is meant by the Lord's words concerning the loving of an enemy.

[A.] S282. See ENEMY—*hostis*—at these refs. 9314. S.84. E.278^s. 316^{ts}. 357²⁴. 671³. 741⁷.

9174⁴. 'To love our enemies' (Luke vi.35) is the affection of charity: but enemies are loved . . . when they are instructed; and also when by suitable means they are amended.

9255. 'When thou meetest the ox of thine enemy or his ass going astray' (Ex.xxiii.4)=good not genuine and truth not genuine with those who are outside the Church. 'Enemies'=those who are outside the Church. . . The reason why they who are outside the Church are meant by 'an enemy,' is that they disagree as to the good and truth of faith; for they have not the Word, and therefore they do not know anything about the Lord, nor about Christian faith and charity, which are from the Lord alone. Hence it is that their truth of faith is not genuine, nor their good of charity; and therefore in the other life they live separated from those who are of the Church. . . Nevertheless, they who are in Heaven do not account as enemies those who are outside the Church, but instruct them, and lead them to Christian good.

9256. That good is to be done to those who are outside the Church, is meant by . . . 'Love your enemies' (Matt. v.44). Here, also, by 'enemies' . . . are meant those who disagree as to the goods and truths of faith; in general, those who are outside the Church . . .

9313. 'I will act as an enemy to thine enemies' (Ex. xxiii.22)=that the Lord averts all falsities from evil. 'To act as an enemy,' when said of the Lord, =to avert. 'Thine enemies'=the falsities from evil; for, in the spiritual sense, these are enemies, because they continually infest, assault, and endeavour to destroy the truths from good; for they are the opposites. The reason 'to act as an enemy,' when said of the Lord, =to avert, namely, the falsities from evil, is that the Lord never acts as an enemy; for . . . into mercy itself and good itself enmity cannot fall, not even against what is false and evil. But falsity and evil act enmity against good and truth, that is, they who are in falsity and evil are against those who are in truth and good; and as when they endeavour to destroy the latter they destroy themselves, it appears as if the Lord acts as an enemy, when yet He only places His own in safety.

9330. 'I will give all thine enemies to thee the neck' (ver.27)=the flight and damnation of falsities. 'Enemies'=falsity from evil.

10019⁵. The Hells and the evils and falsities thence, are 'the enemies which shall be set for his footstool,' and also 'the enemies—*hostes*—in the midst of whom He shall have dominion' (Ps.cx.1,2). L.14⁹. E.298^s. 687^s. 850¹³.

H. 570. As these evils continually breathe the destruction . . . of those whom they account as enemies . . .

R. 514. 'Their enemies saw them' (Rev.xi.12)=that those who are in faith separated from charity heard them, yet remained in their own falsities. . . By 'their enemies,' are meant those who were in the great city which spiritually is called Sodom and Egypt . . .

407. To love the neighbour, is to do good . . . also to a stranger, an enemy, and an evil man. Ex. . . If anyone repels an enemy who is making an attack upon him,

and in self-defence strikes him, or delivers him to the judge, in order thereby to avert injury from himself, yet with a mind to become his friend, he acts from the vein of charity.

409. That good is to be done from charity to an adversary and an enemy, the Lord taught in Matt.v.43-45; xviii.21,22.

D. 2922b. That no one exists except for the sake of use, even evil Spirits, and in fact in order to perform a use to the enemies whom they hate. Ex.

3231. That the Lord does good to enemies. Ex.

4384. All states of evil against enemies return in the other life, and are exhibited as present to the enemies, even those of the upright and the good; for there is nothing which does not return, but not in a like manner. The hatreds of him who has had hatred return with a mind to destroy them, which belongs to hatred. . . If they are upright, they have also had many such states—they have contemned others, they have accounted them enemies, and whatever there is in the contempt and enmity [returns]. If there is no hatred present, nor revenge, nor deceit, the upright are easily restored when they perceive what the quality of the other is. If the other is actuated by hatred, they are separated, as they do not agree. If the contempt and enmity are devoid of hatred and revenge, they are so led by the Lord, as not to become enemies, that is, he is not an enemy to the other, however the other may be an enemy to him; he still wishes and wills his good.

4587. Accounting those as enemies who have set themselves in opposition, and who have not worshipped them.

4815. If one (of the Moravians) confers a benefit on another, he at once becomes his enemy.

D. Min. 4808. See HATE at this ref.

E. 316¹¹. 'The enemies from whom he will save' (Luke i.71) are the falsities of evil; for these are the enemies from whom the Lord saves those who receive Him . . .

328¹³. 'Enemies' (Ps.lxix.18)=falsities.

374¹⁵. 'The enemy' (who sowed the tares)=Hell.

581⁶. 'The enemy' (Luke x.19)=that infernal crew.

671. 'Their enemies saw them'=Knowledge and acknowledgment with those who are interiorly against the goods and truths of the Word and of the Church. . . 'Enemies'=those who are against the goods of love and the truths of doctrine, thus those who are in evils and in falsities: these are meant by 'enemies,' and enemies—*hostes*,' in the spiritual sense of the Word.

—². The arcanum here involved is this. By 'enemies' are here meant those who are interiorly against the goods of love and the truths of doctrine, yet not exteriorly: with the mouth they act as friends, but with the heart as enemies . . .

695⁷. 'To love enemies, and do good to them' (Luke vi.35), in the proximate sense, means to love the gentiles and do good to them, which is done by teaching them truth, and by thereby leading them to good; for the Jewish nation . . . called the gentiles enemies.

700³. 'Enemies,' and 'haters' (Num.x.35)=the falsities and evils which are from Hell; 'enemies,' the falsities; and 'haters,' the evils; thus there are also signified the Hells as to these things.

911³. 'The enemy' (who sowed the tares)=evils from Hell, which affect that life which is separated from spiritual life.

—⁶. 'The enemy who sows them is the devil'=that the falsities in them are from the evil which is from Hell.

Energy. *Impigritas.*

Energetic. *Impiger.*

M. 249^e. From marriage love as from a fountain, emanate the energies and alacrities of life.

D. Love xii. Everyone must be energetic, busy, industrious, and diligent in his office and business.

En-eglaim. *En-eglaim.*

A. 40². 'Fishers from Engedi to En-eglaim, with the spreading forth of nets' (Ezek.xlvii.10)=those who will teach the natural man concerning the truths of faith.

Enervate. *Enervare.*

A. 6357. 'In their good pleasure they unstrung an ox' (Gen.xlix.6)=that from a depraved will they completely debilitated the external good which is of charity.

T.459². Thus it would enervate its efficacy . . .

Engedi. *Engedi.*

A. 40². See EN-EGLAIM at this ref.

England. *Anglia.*

Englishman. *Anglus.*

English. *Anglicus, Anglicanus.*

See BRITAIN, and LONDON.

J. 48. The order of arrangement of all the nations and peoples upon whom came the Judgment in the Spiritual World was seen to be as follows. . . The Englishmen were in the middle. J.(Post.)2.

C. J. 20. The Reformed in the World of Spirits constitute its inmost or central region, and [all] there are arranged in order according to their countries. In that central region are Englishmen in the middle. D.5395. 5825.

39. On Englishmen in the Spiritual World. Gen.art. T.806.

—^e. Something shall be said here about the noble English nation.

40. The better of the English nation are in the centre of all Christians, because they have interior intellectual light . . . they derive this light from their freedom of thinking, and thence of speaking and writing. This light, however, is not active of itself, but becomes so from others, especially from men of reputation and authority among them. When these men say anything, or when anything they approve of is read, that light shines forth, and rarely before. On this account they have governors—*Moderatores*—set over them in the Spiritual World; and priests, renowned for their learning and of great ability, are given them, whose commands

and admonitions from this their peculiar nature they obey kindly. C.J.48. T.807.

41. They rarely go out of their own Society, because they love it, as in the world they do their country. There is also a likeness of disposition among them, in consequence of which they contract intimacy with friends of their own country and rarely with others; they mutually assist each other, and love sincerity. T.808. J.(Post.)270.

42. Very many Englishmen come after death into two great cities like London.Des. 43. T.809. 811.

44. I once heard some clergymen—*Presbyteros*—from England talking together about faith alone, and I saw a kind of image or idol made by them that represented faith alone. Ex. and Des. T.110. D.6007. E.587³. J.(Post.)9. 10. 215.

45. From those who are from England in the Spiritual World it has been perceived that they have, as it were, a double theology, one from the doctrine of faith, and the other from the doctrine of life; the former with those who are initiated into the priesthood, and the latter with those who are commonly called laymen. Ex. T.812. J.(Post.)360.

46. I have often seen a certain Englishman who had become famous through a book he had published. Ex. See below, D.5958.

Life 4. Occurs. P.114. M.521⁴. T.526. D.5974^e. 6042. 6048. E.1091. Ath.20. Inv.24.

7. I was allowed to interrogate some clergymen—*Presbyteros*—of England. . . They said that when they were reading the Exhortation before the Holy Supper they thought that those things were religion itself, but when they were composing their sermons they thought differently. . . But still they were convinced that he who lives well is saved, and that he who lives evilly is condemned. D.5970. J.(Post.)214.

P. 136⁴. Many of the English nation do not allow themselves to be forced to religion; hence it is that there is what is internal in their worship.

R. 224. (A company of English Spirits seen praying to God that He would send Angels to instruct them. Three Angels accordingly appeared to them: conversation between them and the Englishmen given at great length.) T.621.

294⁹. (English clergy seen who could not say Divine Human.) T.111⁹.

341. I saw gathered together as many as six hundred of the clergy of England, who prayed to the Lord to allow them to go up into a Society of a higher Heaven. It was granted, and they went up. And when they were come in they saw their King, the grandfather of the King now presently reigning, and they were glad. (A conversation about the Lord follows between the King, the Angels, and two of the Englishmen, who were bishops.) The King then approached the two bishops, holding two presents in his hand, saying, These are presents of Heaven. But at that moment a dusky cloud covered them, and separated them, and they went down the same way they had come up, and wrote these things in a book.

—². The rest of the clergy of England . . . were

gathered together at the foot of the mountain, and when the others returned . . . they all retired into a grove and talked together about unanimity and concord, and then about supremacy and dominion. . . The King saw them from Heaven, first all as one, and then as many unanimous, but most of them in a secular dress.

[R.] 675. A certain paper seen to be let down by the Lord through Heaven into a Society composed of **Englishmen**; but it was one of the smallest of their Societies, and there were two bishops there. In the paper there was an exhortation that they should acknowledge the Lord as the God of Heaven and earth, and that they should abandon the doctrine of justification by faith without the deeds of the law. Many of them read and copied the paper, and they thought and spoke about the contents of it in a sensible way, and indeed were enlightened by the Lord, and received enlightenment in the light which is pre-eminently implanted in **Englishmen**. But after they had received these things, they said, Let us hear the bishops. But these contradicted and reviled them . . . and sent the paper back to Heaven. And then, after some grumbling, very many of the laity retracted their consent, and their light in spiritual things was at once extinguished. They were warned a second time, but in vain, and the Society sank down out of sight. T.389.

—². A few days afterwards I saw as many as a hundred of them coming up from the Lower Earth, to which place that little Society had sunk down. (A long account is then given by a wise **Englishman** of their experience there, and of his argument with the bishops.)

716. I have spoken in the Spiritual World with some of the bishops of **England** about the little works concerning *Heaven and Hell*, concerning the *New Jerusalem and its Heavenly Doctrine*, concerning the *Last Judgment*, concerning the *White Horse*, and concerning the *Earths in the Universe*; which little works have been presented to all the bishops, and to many of the grantees or lords. They said they had received them, they had seen them, but had not thought much of them, although they were skilfully written. Also that they had persuaded everybody they could, not to read them.

—². The King, who is the grandfather of the King presently reigning, heard in Heaven what the bishops had said . . .

M. 107. (Opinions of **Englishmen** concerning the origin of marriage love and its potency.)

T. 808. **Englishmen** are lovers of their country and zealous for its glory, and regard foreigners like one looking through a telescope from the roof of his palace at those who are outside the city. Politics engage their minds and possess their hearts, sometimes to such an extent as to draw away their spirits from studies of more lofty judgment, by which the higher intelligence is procured. These they do indeed imbibe in their youth when in the schools, but they pass away like aerial phenomena; but still by their politics their rationality is rendered lively, and sparkles with light, from which they form beautiful images.

D. 2862. The horses in **England** are furnished with bells . . .

3030. The Lord's Church is for the most part promoted by the evil . . . as by those who introduced the doctrines of faith for the sake of self and other things, as in Sweden, **England**, and elsewhere.

4827. A certain **Englishman** (Maul) . . .

5012. On the city of London in **England**. . . I asked who were there, and it was said **Englishmen** from London. On arrival there, inquiry was made who we were, and when it was found that those who were with me were not of a like native character and genius to themselves, they said there was no housing there. Their custom is to give foreigners keys, as a token that they are received.

5013. The **Englishmen** and others who are there, are of such a genius and native character, that whatever a magistrate says, they also think and do, just as they do in the world; where they believe whatever anyone [of those] who have acquired a reputation for learning [believes], so much so that they think alike, and affirm unanimously. Wherefore magistrates of that kind are set over them, whom they hold in high estimation, and whom, according to their natural manner, they obey in all things. By this means, all who are in that city are held in a bond, in unanimity and in society, and are in fact ruled. The reason London is there, is that they hold in estimation above all things that which is their own.

5357. Quality of **Englishmen** as to religion. . . The quality of **Englishmen** was examined as to the truths of the church. They do not care to learn them, except the priests. Still, they have a perception sufficiently exquisite that a thing is so when it is said from reason. So that they have an interior sight as to religion, not an active, but a receptive sight. The reason is that they act sincerely among themselves, without guile. This is general; if otherwise, the rest shun them.

5358 $\frac{1}{2}$. Some **Englishmen** have received well.

5369. The **Englishmen** appear a little in front towards the right, higher up, in a plane above the head, since they are of a quite different genius. The light with them, in which what is spiritual is received, appears more interior (than with others in the Christian world; and in this light is received the Spiritual which flows in from above). They at once perceive what flows in, and also at once receive it. Those of them who have thought about God and religion, and have consequently acted sincerely, see the truths of faith clearly enough. Nor do they let them down into their Natural, because this is not so much engaged and crowded with worldly things, and is therefore not so dim, as with others. The reason is that they love sincerity, and act from sincerity, and that this is general among them. 5825. J.(Post.)1.

5577. Few **Englishmen** become Genii, because they depend upon the authority of others without further thought of their own, and upon the reasonings and reasons of others according to apprehension and consequent reception. The consequence of this also is that they are of a yielding disposition. Let them only believe that a man is learned and sincere, and of their own nation, and then their thought appears lucid and interior. J.(Post.)3.

— . Many **Englishmen** in the other life have also

received the heavenly doctrine, and consequently have come into the New Jerusalem, because they are of such a character that they receive the truths of faith when they see them, and they see them in a certain interior light, and thus remain in them. This **Englishmen** do quickly, but Dutchmen slowly. J.(Post.)4.

5629. I have talked with **Englishmen**,—how it is that they are of such a character that when they hear truths they see them, and follow them, and are then yielding and ready to conform themselves. For in the other life there is with them a snowy appearance above their Natural, which is of heavenly light, and hence it is that they are intelligent. . . It was then granted to institute a comparison between the government as at present existing with them and that with the Italians. Their governments are quite opposite, and hence they differ in genius. In **England**, there is freedom of speaking and writing about both civil and ecclesiastical affairs; and no freedom at all of cheating others, of using deceit and cunning, nor of lying in wait to murder, etc. . . The **English** nation . . . are kept in what is sincere and just by the circumstance that it is not allowable for them to cheat, rob, and murder; for if they do, there is no impunity. J.(Post.)5.

5705. Some **Englishmen** were present, who, as they have interior light, were elevated (into heavenly light).

5791½. Those who care for nothing but domineering over others, and who are rascals, lazy . . . doing evil to others, because they love nobody but themselves, exist for the most part in Germany, Sweden, Denmark and elsewhere; but few in **England**, because there they care for their own domestic affairs and business.

5825. On **Englishmen**. They are of a different genius from the other nations of Europe.

5946°. Some (Africans) were brought to certain **Englishmen**, and they perceived that they do not receive: a few from some intelligence, and scarcely anyone from perception.

5951. On **Englishmen**. **Englishmen** are of such a genius that if anything not approved of is written by those about whom they have once formed an opinion, they see nothing of it but the letter, or the sense of the letter, and not the general sense; like one who hears another speaking and attends only to the words and the neat style of the speech, and not to the meaning of the speaker. But when anything that is approved of is written by those about whom they have formed an opinion, they then do not see the sense of the letter, but the general sense. They are then as it were in enlightenment about the subject of the writing, so that approbation gives them enlightenment. Hence it is, that when anything is praised by those just referred to, it is procured by thousands, but if it is not praised, it is procured by scarcely one in the whole kingdom. So like one another are they all. J.(Post.)7.

5958. I have talked sometimes [with him] who in **England** wrote the *Duty of Man*. Des.

5970. There was a certain Spirit from **England**, before whom I read the prayers customary in **England** before the Holy Supper, in order that he might see that faith separate [from] charity is not acknowledged in **England**, but charity. (His reply given.)

6000. I spoke with a certain Spirit who had been King of **England**, about a month after his decease. [George II. died 25th Oct. 1760]. (The subject of conversation was) that a Spirit is his own affection, and that a man's faith is such as is his affection.

6002. [Conversation] about faith with **Englishmen**. Most of the **Anglican** bishops and priests are not willing to hear anything except that faith alone saves, and that faith alone produces good works; nor are they willing to go back at all from this error, because in various ways they have confirmed themselves in it, and because they study the world more than Heaven. . . They were told that it is only the leading men who are in that monstrous faith, and not the people. (A long conversation with them on this subject reported.)

6034. The King of **England** was deluded by his own [subjects] for about two years. They adored him as a deity, higher than any man, and he has often confessed that he was insane, but still as yet, after 1½ years, his nature remains.

6050. [A conversation] with **Englishmen** about their preachers. See also T.810. J.(Post.) 11. 227. 360.

6098. On a bishop of **England**. A bishop wanted to see me, his intention being to refute what has been written about faith. He saw me, and said that they would indeed receive in **England** the first work concerning the Lord, and also that by the New Jerusalem is meant a New Church, also the second work concerning the holiness of the Word, and also the third concerning the doctrine of Life, but that they will altogether reject the fourth concerning Faith.

—². That bishop, who has been dead three years, disclosed what arts he had made use of in order to annihilate what had been before written concerning Heaven and Hell, both with My lords and through priests at Oxford, and that he had effected his purpose; so that now nothing was said about it. (His further conversation and final lot.)

6099¹⁴. They preached mystically, in like manner as in **England** . . .

6101. On certain bishops of **England**.

—². The former bishop afterwards told how [he had treated] the five works concerning Heaven and Hell and the others, which had been presented to them all, and to all the protestant lords in Parliament . . . so that at last he had destroyed all reading of them. Ex.

—⁴. How the other priests were made to subserve the destruction of that work has also been disclosed.

6103. Some things about **Englishmen**. There was a city from the **English** nation . . . that was warned to abandon faith alone . . . but the preachers prevailed, so that they would not abandon it, wherefore . . . the city with its inhabitants sank down very deep.

—². There was afterwards effected a great purification among **Englishmen** in their Societies, and all who had committed adultery as an allowable thing were cast down into the Hells. I saw many cast into Hell of those who are called lords, who had taken away wives from their husbands to their possessions called estates. It was said that such villainy was common among the more wealthy of them. . . More than a hundred of such

lords were seen there at that time. See also M.483. D.6110⁷¹. —⁷³.

[D.] 6104. On the **Anglican** doctrine of faith.

E. 885³. (On the **Anglican** Church and its doctrine of faith alone and of life).

1070². Within Babylon are those who are in the kingdom of France, and many in Holland, **England**, Scotland, and Ireland who have not taken away from the Lord the power of saving men, nor Divine holiness from the Word.

J.(Post.)1. On **Englishmen**. Gen.art.

8. As **Englishmen** are of such a genius, priests and magistrates are set over them concerning whom they have faith that they are intelligent and wise, and when this is the case they are favourably inclined towards them to agreement from everything which they say and teach; and thereby they are kept in obedience and also in doctrine. Those, however, who are uncompliant, and who are impious, are banished from their Society, because they loose the bond and the unanimity.

213. There was a certain **Englishman** who had written learnedly and skilfully about faith and charity . . . but had come to the conclusion that faith produces charity . . . He was told by the Angels that this does appear so to man, but that still it is not so. Ex.

214. The **Englishmen** were praised on account of that Exhortation (before the Holy Supper), and many believed that it was also their doctrine; but a number of them said that it is for the common people, and that faith alone is for the learned. They were asked whether they therefore wanted the exorcism, that unless they did this Satan would enter into them as he did into Judas. They then went away, and conversed together about that matter.

216. The **Englishmen** said, that faith operates charity as a tree does its fruit. (The reply given them.)

227. How the **Englishmen** who want to get a reputation for learning frame their discourses with much elegance and the show of stores of wisdom, especially concerning the influx of faith and the endeavour to do what is good . . . Some of the **Englishmen** complained, saying that they delight and please all while they are listening to them, but when they want to apply anything of it to themselves, they do not know what they said, and whether it is allowable . . . manifestly to will and to do. When they ask them, they say . . . that they may do so, and that they may not do so, and finally that it is a surpassing mystery; and as they can gather both (conclusions) from them, they praise them; but on account of the double meaning conveyed by their words, in which there is something lying concealed, like a snake in the grass, they do not love them. They tell them that they will remain in the doctrine which is taught in the Exhortation before the Holy Supper . . . Their discourses are also full of a perception of trust and confidence in themselves.

327. The garments of **Englishmen** are not like those they wear in this world, nor are those of the maidens and women. They are altogether adapted to their general affection. Looked at in a spiritual state, they

appear becoming and pretty, because they exactly agree with that genius; but the same garments when seen in a natural state, do not appear so beautiful. The reason is, that garments signify truths, and therefore all are clad according to their reception of truth.

Engraft. *Inoculare.*

Engrafting. *Inoculatio.*

P. 296². See ENGRAFT—*inserere*—at these refs. 332². T.584². Inv.4.

M. 531². Religion . . . is the initiation and graft of marriage love.

T. 8². If a thorn is **engrafted** on a vine, the influx is inverted, and proceeds according to the form of the thorn.

448. They are like branches **engrafted** into branches.

E. 1093³. Thoughts from the love of evil . . . tend towards Hell . . . and as it were **engraft** themselves into homogeneous Societies.

Engraft. *Inserere.*

Engrafting. *Institutio.*

A. 1641⁹. This speech is natural to Spirits, and is then implanted. H.236. R.29².

3033². As it were the **engrafting** of good into truths, that is, into the Knowledges of truth . . .

7343². This may be illustrated by the **engrafting** of leaves into trees . . .

9818. In the good of love from the Lord all truths are **implanted**; the good itself is implanted—*implantatum*—in their voluntary part, and the truth thence in their intellectual part . . .

10159. All in the universe worship God under . . . the human form. This is **implanted**; and the reason it is **implanted** is on account of influx from Heaven . . .

10400⁶. Into these intellectual ideas man comes of his own accord when he comes into the other life, because they are **implanted**.

H. 74⁹. They have not extinguished by learning what was **implanted** in them from Heaven. . . As to that which is **implanted** from Heaven, they said, that it is the Divine flowing in with those who are in the good of faith and of life.

82. As there is such a perception in the Heavens concerning the Divine, it is therefore **implanted** in every man who receives any influx from Heaven, to think of God under a human shape. . . But this **implanted thing** has been extinguished by all those who, by means of their Own intelligence, and a life of evil, have removed the influx from Heaven . . . Neither the former nor the latter know that there exists such an **implanted thing**, because it does not exist with them . . .

108. All (bees) know this from what is **implanted**.

270². Divine truths appear to be inscribed on (the celestial Angels), or to be as it were **implanted** and innate.

332. The little children also, from an **implanted** disposition, love them as their own mothers.

361^e. In an idle life, man thinks evilly from the evil implanted in him.

543². Some are ruled by fears implanted—*implantatos*, and still inhering from the world.

602. Concerning that which is implanted in man about his life after death, and which is from the influx of Heaven with him. Ex.

W. 134. It is implanted in birds and beasts to know of themselves their homes . . . a sign that such is the case in the Spiritual World.

350². (The notion) that nature produces visible things by what is implanted in her from creation.

P. 50⁴. Every man knows this from what is implanted in himself . . .

98. These faculties are as it were implanted in man ; for his human itself is in them.

274. In all in whom there is any religion, there is implanted the Knowledge that they live as men after death. —⁹.

P. 296². This can only be done comparatively as it is with the engrafting of trees, of which the roots and a portion of the trunk remain ; but still the engrafted branch turns the sap which is drawn up through the old root into sap which makes good fruit. The branch which is to be engrafted—*inoculandus*—can be taken from no other source than the Lord, who is the Tree of Life ; which is also according to the Lord's words in John xv. 1-7.

317^e. As a man sees the mind of another from his face, and perceives his affections from the sound of his speech, without any other knowledge than that which is implanted in him.

328². The image of God and the likeness of God . . . remain implanted in man's . . . freedom and rationality.

332⁴. Man is indeed an evil tree from the seed, but still there may be an engrafting or engrafting—*inoculatio*—with shoots taken from the Tree of Life, whereby the sap drawn from the old root is turned into sap which makes good fruit.

M. 23^e. Everyone knows his own place (in the temple) by what is implanted.

257^e. Both covenant and law are from creation implanted in the love itself . . .

T. 584². That an evil tree may as it were be born anew, and afterwards bear good fruit and good seed, may be evident from engraftings and engraftings—*inoculationibus* ; for although the same sap rises from the root through the trunk to that which is engrafted or engrafted—*inoculatum*, still it is changed into good sap, and makes a good tree. It is similar in the Church with those who are engrafted on the Lord, as He Himself teaches in . . . John xv. 5,6.

E. 52. It is implanted in everyone from Heaven— which implanted thing is from a continual influx thence—to want to see his Divine, and that under the human form.

—². This implanted thing exists with the simple . . . As this implanted thing, which exists with everyone from Heaven, is almost cast out with the learned of

the world . . . a New Church is being established by the Lord among the gentiles who have not banished that idea . . . The banishing of this implanted thing from the Christian world derives its first origin from the Babylonish nation . . . 151². 955^e. 1097^e. 1118².

955^e. That is said to be implanted which is from general influx.

1139². Therefore, it cannot but appear that these (faculties of understanding and willing) are implanted in man . . .

1197². Animals . . . know from what is innate and implanted, which is called instinct, and also nature, how to propagate their species, etc.

Inv. 2. From this engrafting or insertion, man becomes a new creature . . .

4. Of this insertion we may treat by comparison . . . with the engrafting and engrafting—*inoculatione*—of trees, that the graft—*insita*—receives within itself according to its own form.

Engrave. See GRAVE.

Enigma. *Aenigma.*

Enigmatical. *Aenigmaticus.*

A. 920⁴. These doctrinal things (collected by Cain) consisted solely in significative things, and thus as it were in enigmatical things . . .

5223². That the Queen of Sheba came to try Solomon 'with hard questions' (1 Kings x. 1).

P. 340². What is the Word to them, but an obscure and enigmatical voice sent forth from the tripod in the cave ?

B. 79^e. This they do to defend their oracles, lest they should appear enigmatie, or pythonic.

T. 165². This appears to him like an answer from the tripod, which he chews the cud upon because he does not understand it ; for were he to set it before his eyes, it would be an enigma . . .

351. The mystical and enigmatical faith which constitutes every point of modern theology . . .

Enjoin. *Injungere.*

W. 116. They may be said to be enjoined upon his life.

T. 326. These two precepts . . . teach and enjoin that . . .

Enjoy. *Fruere.*

Enjoyment. *Fruitio.*

A. 997. Enjoyment on account of its use. Sig.

— . They who are in charity . . . do not regard the enjoyment of pleasures, except for the sake of use.

1628^e. What is from the Lord . . . they enjoy with the whole sense.

1630. Spirits are in the enjoyment of all goods as to all their senses . . .

1731. 'He blessed them' = the enjoyment of celestial and spiritual things. 'To bless' = to enjoy all goods.

They enjoy all goods who enjoy celestial and spiritual goods.

[A.] 1732. The enjoyment of goods by His internal man. Sig.

1854. 'Thou shalt be buried in a good old age' = the enjoyment of all goods by those who are the Lord's. . . (After the death of the body) those who are the Lord's first come into the enjoyment of all goods. . .

2090. 'I will make him a great nation' = the enjoyment of goods, and their increments.

2187⁴. 'To recline with Abraham, Isaac, and Jacob' = to enjoy celestial goods. . . For whether it is said to enjoy these celestial things, or whether it is said to enjoy the Lord, is the same thing. . .

2364. **Enjoyment** so far as it is from good. Sig. . . To enjoy in so far as it is from good, here means, in so far as they know that it is good. . .

7843. Preparation for the **enjoyment** (of the good of innocence) by all in general who are of the Spiritual Church. Sig.

7849. **Enjoyment**. Sig. 'To eat' = appropriation, but here **enjoyment**, because it treats of a state of initiation. Ex.

7850. The enjoyment of good. Sig.

7862. **Enjoyment** in a state of separation from the evil who have infested. Sig.

8410. That thus they **enjoyed** the good of pleasures as much as they wanted. Sig.

8497. The enjoyment of all good and truth as it were from proprium. Sig. 'To lay up the overplus until the morning' = enjoyment on the Sabbath day. . . 'To eat' = enjoyment and appropriation. 8498.

Enlarge. *Amplificare.*

Enlargement. *Amplificatio.*

A. 5378. They had recourse to **enlarging** themselves. . .

E. 600¹². 'Enlarge the place of thy tent' (Is.liv.2) = the increments of the Church as to worship from good. . . 'To break forth to the right and to the left' = enlargement as to the good of charity and as to the truth of faith.

799⁵. The fructification of good and the multiplication of truth, is signified by 'to enlarge,' and 'to extend' (Is.liv.2).

1080. As they had as an end the **enlargement** of dominion. . .

Enlarge. *Dilatare.*

Enlargement. *Dilatatio.*

A. 1101. 'God shall enlarge Japheth' (Gen.ix.27) = the enlightenment thereof. In the literal sense, 'to enlarge' = to enlarge-amplificare-the borders, but in the internal sense, to enlighten; for enlightenment is the enlargement-amplificatio-as it were of the boundaries of wisdom and intelligence, as in Isaiah: 'Enlarge the place of thy tent. . .' (liv.2) = enlightenment in spiritual things. The man of the external Church is **enlarged** when he is instructed in the truths and goods of faith.

2220². 'To enlarge over the people' (Zeph.ii.10) = falsity.

3434. 'For now Jehovah maketh us to be enlarged' (Gen.xxvi.22) = the increments of truth thence. . . 'To be enlarged' = to receive increments of truth.

10675. 'I will make thy border to be enlarged' (Ex. xxxiv.24) = the multiplication and extension of truth from good. Ex.

P. 319. The alternate. . . **enlargements** and contractions of the heart and lungs. . .

E. 395¹¹. 'The phylacteries which they enlarge' (Matt.xxiii.5) = goods in the external form. . .

1163. Man is in the midst of infernal Societies from birth, and he extends himself into them exactly as he extends the evil affections of the will.

Enlighten. *Illustrare.*

Enlightenment. *Illustratio.*

Enlightened. *Illustris.*

Enlightener. *Illustrator.*

See under ILLUMINATE.

A. 129. The true order is for man to be wise from the Lord, that is, from the Word. . . he is then **enlightened** in rational and scientific things.

233². For the sake of illustration. . . 521. 1919. 1973. 2209. 2636³. 2654². 3688². 4592³. 6405². H.108. W.71. R. preface³. T.73³. 444. 613. 718. 730^e. D.3643. E.739³.

450. Some who in the world seemed to be **enlightened** in the Word more than others. . .

589^e. When he is in such a faith, he is afterwards **enlightened** in all other things in the other life, if not before.

609. The men of the Church called 'Noah' could no longer be informed and **enlightened** as the most ancient man was, because their internals were closed, so that there was no longer (open) communication with Heaven. . .

761². The man who has not faith in the Lord cannot be **enlightened**. . .

801². This might be illustrated by. . . 4368³. 4402. 5008. 7318. 9186³. 9407¹³. H.123^e. 270². 307. S.108. W.4. 79. 101. 211. R.920². T.37². 41. 117. 119. 122. 123³. 124. 125. 126^e. 131. 145. 154. 178. 336². 410. 576. 608.

1043^e. This is the reason why the intellectual part can never be **enlightened** with the spiritual man as it can with the celestial man.

1100^e. They who know little, but have conscience, are **enlightened** in the other life. . .

1101. See ENLARGE-dilatate-at this ref.

1378. This was illustrated by. . . 1873, 6487.

1530². 'The glory of God enlightens it' (Rev.xxi.23).

— 'The Lord God enlighteneth them' (Rev. xxii.5).

1661³. Afterwards, he is more and more **enlightened**.

1937³. They were afterwards **enlightened** to see. . .

2531². In proportion, therefore, as the truths with

man are more genuine, the Divine which flows in is also more perfectly received, and in the same proportion the Intellectual of man is **enlightened**.

2588^o. When man (enters from truths into rational and scientific things) he is **enlightened**; but when (from rational and scientific things into truths), he is darkened.

2682^o. They who are being reformed are reduced into ignorance even to despair, and then they have comfort and **enlightenment**. Tr.

2696. 'Arise' . . . here = elevation of mind, because it = **enlightenment**.

2699. Their second state after desolation is described in this verse, which is a state of **enlightenment** and of recreation thence. . . (For) they are elevated by the Lord into Heaven, thus from a state of shade which is a state of ignorance, into a state of light which is a state of **enlightenment** and of recreation thence . . . It actually is light into which they come . . .

—^o. The state of the first **enlightenment** and of recreation thence of those who come out of desolation. Des.

2701. This influx (into man's Rational, or rather into the Spiritual of his Rational) is his state of **enlightenment**, in which are confirmed with him the truths which he hears or reads, by a certain perception interiorly in his Intellectual . . . But only they who are spiritual are blessed with **enlightenment** in the spiritual things of faith. This is what is signified by 'God opened her eyes.'

2708⁴. The **enlightenment** and instruction of those who are in desolation. Tr. (in Is.xli.18-20).

2967^o. In proportion to the residue of celestial and spiritual life after vastation, can this residue be **enlightened** with truth and enriched with good.

3058. 'To draw waters' = instruction, and also **enlightenment** thence. Ex. 6776.

3071. 'I will give thy camels to drink' = the **enlightenment** of all the scientifics in the natural man thence. . . . 'To give to drink' = to **enlighten**; for **enlightenment** comes from instruction.

3094. What is reciprocal as to the **enlightenment** of all the scientifics in the natural man. Sig.

— The **enlightenment** which is here treated of is on the part of truth, although it is from good through truth. As to the **enlightenment** of the scientifics in the natural man, the case is this. All **enlightenment** is from good; for the good which is of love is like the flame of the sun . . . whereas truth is like the object by means of which the flame appears; thus from light comes the **enlightenment**; but such as is the light thence, such is the **enlightenment**. There is nothing which receives good except truth, but such as is the truth such is the reception, and such thence is the **enlightenment**. When, therefore, there is **enlightenment** through truth, the **enlightenment** appears as though it were from the truth, although it is of the good which thus shines through the truth. Moreover, the **enlightenment** of good through truth penetrates further, and affects more deeply, and produces a lower affection of truth. . . The light of Heaven is from the

Lord's Divine good through His Divine truth, and as it is through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual, and **enlightens** with wisdom and intelligence all who are in Heaven. . . This passage treats of the first **enlightenment** of truth by good, and of good through truth.

3096^o. Natural truth is lower truth, and the affection of natural truth is a lower affection of truth; by this general scientifics are proximately **enlightened**, and that this **enlightenment** penetrates further and affects more deeply, see 3094. 3097, Sig.

3098. Through truths and according to truths is **enlightenment**.

— Good itself flows into the Natural through the Rational, thus through an internal way, and **enlightens** the things which are there . . .

3102. Acknowledgment (of truth Divine) from **enlightenment** in general scientifics. Sig. and Ex.

—^e. (In order to the acknowledgment of truths) there must be **enlightenment** in the natural man . . . This **enlightenment** in the natural man is from good, but still it is by means of truth. It is this **enlightenment** which is signified by Rebekah drawing for the camels, and giving them to drink.

3108. One who is **enlightened** only by such things as are of the light of the world (cannot see this) unless he is at the same time **enlightened** by such things as are of the light of Heaven, by means of which the things which are of the light of the world may be **enlightened**.

3128. To whatsoever natural good **enlightenment** could reach. Sig.

—². All good flows in through an internal way . . . into the Rational, and through that into . . . the sensuous Scientific; and, by means of **enlightenment** there, causes truths to be seen . . .

—³. Concerning the **enlightenment** by good through truth in the natural man . . . the case is this. The Divine good with man inflows into his Rational, and through the Rational into his . . . scientifics . . . and there by an infiting it forms for itself truths, by means of which it then **enlightens** all things in the natural man. But if the life of the natural man is such as not to receive the Divine good . . . the Divine good cannot be infitted, thus neither can it form for itself truths; and therefore the Natural can no longer be **enlightened**; for the **enlightenment** in the natural man is effected by good through truths; and when there is no longer any **enlightenment**, there cannot exist any reformation.

3131^e. That which first enters is what is general . . . in which scarcely anything appears, until it is **enlightened** by means of particulars, and these by means of singulars; and when it is **enlightened**, interior things are made manifest . . .

3137. 'At the fountain' = the **enlightenment** of those things (which are in the natural man) by truth Divine. . . . For where there is Truth Divine, there is **enlightenment**.

3138. In these three verses (Gen.xxiv.28-30) it treats of the preparation and **enlightenment** of the natural man, in order that truth may be called forth thence which is to be conjoined with the good in the Rational.

But with this preparation and **enlightenment** the case is this. There are two lights which form the intellectual things of man, the light of Heaven, and the light of the world . . . The influx of the light of Heaven into those things which are of the light of the world causes **enlightenment**, and at the same time apperception . . . But **enlightenment** and apperception cannot exist unless there is affection or love, which is spiritual heat, and gives life to those things which are **enlightened** by light.

[A.] 3141². It was this Divine good through the Divine truth in the Rational which inflowed into the natural man, and **enlightened** all things there. The process itself is here described.

3166^o. The good in the natural man is **enlightened** when truth is initiated in the good in the Rational ; for all the **enlightenment** of the good and truth in the natural man is thence.

3167². The light of Heaven then flows in and **enlightens** those things which are in the natural man . . .

3175⁴. This truth must be confirmed and **illustrated** by many things before it can be elevated out of the natural man into the rational . . .

3185. Good wishes from Divine **enlightenment**. Sig. . . . (For) **enlightenment** inflows into the natural man by means of the affection of truth . . . when it is being initiated to good.

3436. He who reads the Word with the end to . . . do what is good and understand what is true, is instructed . . . for unknown to him the Lord flows in, and **enlightens** his mind . . .

3458. 'In the morning they arose early' = a state of **enlightenment**.

3492. Old age . . . is when corporeal things begin to be put off . . . and thus when the interiors begin to be **enlightened** ; for when the former are removed the latter are **enlightened**.

3493. When the Rational wanted to **enlighten** the Natural with what is Divine. Sig.

—². When there is correspondence, the things in the Natural appear to the Rational in light, because then the things of the light of the world are **enlightened** by those which are of the light of Heaven . . .

3508². Without the Knowledges of good and truth the Natural cannot be **enlightened** by the Rational, that is, through the Rational, thus cannot be regenerated. Knowledges are the vessels which receive the good and truth that flows in from the Rational ; and the vessels are **enlightened** in proportion to the quality and quantity of what they receive.

3596. It is therefore better to **illustrate** these things no further, because the **illustration** of things which are unknown and [which transcend the apprehension does not set them in light, but more in shade.

3665³. The Knowledges which are learned from infancy to youth, are as it were most general vessels which are to be infilled with goods ; and as they are infilled, so is the man **enlightened**. If the vessels are such that genuine goods can be admitted into them, the man is **enlightened** from the Divine which is within them, and

this successively more and more ; whereas, if they are such that genuine goods are not able to be in them, he is not illuminated. He indeed appears to be **enlightened**, but it is from delusive lumen . . .

3688⁴. Afterwards, when he is more **enlightened** . . .

—^e. This interior good could not manifest itself, until by means of Knowledges the man had been successively **enlightened** concerning the quality of goods and truths.

3715. 'Jacob awoke out of his sleep' = **enlightenment**.

3901³. The first-named 'eagle' = the Rational **enlightened** by the Divine.

3957². When the body is put off, man enjoys a much more **enlightened** understanding . . . The state after death is much more **enlightened** . . .

3974². Jacob was of a more illustrious family than Laban.

—^e. They who are in the spiritual affection of good and truth are **enlightened** about such things.

3993^o. Goods with truths are then in the midst, and such evils and falsities are . . . at the circumference ; hence it is, that the latter are **enlightened** by the former . . .

4073^o. Man is in effects . . . and does not see anything as to good and truth, unless he is **enlightened** by the Lord through Angels.

4156³. With him who clearly sees that good is good, that truth is truth, and that evil is evil, and falsity falsity, light flows in from Heaven, and **enlightens** his Intellectual, and causes the reasons which he sees in the understanding to be so many rays of that light. The same light also illuminates scientifics . . .

4214. 'In the morning Laban arose early' = the **enlightenment** of this (gentile) good by the Lord's Divine Natural.

—^e. As to **enlightenment**, it is all from the Lord, and through the good which is with man : the **enlightenment** is also according to the quality of the good.

—². Most believe that those are **enlightened** who can reason about what is good and true, and about what is evil and false ; and that their state of **enlightenment** is great in proportion to the subtlety and acuteness with which they can speak about these things, and at the same time confirm them by many scientifics . . . nevertheless, it may be that they are in no **enlightenment**, although in an imaginative and perceptive faculty . . . They are in some capacity of knowing these things, but in no affection of doing them ; and that this is not to be in **enlightenment** may be apprehended by everyone.

—³.
—^e. Hence it may be evident what true **enlightenment** is, namely, that it is from the good which is from the Lord ; and what false **enlightenment** is, namely, that it is from the evil which is from Hell.

4235. 'The Angels of God met him' = **enlightenment** by good . . . In the proximate sense (these words) = the influx of the Divine into the Natural. Hence comes **enlightenment** ; for all **enlightenment** is from the influx of the Divine.

—^o. The implantation of truth in good could not be effected without **enlightenment** by the Divine; therefore it here treats first concerning **enlightenment** by good, in which truth might be implanted.

4245°. The good of charity is like a flame, which affords light, and thus **enlightens** each and all things which he had before believed to be truths.

4249. When good acts as chief, the Natural begins to be **enlightened** by good . . .

4386. 'Let me find grace in the eyes of my lord' = **enlightenment** by presence more interior.

4402°. Interior truths are no otherwise conjoined with good than by means of **enlightenment** flowing in through the internal man into the external; from this **enlightenment** truths Divine become evident in only a general way . . . This **enlightenment** sig.

—³. The opening of these things cannot be omitted; a time is about to come when there will be **enlightenment**.

4592°. No one can have an idea of (these things) but he who is **enlightened** by the light of Heaven.

5008°. All truths Divine can be confirmed . . . by means of rational or intellectual things with those who are **enlightened**.

5081. What is Divine flows in through an internal way, and what is worldly through an external way; these meet within man; and then in proportion as the man suffers himself to be **enlightened** by the Divine, he comes into wisdom.

5127°. The Lord's Divine continually flows in with man, and **enlightens**; but where there are falsities and evils . . . the Divine light is either reflected, suffocated, or perverted . . .

5208. 'Pharaoh awoke' = a state of **enlightenment** . . . in the Natural. By **enlightenment** is here meant a general **enlightenment** by the Celestial of the Spiritual, thus from within. The **enlightenment** which . . . flows in from within is general in that which is lower, but successively becomes less general, and at last particular, as truths from good are insinuated there; for every truth shines from good, and also **enlightens**. Hence it is that it was said that truths were banished from the Natural, which takes places in order that the Natural may be generally **enlightened** from within, and that afterwards, in this general **enlightenment**, that is, in this general light, the truths may be replaced there in their own order, and thus that the Natural may be **enlightened** particularly. . . The truths, however, are not banished but stored up, and in that case that which is lower is generally **enlightened** by that which is higher . . .

5221°. Unless man is in a spiritual sphere . . . he cannot know even what it is to be generally **enlightened**, and to be particularly **enlightened**, nor indeed what it is to be **enlightened**, still less that there is disturbance at the beginning of a general state of **enlightenment** . . .

5432°. That the Word is to be searched, with a devout prayer to the Lord that there may be **enlightenment** . . .

5672. In the other life, the times of the day . . . correspond to **enlightenments**; and the **enlightenments** there, are those of intelligence and wisdom; for in the

light of Heaven there are intelligence and wisdom. The changes of the **enlightenment** there, are like morning, noon, and evening on earth . . .

5740. 'The morning dawned' = a state of **enlightenment** at that time. . . For all **enlightenment** is from the Lord.

5822°. These are **enlightened** as to the intellectual part by the light of Heaven.

6047°. When (the Word is searched) from the affection of truth, the man is **enlightened** by the Lord, so as, without knowing whence, to apperceive what is true. . . Unless he does this, he can never be **enlightened**.

6222°. There is the Intellectual of the Church, when a man reads the Word, and carefully compares one thing with another, and then perceives thence what is to be believed, and what is to be done: this does not fall to the lot of anyone except those who are **enlightened** by the Lord, and who also in the Christian world are called the **enlightened**: and this **enlightenment** falls to the lot of no others than such as long to know truths, not for the sake of reputation and glory, but for the sake of life and use. The **enlightenment** itself is received by the Intellectual with man; for it is the Intellectual which is **enlightened**, (as) is evident from the fact, that they who have little of what is intellectual cannot possibly see such things from the Word, but have faith in those whom they believe to be **enlightened**. Moreover, they who are regenerate receive from the Lord an Intellectual which is able to be **enlightened**. It is the light of Heaven from the Lord which inflows into the Intellectual, and **enlightens** it; for the Intellectual has its light, its sight, and therefore its perception, from no other source. Ex.

—⁴. That these are truths can be clearly perceived by those who have the Intellectual **enlightened** . . .

—⁵. For the truths of faith together with the good of charity are what inflow into the Intellectual, and **enlighten** it . . . Every affection of good and truth, by means of which there is **enlightenment**, flows in . . . from no other source, than . . . through the internal from the Lord.

6269°. Thus the Church would be in **enlightenment** concerning such things as are of the Lord's Kingdom; for charity **enlightens**, and never faith without charity.

6384°. The Intellectual of those (who have been in the affirmative and have strengthened the truths of faith by scientifics; yet so, that they can be elevated from scientifics,) is **enlightened**, and thus is in some perception of spiritual truth . . .

6405. They who do works from good have the understanding **enlightened**; for good **enlightens**; for the light of truth inflows from the Lord into the Intellectual through good, and thus into truth, but not into truth immediately.

6564. As to the influx through the internal . . . good gives life and its heat, which is love, whereas truth gives **enlightenment** and its light, which is faith.

6588°. 'To be visited' = the raising up of a new Church, and the **enlightenment** then of those who were in ignorance of the truth and good of faith . . .

6766. 'A prince' = one who is in primary truths, thus

who is **enlightened** more than others in the doctrine of truth.

[A. 6766]². Man is **enlightened** successively.

—^e. The man to whom can be given the power to settle disagreements between matters of faith within the Church must be a man of more advanced age, the interiors of whose understanding are **enlightened**.

6865^e. They who are in the light of Heaven are in **enlightenment** from the Lord, and before confirmation perceive, by looking into the scientifics which are below and are there arranged in order, whether the truth is confirmable, or not.

7012. 'With which thou shalt do signs' = **enlightenment** thence, and the confirmation of truths. . . The reason it also = **enlightenment**, is that the confirmation of truths is effected through **enlightenment** by the Lord when man studies the Word with the end of knowing truths.

— . They who are in externals without an internal . . . cannot be **enlightened**, thus not confirmed in truths. But they who are in externals and at the same time in internals, when they read the Word, are **enlightened**, and in the **enlightenment** see truths, in which they are afterwards more and more confirmed. And, what is remarkable, everyone has **enlightenment** according to the quality of his affection of truth, and the quality of the affection of truth is such as is the good of life. Hence also it is, that those who are in no affection of truth for the sake of truth, but for the sake of gain, are not at all **enlightened** when they read the Word . . .

7019. 'Jehovah said to Moses in Midian' = **enlightenment** and confirmation from the Divine in that state . . . of the truth of simple good.

7233². Even if they did inquire (from the Word whether it is the real truth), unless they were regenerate, and at the same time peculiarly **enlightened**, they would not find it. The reason is, that their Intellectual may indeed be **enlightened**, but the new Voluntary cannot be affected with any other good than that which has been formed through conjunction with the truth received within the Church.

—³. The internal sense . . . is also that which results from a number of passages of the letter rightly compared with each other, and is perceived by those who as to the Intellectual are **enlightened** by the Lord; for an **enlightened** Intellectual discerns between apparent truths and real truths, especially between falsities and truths, although it does not judge concerning real truths in themselves. But the Intellectual cannot be **enlightened**, unless it is believed that love to the Lord and charity towards the neighbour are the principal and essential things of the Church. He who sets out from an acknowledgment of these, provided he is in them, sees innumerable truths . . . according to the degree of the **enlightenment** from the Lord.

7290². The ground which receives is an **enlightened** Rational.

7306. 'Morning' = a state of **enlightenment** and of revelation; here, of elevation, because it is predicated of those who are in falsities, who cannot be **enlightened** . . . The reason those who are in falsities cannot be **enlightened**, is that falsities reject and extinguish all the

light which **enlightens**: it is only truths which receive that light.

7313^e. The obscurity (which succeeds a state of temptations) is **enlightened** by degrees.

7435. As **enlightenment**, which is effected by the Divine by means of the influx of good and truth, does not exist with the evil . . .

7503². The understanding is the internal sight, which is **enlightened** by the light of Heaven; and in proportion as it is **enlightened**, it apperceives, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that those who are in the perception of the truth of faith are called intelligent and wise, and also **enlightened**.

7680. Perceptions are mentioned, and not **enlightenments**, because with the evil who infest there is not **enlightenment**, but still there is perception . . .

7719. See DWELL at this ref.

7860. See DURATION at this ref.

7912. See ELDER at this ref.

7950². Good is of love, and love is spiritual fire, from which comes **enlightenment**. He who believes that those who are in evil of life are also able to be in **enlightenment** as to the truths of faith, is very much mistaken . . .

7989. By the presence of the Lord, those who are in good and thence in truth are **enlightened**, and those who are in evil and thence in falsity are darkened.

8013². They (who are in the state after regeneration) see truths and confirm them from **enlightenment**; but (they who are in the state before regeneration) do not see truths and confirm them from **enlightenment**, but from persuasion . . .

8078⁴. The insinuation of faith by the internal way is effected by means of the reading of the Word, and at the same time by means of **enlightenment** by the Lord, which exists according to the quality of the affection, that is, according to the end in the knowing of truth.

8106. 'By day in a pillar of cloud' = that when there was a state of **enlightenment**, it was tempered by what is obscure of truth. . . For the times of the day, as morning, noon, evening, and night, correspond to the **enlightenments** which are of intelligence and wisdom in the other life; hence 'day' = a state of **enlightenment** or of clear perception; and 'night,' a state of no **enlightenment** or of obscure perception.

—³. The internal sense . . . cannot be comprehended by man, unless he is regenerate, and at the same time **enlightened**.

8108. 'By night in a pillar of fire to illuminate them' = that when there was a state of obscurity, it was tempered by means of **enlightenment** by good. . . 'To illuminate' = **enlightenment**.

8197. 'It illuminated the night' = the **enlightenment** of truth from good.

8211. 'The morning watch' = a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of **enlightenment** and of the salvation of those who are in truth from good. . . In the state to

which morning corresponds, the good begin to be **enlightened** as to the things which are of faith, and to grow warm as to those which are of charity.

8367. 'They came to Elim' = a state of **enlightenment** and affection, thus of consolation after temptation . . . For after every spiritual temptation there comes **enlightenment** and affection, thus what is pleasant and delightful; what is pleasant from **enlightenment** by means of truth, and what is delightful from the affection of good. . . When the temptation is ended, the communication with Heaven, which before had been partly closed, is opened; hence comes **enlightenment** and affection . . . **Enlightenment** by means of truth and the pleasantness thence, is signified by the 'twelve fountains of waters.' 8368.

8368^e. For he who has truths in all abundance, also has **enlightenment**; and he who has **enlightenment**, if he longs for truth from affection, has pleasantness.

8443². Truth Divine in the fifth degree, is such as there is in the First Heaven; this can be perceived by man for a while, that is to say, by one who is **enlightened** . . .

8521³. (Of the spiritual) none are able to see whether what is doctrinal of their own Church is true, except those who are in the affection of truth for the sake of the uses of life: they who have this end are continually **enlightened** by the Lord, not only while they live in the world, but also afterwards; it is only these who can receive it; for the Lord leads them by means of good, and thereby gives them to see truth, and thus to believe.

8648^e. There are very many such things in the Word, which, however, are open to one who searches the Scriptures from the affection of truth, and for the sake of the good of life, because he is **enlightened** by the Lord.

8685^e. These things are arcana, which scarcely anyone can understand, except one who is in **enlightenment** from the Lord, and through **enlightenment** in perception.

8694². By revelation is meant **enlightenment** while the Word is being read, and at the same time perception; for those who are in good, and long for truth, are so taught from the Word . . . The Angels who are with man perceive the Word according to the internal sense: this is communicated to the man who is in good and reads the Word, and longs for truth from affection: hence he has **enlightenment** and perception . . .

—^e. Through Heaven from the Lord there is light, which encompasses and **enlightens** the understanding . . .

8780^c. This (inward) revelation is effected by means of the **enlightenment** of the internal sight . . . when a man who is in the affection of truth from good is reading the Word: this **enlightenment** is then effected by the light of Heaven . . . By this light the understanding is **enlightened** just as the external sight is **enlightened** by the light which comes from the sun of the world. When the understanding is **enlightened** by this Divine light, it perceives that to be true which is true; it inwardly acknowledges it, and as it were sees it . . .

—³. The light which **enlightens** (those who are in the affection of truth from what is evil) is not Divine light from Heaven, but is sensuous light, like that of the infernals . . .

8792. The coming of the Lord and at the same time **enlightenment**. Sig.

8813. 'The lightnings **enlightened** the world' (Ps. lxxvii.18) = the **enlightenment** of the Church by truth Divine. Ill.

8941³. Some do not acknowledge the Word . . . for as their lumen is of nature, it falls into nature, nor can it be **enlightened** by the light of Heaven, because they reject the Word, whence comes all **enlightenment**.

8967. When (the good which is of charity and faith acquires dominion over the evil which is of the love of self and of the world) there takes place with the man **enlightenment** and the perception as to what is true and what is good, also as to what is evil and false . . .

8993⁴. When they are old enough to think for themselves, they search the Scriptures, and supplicate the Lord concerning **enlightenment**; and when they are **enlightened** they rejoice from the heart.

9039. Such truth (from proprium) exists with those who, not being **enlightened** by the light of Heaven, explain the Word; that is, those who read it not from the affection of truth for the sake of the good of life; for these are not **enlightened**.

9051. Man has an exterior understanding and an interior understanding . . . It is the latter understanding which is **enlightened** by the Lord when a man receives faith; for this is in the light of Heaven . . .

9086^e. They who live this life (of charity) are **enlightened** by the Lord, and see the holy things of the Word; and not at all others.

9114. See CONSCIENCE at this ref.

9186³. They who are **enlightened** concerning truths, are those few who are in the doctrine and at the same time in the life of truth.

9188^e. They are taught by the Lord when they read the Word, not for the sake of self and of the world, but for the sake of what is good and true itself; for in this case they are **enlightened** . . .

9300⁴. They acknowledge and believe that man is **enlightened** in truths and kindled in good when he is reading the Word, and that when he is **enlightened** he perceives what is true and what is not true; they also call those **enlightened** who, above others, have disclosed truths from the Word. Hence it is evident, that they who are **enlightened** see and perceive within themselves whether a thing is true or not true. That which is then inwardly **enlightened** is their Intellectual, and that which is then inwardly kindled is their Voluntary: but if it is the genuine truth of faith in which they are **enlightened**, and the genuine good of charity in which they are kindled, it is the Intellectual of the internal man which is **enlightened**, and the Voluntary of the internal man which is kindled: the case is otherwise if it is not the genuine truth of faith and the genuine good of charity . . .

—⁵. Hence it is evident, that the Intellectual is

enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good, the Intellectual of the internal man is **enlightened**, and the Voluntary of the internal man is kindled; whereas with those who are in the affection of truth from evil, the Intellectual of the internal man is not **enlightened**, nor is the Voluntary of the internal man kindled. (From experience.)

[A.] 9367. They who are in persuasive faith do not know from any internal **enlightenment** whether the things they teach are true or false.

932. 'Moses came and related to the people'=**enlightenment** and information by the Lord through the Divine truth which is from Him . . . For when the Lord comes, or is present in the Word, there is **enlightenment**.

—². How the case is with **enlightenment** and information from the Word. Everyone is **enlightened** and informed from the Word according to the degree of the affection of truth and the longing for it, and according to the capacity of receiving. They who are in **enlightenment** are as to their internal man in the light of Heaven; for the light of Heaven is what **enlightens** man in the truths and goods of faith. They who are thus illuminated apprehend the Word as to its interiors . . . Whereas they who are not in the affection of truth from good and thence in the longing to be wise are more darkened than **enlightened** when they are reading the Word; for they are not in the light of Heaven . . . Hence it is evident . . . that those are **enlightened** from the Word who are in heavenly loves, because heavenly loves receive . . .

—³. The reason it is the Word from which come **enlightenment** and information, is that in its first origin the Word is the truth Divine itself proceeding from the Lord, and in its descent into the world it is accommodated to all the Heavens: hence it is, that when a man who has heavenly love reads the Word he is conjoined with Heaven by it, and through Heaven with the Lord; and hence come **enlightenment** and information. It is otherwise when a man who has worldly love reads the Word: with him there is no conjunction of Heaven, and therefore he has not **enlightenment** and information.

9405. They who read the Word, and at the same time look to the Lord, acknowledging that everything good and true is from Him, and nothing from themselves, are **enlightened**. This **enlightenment** is from the light of Heaven, which light is the Divine truth itself proceeding from the Lord.

9407¹⁵. When man is in good, and from good in truths, he is elevated into this Divine light . . . Hence he has general **enlightenment**, in which from the Lord he sees innumerable truths, which he perceives from good . . .

9411. Therefore, when they who are in **enlightenment** are reading the Word, they see the Lord . . .

9424². Doctrine is to be collected from the Word; and, while it is being collected, the man must be in **enlightenment** from the Lord; and he is in **enlightenment** when he is in the love of truth for the sake of truth, and not for the sake of self and the world: these are **enlightened** in the Word while reading it, and see truth, and make doctrine therefrom. The reason it is so,

is that such persons communicate with Heaven, thus with the Lord; and so, being **enlightened** by the Lord, they are led to see the truths of the Word such as they are in Heaven; for the Lord flows in through Heaven into their understanding; for it is the interior understanding of man that is **enlightened**.

—³. They who are in the genuine doctrine of truth from the Word, and in **enlightenment** while they are reading the Word, see concordant truths everywhere . . .

— As the latter and the former cannot be **enlightened** . . .

—⁴. 'The idols of the house of Israel'=doctrines solely from the external sense of the Word, not by means of **enlightenment** from the Lord . . .

9905⁴. That there is such a shining forth, by means of which the Divine truth from Heaven is revealed in the natural man with those who are **enlightened** from the Word, is not perceived in the world, because it is not known that any light from Heaven **enlightens** the Intellectual of man.

9930. 'Thou shalt make a plate of pure gold'=**enlightenment** from the Lord's Divine good. . . The reason 'a plate'=**enlightenment**, is from the resplendence . . . and all resplendence=**enlightenment** such as there is in the Heavens from the Lord as a Sun. The **enlightenment** there, is wisdom and intelligence from the Divine truth proceeding from the Lord thence; for this **enlightens** their interiors. Their interiors correspond to the Intellectual with man, which is **enlightened** by the Lord when the truth and good of the Church and of Heaven is perceived . . .

10028². See DOCTRINE at these refs. 10548². E.190. 356⁵. 778⁶.

10105. The preparation of good for the uses of life by means of truths of doctrine in **enlightenment** from the Lord. Sig. . . 'In the holy place'=from Divine **enlightenment**; for 'the holy place'=where the Divine of the Lord is present, thus . . . where there is Divine **enlightenment**; for where the Divine of the Lord is present there is **enlightenment**.

—². It is said truths of doctrine in **enlightenment** from the Lord, because the truths from the Word are fitted together into doctrine in order that they may serve for use, which is done by those who are in **enlightenment** from the Lord; and those are in **enlightenment** when they read the Word who are in the affection of truth for the sake of truth, and for the sake of the good of life; and not those who are in the affection of truth for the sake of self-glory, reputation, or gain, as ends.

10201³. By intelligence and wisdom is meant the faculty of seeing the truths and goods which are of faith and charity, and which are of love to the Lord: this faculty exists only with those who are in **enlightenment** from the Lord; and they are in **enlightenment** in proportion as they are in love to Him and in charity towards the neighbour; for the Lord enters by means of good, thus by means of the love and charity with man, and leads into truths corresponding to the good. Whereas, when the loves are strange . . . they lead him from truths into falsities . . . The reason is, that they are not in **enlightenment** from the Lord, but from self

and the world, which enlightenment is mere thick darkness in spiritual things . . .

10215. 'Jehovah spake to Moses, saying' = enlightenment through the Word from the Lord. . . For 'to speak' = influx, perception, and instruction, and therefore also enlightenment; for enlightenment is influx, perception, and instruction from the Lord while the Word is being read. 10250². 10290. 10354.

10290². The Lord speaks with the man of the Church no otherwise than by means of the Word; for He then enlightens so that man may see the truth, and also gives perception so that he may perceive that it is so; but this is done according to the longing for truth with the man, and (this) is according to his love: they who love truth for the sake of truth are in enlightenment; and they who love good for the sake of good are in perception.

10323. No others apprehend the genuine sense of the Word than those who are enlightened; and they alone are enlightened who are in love and faith in the Lord; for their interiors are elevated by the Lord even into the light of Heaven.

10330. 'I have filled him with the spirit of God' = influx and enlightenment from the Divine truth which is from the Lord's Divine good. . . 'To fill,' when predicated of Jehovah, = influx; and, with man, enlightenment; (for) influx is predicated of all good and of all truth which come out of Heaven from the Lord; and as this influx enlightens man, enlightenment is predicated of man.

—². The influx and enlightenment are effected in this way. As to the interiors . . . man is able to look either downwards or upwards. . . Man looks (upwards) not from himself, but from the Lord. . . The interiors are then actually elevated by the Lord (to Heaven), and are at the same time actually withdrawn from the body and the world; and when this takes place the interiors of the man come actually into Heaven, and into its light and heat. Hence he has influx and enlightenment. The light of Heaven illuminates the understanding, because that light is the Divine truth which proceeds from the Lord as a Sun; and the heat of Heaven kindles the will. . . And as the man is then among the Angels, there is communicated to him from them . . . the intelligence of truth and the affection of good; and it is this communication which is called influx and enlightenment.

—³. But . . . the influx and enlightenment take place according to the capacity of reception with the man; and the capacity of reception is according to the love of truth and good; wherefore they who are in the love of truth and good for their own sake, are elevated; whereas they who are in the love of truth and good for the sake of self and the world . . . cannot be elevated, thus cannot receive the influx of the Divine from Heaven, and be enlightened.

10355². In the most ancient times . . . Heaven flowed in through their internal man into their external man; hence they had not only enlightenment and perception, but also speech with the Angels.

—³. Afterwards . . . into these (correspondences and representations) Heaven flowed in with them, and

enlightened; for correspondences and representations are the external forms of heavenly things; and in proportion as men were then in the good of love and of charity, they were enlightened.

—⁴. As (with the Israelites) information about heavenly things . . . could not be effected by means of influx into their interiors, and thus by means of enlightenment, Angels spoke with some of them . . .

—⁵. (Then) the Lord came into the world, and reduced into order all things in the Heavens and the Hells, to the end that man might be able to receive influx from Him out of Heaven, and be enlightened. . . In this Christian Church information about heavenly things . . . is effected solely by the Word; through it is effected influx and enlightenment with man . . . But as the man of this Church has extinguished the good of love and of charity, neither can he be informed through any influx and through enlightenment thence, except concerning some truths, which, however, do not cohere with good.

—⁶. The Lord is the Word itself . . . therefore they who love Divine truth for its own sake love the Lord; and with those who love the Lord Heaven flows in and enlightens; whereas, they who love Divine truth for the sake of honours and gain as ends, turn themselves from the Lord to self and the world, and therefore with them influx and enlightenment cannot exist.

10400⁶. Hence it is evident, that the man whose internal is open, is in the internal sense of the Word . . . Hence he has enlightenment when he is reading the Word; but according to the light which he is able to have by means of the Knowledges that are with him. 10402⁶.

10406. When the loves of self and of the world reign, man is not in any enlightenment from Heaven, but takes all things from his own intelligence, and confirms them from the sense of the letter of the Word . . .

10551². When they who are in enlightenment are reading the Word, they see it from within; for their internal is open; and when the internal is open it is in the light of Heaven: this light flows in and enlightens, although the man is not aware of it. The reason he is not aware of it, is that this light inflows into the Knowledges which are in the man's memory, and these Knowledges are in natural light; and as the man thinks from these Knowledges as from himself, he cannot apperceive the influx; nevertheless, he may know from various indications that he has been in enlightenment. But still everyone is deceived who believes himself to be in enlightenment, if he does not love truth for its own sake, and for the sake of the good of life . . . for to live according to Divine truths from the Word is to love the Lord; and from the Lord, when He is loved, is all enlightenment. But they who have . . . as an end honour, gain, and reputation, and the Divine truths of the Word as means, cannot possibly be in any enlightenment; for this end is worldly and corporeal . . . and therefore closes the internal man, and then no light from Heaven can flow in and enlighten. If these persons believe that they are in enlightenment when they are reading the Word, they are completely deceived. Ex.

—⁵. How the influx is effected by means of which

there is **enlightenment**. . . The man whose internal is open perceives the Word spiritually, but this he is unaware of while he lives in the world, because his spiritual thought inflows into the natural thought in the external man, and there presents itself to view ; but still it is that interior thought which **enlightens**, and through which the influx from the Lord is effected.

[A.] 1063⁸. With those who believe (that there is no other God than the Lord, that all good and truth are from Him, and also that salvation and eternal life are from Him), and who love it to be so, all evil and falsity are removed while they are reading the Word, because the Lord then **enlightens** and leads them . . . But they who do not acknowledge these chief precepts . . . are not **enlightened** when they are reading the Word ; thus do not see from the Lord the truths therein . . .

1064⁰. As this is among the primary things by means of which the man of the Church is **enlightened** when he is reading the Word, and as this is the subject treated of in what now follows, a statement shall be made of how the case stands. The man who wants to be **enlightened** by the Lord, must take especial care that he does not appropriate to himself anything doctrinal that supports evil . . . When he does this, evil remains inscribed on his soul and on his heart ; and when this has been done, it is utterly impossible that he can afterwards be **enlightened** through the Word by the Lord . . .

1065⁹. They who are in some **enlightenment** from Heaven are able to see . . .

— Hence it follows, that all **enlightenment** from the Word, that the case is otherwise, is rejected . . .

—³. But to those who are in **enlightenment**, the Lord gives to understand the things which they believe ; and they who acknowledge the Lord and love to live according to His precepts are **enlightened** when they are reading the Word, and they understand it ; but not those who say that they believe, and do not live . . . Examp.

1070². They who turn themselves to the Lord or to Heaven, receive influx thence, and are in **enlightenment**, and are thus in the perception of truth within themselves . . .

—³. But they who turn themselves to themselves and the world, are not able to receive any influx from the Lord or from Heaven, thus are not able to be in any **enlightenment** and perception of truth . . .

1070³. 'He removed the veil . . .'=a state of **enlightenment** at that time.

1078⁶. (Those of the Celestial Kingdom) are in **enlightenment** from the Lord differently from those who are in the Spiritual Kingdom . . .

—². As these cannot be in any **enlightenment** or interior sight from the Lord . . .

H. 1^e. Hoping that thus ignorance may be **enlightened**.

130. Man has spiritual light, and has **enlightenment** from this light, in proportion as he is in intelligence and wisdom from Divine truth.

—². That it is the true light which **enlightens** the mind . . . As I was elevated into that light, my understanding was **enlightened** . . .

131. Therefore the same is meant by being elevated into the light of Heaven, as by being elevated into intelligence and wisdom, and being **enlightened**.

215^e. In doubtful matters the governors are **enlightened** by the Lord.

265^e. On those who love the things of Divine and heavenly wisdom light shines from Heaven, and there is **enlightenment**.

311^e. Not **illustrated** and explained by genuine doctrine from the Word . . .

393. According to the love and longing desire of use (those who are in ecclesiastical things in Heaven) are in **enlightenment** and in the light of wisdom ; and they come into this from the Word in the Heavens. . . These discharge the duty of preachers, and, according to the Divine order there, those are in a higher place who excel others in wisdom from **enlightenment**.

473^e. The will is what is enkindled by love, and the thought is what is **enlightened** in the things of faith : therefore, only those who can think wisely are **enlightened**, and, according to the **enlightenment**, think truths and will truths . . .

545². Everyone perceives this whose mind is in **enlightenment** when he is reading the Word . . .

— Wherefore, they who think from an **enlightened** mind while they are reading the Word, clearly perceive . . .

546. They who are in **enlightenment** see, further . . .

N. 24⁴. That man is **enlightened** and is in **enlightenment** when he is reading the Word, in proportion as he is in truths from good. Refs.

35⁶. That it is the understanding which is **enlightened** by the Lord. Refs.

— That to those who are **enlightened**, the Lord gives to see and understand truth. Refs.

— That the **enlightenment** of the understanding is various according to the state of man's life. Refs.

— That the understanding is **enlightened** in proportion as a man receives truth in the will . . .

— That the understanding of those is **enlightened** who read the Word from the love of truth, and from the love of the use of life ; not that of those who do so from the love of reputation, honour, and gain. Refs.

— That **enlightenment** is an actual elevation of the mind into the light of Heaven. Refs.

— That light from Heaven is the **enlightenment** of the understanding . . . Refs.

256. That the Word is understood only by those who are **enlightened**. Refs. to passages. W.H. 7.

— That they are **enlightened** who are in the good of life, and thence in the affection of truth. Refs.

— That they are **enlightened** whose internal is opened, thus they who as to the internal man can be elevated into the light of Heaven. Refs.

— That **enlightenment** is an actual opening . . . of the interiors of the mind. W.H. 7.

— That those are **enlightened** . . . who are led by the Lord, but not those who are led by themselves. Ref.

— That those cannot be **enlightened** who have much confirmed themselves in false doctrine. Ref.

J. 38^e. When natural light is alone, and is not en-

lightened by spiritual light . . . Hence it is, that their Intellectual could not be enlightened by the Lord . . .

C. J. 11. All enlightenment comes to man from the Lord through Heaven, and enters through an internal way. So long as there were congregations of such below Heaven and the world . . . man could not be enlightened . . .

12. Now that, by means of the Last Judgment, the communication has been restored, man is able to be enlightened and reformed; that is, to understand the Divine truth of the Word . . .

14. The spiritual light which proceeds from the Lord as a Sun . . . enlightens even those who are in the circumferences, and, in so far as they are able to receive from religion, opens the capacity of understanding truths.

W. H. 7°. That it is the literal sense of the Word which is enlightened. Refs.

10⁵. Hence it is, that a regenerate man does not know that he is in the spiritual sense of the Word, and that he has enlightenment thence.

L. 37². This can only be seen by those who are in enlightenment from the Lord . . .

46⁴. To go forth and proceed [in relation to the Holy Spirit] is nothing else than to enlighten and teach by means of presence. Ex.

S. 41. When such read the Word in enlightenment from the Lord, they see Divine truths in natural light . . .

50. From the sense of the letter (alone) the Lord teaches and enlightens man. 53.

57. That the genuine truth which must be of doctrine, does not appear in the sense of the letter of the Word to any but those who are in enlightenment from the Lord. Gen.art. Enlightenment is from the Lord alone, and exists with those who love truths because they are truths, and make them uses of life; with others there exists no enlightenment in the Word. The reason enlightenment is from the Lord alone, is that the Lord is in all things of the Word. The reason enlightenment exists with those who love truths because they are truths, and make them uses of life, is that they are in the Lord and the Lord in them . . . This the Lord teaches in John: 'In that day ye shall know, that ye are in Me and I in you. He that hath My commandments, and doeth them, he it is that loveth Me: and I will love him, and will manifest Myself to him. I will come unto him, and make My abode with him' (xiv.20, 21,23). And in Matthew: 'Blessed are the clean in heart; for they shall see God' (v.8). These are they who are in enlightenment when they are reading the Word . . . 59°.

91°. The latter are enlightened by the Lord, and from their light see truths; whereas the former are enlightened by self, and from their light see falsities.

106. Hence there is enlightenment of the nations and peoples outside the Church also by means of the Word.

F. 5. There is a spiritual idea . . . which flows in with those who are in the affection of truth, and inwardly dictates whether this or that which is heard or read is true or not: in this idea are they who in enlightenment

from the Lord read the Word. To be in enlightenment is nothing else than to be in the perception, and thence in the internal acknowledgment, that this and that is true. Sig.

W. 88°. The light of the world can be enlightened by the influx of the light of Heaven . . .

112. As to the interiors of their minds, men are warmed and enlightened by the same Sun . . .

148. Of the same persons it is said that they are enlightened by God, because, by His proceeding Divine, the Lord . . . enlightens their understanding with spiritual light.

149. That the Holy Spirit . . . is the Truth itself from which man has enlightenment. Ill.

150. The enlightenment which is attributed to the Holy Spirit is indeed in man from the Lord, yet is effected by means of Spirits and Angels. . . The Angels and Spirits cannot possibly enlighten man from themselves, because they, in like manner as man, are enlightened by the Lord: and as they are in like manner enlightened, it follows that all enlightenment is from the Lord alone. The reason it is effected by means of Angels and Spirits, is that the man who is in enlightenment is then placed in the midst of such Angels and Spirits as receive from the Lord alone more enlightenment than others.

212. This may be comprehended by enlightened reason. T.32.

222. This cannot be illustrated by examples . . .

233°. The mediate enlightenment of men through the Angelic Heaven which existed before the Advent of the Lord, may be compared to the light of the moon . . . And as, after His Advent, this [enlightenment] was made immediate, it is said in Isaiah, that 'the light of the moon shall be as the light of the sun' . . .

256³. See DEGREE. Important passage.

P. 135. The Lord alone teaches man; but mediately through the Word, in enlightenment.

165. That man is led by the Lord by means of influx, and is taught by means of enlightenment. Gen.art.

166. The reason man is taught by enlightenment, is that to be taught and also to be enlightened are said of the understanding; for the understanding . . . is enlightened by spiritual light, as the eye . . . is by natural light.

168. As few know anything about the enlightenment in which is the understanding of a man who is taught by the Lord, something shall be said about it. There is enlightenment from the Lord interior and exterior; and there is enlightenment from man also interior and exterior. Interior enlightenment from the Lord consists in a man's perceiving at the first hearing whether what is said is true or not true; exterior enlightenment is thence in the thought. Interior enlightenment from man is from mere confirmation; and exterior enlightenment from man is from mere knowledge.

—². (Examples given of the truths which are perceived at the first hearing by a rational man by interior enlightenment from the Lord.)

—³. Exterior enlightenment is the enlightenment

of the thought from that interior **enlightenment**; and the thought is in this **enlightenment** in proportion as it remains in the perception which it has from the interior **enlightenment**, and in proportion as at the same time it has thoughts of truth and good; for from these it takes the reasons by means of which it confirms. The thought from this interior **enlightenment** sees a thing on both sides . . .

[P. 168]⁴. But interior **enlightenment** from man is entirely different. By this a man sees a thing on one side and not on the other; and when he has confirmed it, he sees it in a light which is apparently like the light spoken of above, but it is a wintry light. Examp.

—^e. Exterior **enlightenment** from man exists with those who think and speak from mere knowledge impressed on the memory . . .

169. These are the differences of **enlightenment**, and thence of perception and thought. There is an actual **enlightenment** by spiritual light, but the **enlightenment** itself by that light does not appear to anyone in the natural world . . . But this **enlightenment** has sometimes appeared to me in the Spiritual World, being seen with those who were in **enlightenment** from the Lord as a luminous appearance around the head . . . But with those who were in **enlightenment** from themselves, this luminous appearance was not round the head, but round the mouth and above the chin.

170. Besides these **enlightenments**, there exists another **enlightenment**, by means of which it is revealed to a man in what faith he is, and in what intelligence and wisdom he is, which revelation is such that he perceives it in himself. Ex.

321³. All influx from the Lord is effected by means of the **enlightenment** of the understanding, and by means of the affection of truth, and through the latter into the former.

329. From His own table (of the Decalogue) the Lord **enlightens** everyone, and gives power, but man receives the power and **enlightenment** in proportion as he does the things which are in his own table.

R. 7. 'Whatsoever things he saw' = their **enlightenment** in all the things which are in this Revelation. E. 11.

29. The only Creator, Saviour, and **Enlightener** from Himself. Sig. 38.

34. 'I was in the isle called Patmos' = the state and place in which he could be **enlightened**. Ex.

43. 'Being turned, I saw seven golden candlesticks' = the New Church which will be in **enlightenment** by the Lord from the Word. 75.

—³. The golden candlestick in the Tabernacle represented the Church as to **enlightenment** by the Lord.

50⁴. 'The earth was **enlightened** by His glory' (Ezek. xliii. 2).

85. (That if they do not regard the goods of life in the first place) it is certain that **enlightenment** will not be given them to see truths any longer. Sig.

—². The spiritual mind is opened by means of charity, and when it is opened there flows in, out of Heaven from the Lord, light and the affection of under-

standing truths. Thence is **enlightenment**. The man who is in this **enlightenment** acknowledges truths as soon as he reads or hears them . . .

224⁴. The Lord withdraws the understanding from the world while He **enlightens** it.

236. 'Out of the throne proceeded lightnings . . . '= from the Lord **enlightenment**. . . E. 273.

414. Everyone is **enlightened** according to the spiritual affection of truth and good, and at the same time according to the genuine truths by means of which he has opened his Rational.

608. 'He that hath intelligence' = to be in **enlightenment** by the Lord.

645³. As this parable teaches and illustrates . . .

666. 'For Thou alone art holy' = that He is the Word, the Truth, and the **enlightenment**. Ex.

675². There has been given us **enlightenment** from Heaven, and in the **enlightenment** a perception that at this day there is no longer a Church in the Christian world . . .

753. In order that those who are in **enlightenment** from the Lord might see . . .

754. 'The earth was **enlightened** by his glory' (Rev. xviii. 1) = the Church in heavenly light from the Lord by means of Divine truth. Ex. E. 1094.

796. 'The light of a candle shall shine in thee no longer' = that those who are in that religiosity from doctrine and from a life according to it have no **enlightenment** from the Lord and thence perception of spiritual truth.

— . As this light is from the Lord, and the Lord is omnipresent through and in it, all **enlightenment** is effected by means of it . . .

852. That those who come into Heaven have . . . **enlightenment** by means of conjunction with the Lord. Sig. . . He is said to be 'holy' who has **enlightenment** in Divine truths by means of conjunction with the Lord.

911². Therefore, when spiritual light inflows into natural light with the man who is reading the Word, he is **enlightened**, and sees the truths therein; for truths are the objects of spiritual light. The Word in the sense of the letter is of such a character, that the more a man is **enlightened** by means of the influx of the light of Heaven, the more he sees truths from their connection and thus from their form.

919. 'Because the glory of God **enlightened** it' (Rev. xxi. 19) = that the men of that Church . . . will be in spiritual light from the Divine truth of the Word from the Lord alone.

920. 'To walk in the light of the New Jerusalem' = to perceive and see Divine truths from interior **enlightenment**, and to live according to them.

962². (The members of the Council) were not in **enlightenment**, wherefore they made supplication, and then light descended from Heaven, which first illuminated the backs of their heads, afterwards their temples, and at last their faces. Then they began.

M. 24. In the **enlightenment** in which (the priest of Heaven) was . . .

44^o. (The enlightenment of the Angels after their conjugal delights.)

231^o. There was then given me enlightenment from Heaven . . .

261^o. If we look towards the east to the Lord, we shall be enlightened and we shall know.

461^o. From these Angels those three companies have enlightenment.

T. 59. He is the Sun . . . which enlightens the understanding of all . . .

76^o. Once, when I was in enlightenment, it was given to perceive . . . —³.

—^e. Sparks of light from the Sun . . . descended into their eyes . . . and, when thus enlightened . . .

79^o. They illustrated the state of the question . . .

109^o. From the Divine Natural, He enlightens not only the internal spiritual man, but also the external natural man. Unless these two are enlightened at the same time, the man is as it were in the shade; whereas, when they are both enlightened together, he is as it were in the day; for when the internal man only is enlightened . . . or when the external man only . . . he is like one who sleeps and dreams . . .

142^o. Confirmed from the Word, and illustrated by reason.

146. That this Divine virtue and operation, which is meant by the sending of the Holy Spirit, with the clergy in special, is enlightenment and instruction. 155.

— . The reasons why enlightenment and instruction are [theirs] in special, is that these belong to their office, and the inauguration into the ministry carries them with it . . .

155. Therefore there are four things which follow in order with the clergy: enlightenment, perception, disposition, and instruction. Enlightenment is from the Lord.

—^e. Thus, the enlightenment which is from the Lord, is turned into various lights and into various heats with everyone, according to the state of his mind.

165. There is no other way than for man to approach the Lord God the Saviour, and to read the Word under His auspices . . . and he will be enlightened, and will see truths which reason also will acknowledge. 177^o. 634^o. E. 200^o.

176. (If the Lord is not immediately approached) does not the enlightenment . . . become more and more natural . . .

353. The beauty of faith from this enlightenment . . . —². This may be compared with the enlightenment of temples by candelabra . . .

396^o. Unless the understanding is enlightened while the Word is being read . . .

508^o. The windows of crystal signified the Truths which enlighten the New Church.

618^o. All the truths which make the body of faith, emit light, and enlighten . . .

666^o. There can be a more perfect conscience with those who are in the truths of faith more than others . . . than with those who are less enlightened . . .

704. Anyone enlightened from Heaven may perceive . . .

774^o. The mere presence of the Lord, and the enlightenment of the understanding thence, may be compared to . . .

D. 4664^o. Unless this is the principle, there is no enlightenment.

4772. Where there is enlightenment, there, also, there must be a view of contraries.

5518. The African nation are able to be in enlightenment more than the other nations of this Earth, because it is their nature to think interiorly, and thence to receive truths and acknowledge that they are truths . . .

5670. On enlightenment by means of the Word.

5671. The Intellectual can be enlightened only from Heaven; and no one can be enlightened from Heaven but he who is in heavenly love, thus who is in the life of good . . . They who are in worldly things cannot be enlightened, because they are in the light of the world and not in that of Heaven . . .

5672. Neither can man be enlightened by means of a living voice from Heaven; in this way it does not enter his Rational . . .

— . Nor can those be enlightened who have confirmed themselves in false doctrinal things . . .

—^e. In a word, enlightenment takes place according to the quality of the man as to good and as to understanding; also as to the longing from love, and as to the quality of the Intellectual; thence according to the quality of the reception.

5908. On enlightenment.

— . That Divine truths are of such a character that they are not perceived except by one who is enlightened, and are rejected by one who is not enlightened. Shown by experience.

5951. See ENGLAND.

5972. The preacher is then as it were in his enlightenment . . .

6074^o. Zinzendorf believed that he was enlightened; but he was shown that enlightenment has no existence when these three (falsities) are accepted.

D. Min. 4752^o. They who are in good are enlightened by the Lord. (To know and confirm many things) is not to be learned, that is, enlightened.

E. 11. This is the reason why the Word . . . cannot be understood except by one who is enlightened; and those alone are enlightened who are in the affection of truth from good; thus they who are in love to the Lord and in charity towards the neighbour. The good of these is spiritual good, with and from which is the light of Heaven, which enlightens.

61. 'I turned to see the voice that spake with me' = the understanding enlightened.

—^e. That which enters through the will into the understanding . . . comes into enlightenment . . .

110^o. See ASSYRIA.

140. See BALAAM.

—^e. Man can be in enlightenment as to the understanding, although he is in evil as to the will . . .

[E. 140]. That the understanding can be in **enlightenment**, has been given to man for the sake of reformation . . .

176⁴. Truths in the natural man are scientifics and Knowledges, from which man can think, reason, and conclude naturally concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them, and thence be in some natural **enlightenment** when he is reading the Word; for the Word in the letter is not understood without **enlightenment**; and **enlightenment** is either spiritual or natural. Spiritual **enlightenment** exists only with those who are spiritual; and the spiritual are they who are in the good of love and of charity and thence in truths; whereas mere natural **enlightenment** exists with those who are natural. With those also who are spiritual while they live in the world, there is **enlightenment** in the Natural, but this comes forth from the **enlightenment** in the Spiritual; for with them the Lord flows in through the spiritual man into the natural man, and thus illumines the latter; from which illumination the man sees what is true and good and what is false and evil . . .

177³. They who read the Word from the spiritual affection of truth . . . see the truths of the Word . . . The reason is, that they are in **enlightenment** from the Lord. The **enlightenment** descends from the Lord through Heaven from the light there . . . But they alone are in this **enlightenment** who are in the two loves of Heaven . . .

233³. After (death) they are **enlightened** in truths; for they are able to receive **enlightenment** . . .

235⁴. These cannot be **enlightened** by the Lord; for the Lord inflows into the good of man, and from that good enlightens him in truths . . .

242⁶. This also is what is called **enlightenment**. Hence it is that no one can be **enlightened** from the Word, unless he is in the spiritual affection of truth. There does indeed exist what is like **enlightenment** with those who have confirmed themselves in such things as belong to the doctrine of faith alone . . . But this **enlightenment** is a fatuous **enlightenment**; for they can confirm falsities equally as well as truths . . .

307^e. The Angels of the Third Heaven have perception; the Angels of the Second and of the Ultimate Heaven have **enlightenment** of the understanding. They are thus distinguished. Perception is full confirmation from influx from the Lord; but the **enlightenment** of the understanding is spiritual sight . . .

355⁹. That those receive and understand, who, from the good of life, are in the affection of knowing the truths of the Church; and that no others are **enlightened** . . . Sig.

386²⁷. 'To lead,' when predicated of the Lord, = to **enlighten**.

430¹⁶. That he who lives in some kind of truth from good, is in **enlightenment** . . . Sig.

529. The Lord enlightening all in the Heavens concerning the state of the Church at its end. Sig.

—, 'To fly' = to **enlighten** and give understanding.

—², Ex. and Ill.

—^c. 'To fly' = to **enlighten** the middle Heaven. Ex.

—, 'To be borne upon the wings of the wind' = to **enlighten** the ultimate Heaven. Ex.

594⁶. Here is described the **enlightenment** of the Word and thus of the Church. **Enlightenment** by means of Divine truth from the Heavens, is signified by 'God rode upon a cherub, and did fly.' The Divine truth in ultimates which is **enlightened**, is signified by 'the wings of the wind, etc.' The various degrees of the understanding which receives **enlightenment** are here signified.

—⁷. 'He that rideth upon the clouds' = the Lord as to **enlightenment**; 'clouds' = the truths in the ultimates which are **enlightened**; and these are **enlightened** by means of the influx of the light which is the Divine truth from . . . Heaven.

—⁸. As Divine truth in ultimates is but little understood, unless it is **enlightened** from Heaven . . .

665. 'The spirit of life from God entered into them' = **enlightenment** and the reception of Divine truth from the Lord with some, to commence the New Church.

682. 'There took place great voices in the heavens' = **enlightenment** and joy in the higher heavens.

—, For, when the Angels are in **enlightenment**, they are also in wisdom . . .

—². So long as the evil were conjoined with the lower Heavens, the latter could not have **enlightenment** and joy . . .

684. Then both the higher and the lower Heavens can be in **enlightenment**, and thence in the perception of good and truth.

701. With all men the Lord continually inflows with light which **enlightens** . . .

714¹⁰. They who love truth for its own sake . . . are elevated from their proprium while they are reading the Word, and this even into the light of Heaven, and are **enlightened** . . .

759². Hence is their **enlightenment**.

—³. How **enlightenment** is effected. . . The man who is made spiritual . . . as to his spirit, is in a heavenly Society . . . With him goods continually flow in from Heaven . . . and as the goods inflow into his affection, and through his affection into his thought, hence he has **enlightenment**. It is this **enlightenment** which is meant by the spiritual intelligence and circumspection, which are signified by the eagle's wings that were given to the woman . . .

—⁴. All who belong to the New Church have the understanding **enlightened**, by virtue of which they can see truth from the light of truth, that is, whether it is true or not . . . Whereas, those who do not belong to this Church . . . cannot have the understanding (thus) **enlightened** . . .

763². No one thinks and reasons spiritually but he who is in **enlightenment** from the Lord . . .

768⁸. **Enlightenment** that it is genuine truth which they receive. Sig.

803². How a man can be in **enlightenment**, so as to learn the truths which must be of his faith. (Very important Gen.art.)

824. Believed to be **enlightened** or inspired . . .

825³. Every day he is taught by the Lord what to do and say, also what to preach or write; for when evils are removed, he is continually under the Lord's auspices, and in **enlightenment** . . .

826. The genuine truths (in the Word) can only be seen from **one who is enlightened** . . .

845. See BEAST.

846². These three degrees of understanding; natural, rational, and spiritual, (signified by 'Egypt,' 'Asshur,' and 'Israel') must be one, in order for man from **enlightenment** to see and perceive the genuine truths of the Word.

862. Good opens the spiritual mind, which receives light from Heaven, and **enlightens** the natural mind . . .

—^e. They who are in truths from good are continually **enlightened** by the Lord . . .

923². Everyone who is in the spiritual affection of truth is **enlightened** by the Lord while he is reading the Word; and it is the understanding which is **enlightened**. But he who is not in the spiritual affection of truth cannot be **enlightened** as to the understanding . . . And as the Church at its end is of such a character, the understanding of truth perishes so completely, that it cannot be **enlightened** . . .

—³. Without the opening of the spiritual mind, **enlightenment** can have no existence . . .

941². When the spiritual internal is opened, and communication is thereby given with Heaven, and conjunction with the Lord, **enlightenment** takes place with man. He is **enlightened** chiefly when he is reading the Word . . . Man is **enlightened** in the Rational . . .

942². The first budding forth of man is from **enlightenment**.

950. Divine truth **enlightens** the understanding of the Angels, and that which **enlightens** their understanding shines before their eyes.

957³. The idea of God is the primary one of all; for according to the quality of it, man has communication with Heaven and conjunction with the Lord, and, from this, such is the **enlightenment** . . . he has.

1067³. That the Word is the Divine truth itself, which gives wisdom to the Angels, and **enlightens** men, can only be . . . seen by a man who is **enlightened** . . .

—^e. This spiritual perception . . . inflows into his natural perception . . . and **enlightens** the latter. Hence the man who reads the Word from the affection of truth, has **enlightenment** through Heaven from the Lord.

1097². God . . . the **Enlightener** . . .

1103². **Enlightenment** is attributed to the Holy Spirit.

1147³. I see and perceive the **enlightenment**.

1173². Man is then **enlightened** according to the affection of truth from use.

1177. The nature of **enlightenment**. Gen.art.

— . In this way is effected **enlightenment** through the Word by the Lord.

— . To be **enlightened** through Heaven by the Lord, is to be **enlightened** through the Holy Spirit . . .

—⁴. But **enlightenment** by means of these religions is not like **enlightenment** by means of the Word . . .

1183. Men are **enlightened** variously, each according to the quality of his affection and consequent intelligence. They who are in the spiritual affection of truth are elevated into the light of Heaven so completely that they perceive the **enlightenment**.

De Verbo 9^e. All these, because they love truth, receive influx from the Lord, and see and find genuine truths in the Word; for they are **enlightened** as to the understanding, and in the **enlightenment** they perceive them as from themselves . . .

12. On **enlightenment** by means of the Word. Gen. art.

13. **Enlightenment** by means of the Word is effected through an interior way; whereas **enlightenment** by immediate revelation is effected through an exterior way. The interior way is through the will into the understanding; the exterior way is through the hearing into the understanding. A man is **enlightened** through the Word by the Lord, when his will is in good; whereas a man can be instructed and as it were **enlightened** through the hearing, although the will is in evil . . .

21. The true spiritual sense of the Word is from the Lord alone: this is the reason why no one in either the natural or the Spiritual World is allowed to investigate the spiritual sense of the Word from the sense of its letter, unless he is entirely in the doctrine of Divine truth, and in **enlightenment** from the Lord. —^e.

D. Wis. xi. 2a. The defenders of faith separated . . . do not deny **enlightenment**: the **enlightenment** which they do not deny, is here meant by perception . . . The reason this **enlightenment** is perception, is that all Truth is in light . . . They who are in the love of truth, are actually in the light of Heaven, and therefore they are in the **enlightenment** and perception of truth when they are reading the Word; whereas all others are not in the **enlightenment** and perception of truth, but only in the confirmation of their own principles . . .

5 **M.** 10. As they were in **enlightenment** from the little flames over their heads, they willingly listened to the discourse of the Angels, and comprehended Truths.

Coro. Miracles iv. At this day, in place of miracles . . . there has taken place intransmission into the Spiritual World, and **enlightenment** there by means of an immediate light from the Lord in the interior things of the Church.

En-Mishpat. *En Mischpath.*

A. 1678⁴. Hence it is evident, that 'En-Mishpat,' that is, 'the Fountain of Judgment,' or 'the Fountain of Mishpat which is Kadesh' (Gen. xiv. 7) = contention about truths, and thus continuation.

Enmity. *Inimicitia.*

See also **ENEMY**-*inimicus*.

A. 3488⁴. 'Then shall many be offended, and shall deliver up one another, and shall hate one another' = **enmities** on account of these things. 'Many shall be offended' = the **enmity** in themselves; the Lord's Human itself is that which excites the **enmity** . . . 'They shall deliver up one another' = the **enmity** among themselves from falsity against truth; and 'they shall

hate one another' = the enmity among themselves from evil against good.

[A.] 3489. Still less, enmity against the goods and truths of faith . . .

—2. A sphere of enmity against the Lord . . .

4997^e. From the love of the world there also arise enmities and hatreds, but in a less degree.

5718². They made human prudence to consist in exciting enmities . . . for the sake of exercising command. D.1793.

7272². From these principles he lives . . . in enmity and hatred against everyone who does not worship him . . .

7926². (The effort of the Hells to infest the good) is enmity, which continually breathes hostility and violence . . .

8734^e. See DISJOIN.

9013. See DECEIT.

9348⁷. From the love of self there springs forth . . . enmity if they do not favour . . .

H. 570. The evils derived from these two loves, are . . . enmity and hostility against those who do not favour them . . .

587². In these (western) Hells are those who in the world had been in the love of self, and thence in . . . enmity against those who did not favour them . . .

Life 67. By murders of every kind are also meant every kind of enmity . . . T.309. E.1012³.

P. 211. 'I will put enmity between thee and the woman' (Gen.iii.15). . . The enmity which exists between the love belonging to man's proprium, and the Lord . . .

T. 381⁵. With the consummate hypocrite there is an intestine enmity against truly spiritual men . . .

405³. The evils with those who are in the love of dominion from the love of self, are in general . . . enmity against those who do not favour them; hostility thence . . .

D. 3329. There is a natural enmity . . . A like enmity have all men here against reason . . .

E. 693. 'The nations were angry' = the . . . enmity and hatred of the evil against the Lord . . .

1016². Hatred exists especially with those who are in the love of exercising command over all: with the rest there is enmity.

Enoch. *Chanoch.*

A. 331. This heresy (Cain), when amplified, was called 'Enoch.'

399. 'Cain Knew his wife, and she conceived, and bare Enoch' (Gen.iv.17) = that this schism or heresy produced from itself another, which was called 'Enoch' . . . As the schism or heresy was called 'Enoch,' it is said that the name of the city was called according to the name of his son, 'Enoch.' 403.

401. That it was a heresy, and everything doctrinal or heretical thereof, which was called 'Enoch,' is to some extent evident from the name, which means instruction begun or initiated thence.

404. 'There was born to Enoch, Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech' (ver.18). All these names = heresies derived from the first one, which was called 'Cain' . . .

463. The seventh Church was called 'Enoch.'

464. The Church called 'Enoch' is described, that it made doctrine from the things revealed to and perceived by the most Ancient Church; and that although this doctrine was of no use at that time, it was preserved for the use of posterity; which is signified by 'Enoch was no longer, because God took him' (Gen.v.24).

485. Churches of diverse doctrine were called by a like name, as is evident from those which in the preceding chapter were called 'Enoch,' and 'Lamech,' being different from those which are here called 'Enoch,' and 'Lamech.'

513. 'Jared . . . begat Enoch' (Gen.v.18). 'Jared' = the sixth Church; and 'Enoch,' the seventh. 516.

519. At that time, there were some who, from the perceptive things of the Most Ancient and the succeeding Churches, made doctrine, in order that it might serve as a rule, and that thence might be known what is good and true. Those who were of this character were called 'Enoch.' This is what is signified by these words, 'and Enoch walked with God.' So, also, they called that doctrine; which is also signified by the name 'Enoch,' which is, to instruct.

520. 'All the days of Enoch were 365 years' (ver.23) = that [the people signified by Enoch] were few. 'He walked with God' = as before, the doctrine concerning faith.

521. 'He was no longer, because God took him' = that that doctrine was preserved for the use of posterity: for thus stands the case with Enoch, that, as has been said, he reduced into doctrine what was perceptive of the Most Ancient Church; which at that time was not permissible. Ex.

522. The quality of the Perceptive of those who were called 'Enoch,' it has also been given me to know,—that it was a general obscure something devoid of distinctness; for in such a case the mind determines its view outside of itself into doctrinal things.

609. These doctrinal things were first collected by 'Cain' . . . They were afterwards reduced into doctrine by 'Enoch' . . . 736. 920.

1241². See DOCTRINE.

2896^e. Hence came representatives and significatives, which, when communication with the Angels began to cease, were collected by those who are meant by 'Enoch' . . . 5136². E.670². 728².

S. 21. 'Enoch' (Gen.v.21–24), together with his associates, collected correspondences from the mouth of the men of the Most Ancient Church, and propagated the knowledge of them to posterity; from which it came to pass that the knowledge of correspondences was not only known but also cultivated in many kingdoms of Asia . . . and was thence conveyed into Greece . . .

E. 728². Therefore the Lord provided that some of those who lived with the most ancients should collect

the correspondences into one, and should connect them together into a writing. These were they who are meant by 'Enoch;' and this writing is what is there signified. As this writing was to be of service to future Churches . . . for the knowledge of spiritual things in natural ones, it was preserved by the Lord for their use, and also guarded, lest the last posterity of the Most Ancient Church . . . should injure that writing. This is what is signified in the spiritual sense by 'Enoch was no longer, because God took him.'

Enormous. *Enormis.*

Enormity. *Enormitas.*

A. 337^e. See DOCTRINE.

2371³. In which merit is regarded as something enormous.

4493^e. The enormous crime (of Simeon and Levi).

5780. To claim for themselves what is not their own, is an enormous evil. Sig.

Life 31. By this truth to destroy all the good of charity . . . is an enormous thing.

R. 795. How they might confirm this enormous falsity . . .

B. 64. From the faith of the present Church . . . enormous births . . .

T. 94. From this . . . many enormities have flowed into the Church . . . These enormities enum.

D. Min. 4717. He was shown what a devil he was, and he was enormous.

Enos. *Enosch.*

A. 324. A new Church, called 'Enos' which was afterwards raised up. Tr.(in Gen.iv.26).

336. Charity implanted through faith is called 'Enos,' that is, another man, which is the name of that Church. 436.

439. 'Seth'=the faith through which is charity: and his son, whose name was 'Enos'=a Church which held charity as the chief thing of faith; as is evident from . . . the fact that it is called 'Enos,' which name means 'Man,' not the celestial man, but the human spiritual man, who, here, is 'Enos.'

463. The third Church was called 'Enos' (Gen.v.6). 498. 500.

477^e. (These words) stand for man, which, in the Hebrew Language, is 'Enos.'

— (In this passage) the 'man' first mentioned is 'Enos,' and the 'man' afterwards mentioned is 'Adam.'

502. These three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient Church, yet with a difference of perfection as to perceptions. Ex. 505.

505. 'Enos'=the third Church, one of the most ancient ones, but less celestial, and therefore less perceptive than the Church 'Seth' . . .

640^e. Besides this (new Church called 'Noah'), there were others existing at that time, as the one which was called 'Enos.'

1125. I have been permitted to speak with those who

were of the Church called 'Enos.' Their influx was soft, their speech modest; they said that they live together in charity; and that they perform offices of friendship to others who come among them. But it was evident, that their charity was the charity of [personal] friendship. They live peaceably . . . D.4139b.

7120. See ADAM.

D. 4139b. On the new Church called 'Enos.'

— They do not think so much about the Lord; still they think something about Him; from which it was evident that their charity was the charity of friendship, and to some extent also the charity of faith.

Enough. *Satis.*

A. 5355². It is believed to be enough to know . . .

7592. 'To be enough from being' (Ex.ix.28)=if they cease.

8468. 'An omer'=as much as is sufficient . . . because it was the tenth part of an ephah . . . and a tenth part =as much as is sufficient.

D. 3676^e. It is enough that there is conjunction by means of the Word.

E. 802³. It is enough that man should know and acknowledge that they are from God . . .

1153⁵. It is enough that he should know and acknowledge these things from the Word . . .

—⁸. It is enough for man to know truths, etc. 1174³.

Enrage. See under WRATH.

Enrich. *Ditare.*

A. 6777. That they enriched the doctrine of charity. Sig.

10227¹⁵. 'I am enriched, I have found wealth for myself' (Hos.xii.8) does not mean that he was enriched with worldly riches and wealth, but with heavenly.

R. 211. 'To be enriched thence' (Rev.iii.18)=to understand and to be wise.

789. 'To be enriched from her costliness (Rev.xviii.19)=to be made acceptable to God by the holy rites of that religiosity . . . (=to make gain thereby. E.1176.)

E. 242. 'That thou mayest be enriched' (Rev.iii.18) =that he may receive the truths of faith.

Enrich. *Locupletare.*

Enrichment. *Locupletatio.*

A. 981. 'To bless'=to be enriched with every earthly and corporeal good.

1485. 'To do well'=to enrich.

2568. Here it is said that the doctrine of faith was enriched . . .

3017. 'To be blessed,' when predicated of man,=to be enriched with spiritual and celestial good; and he is enriched with it when the things which are with him from the Lord are disposed into spiritual and celestial order . . .

6914⁴. These simple good Spirits were enriched with the truths and goods before possessed by evil Genii and

Spirits; for, in the other life, to be **enriched** with truths and goods is effected by means of the adjunction of Spirits who are in truth and good . . .

[A.] 8794². When a man is being regenerated, his **enrichment** in good is nothing else than insinuation into angelic Societies . . .

9174³. Thus by giving to him that asketh, an Angel is not deprived, but is **enriched** with goods . . .

9198⁷. Hence she was **enriched** with the good of truth. Sig.

H. 469². Everything can be infinitely varied, thus be **enriched** by means of various things . . .

J. 12³. The human and angelic mind is of such a nature, that it can be **enriched** to eternity; and as it is **enriched**, so it is perfected. Ex.

R. 206. 'Rich-dives'-and 'to be **enriched**' (Rev.iii.17) = fully to know and understand such things as are of the Church and of Heaven . . .

E. 236. 'To be **enriched** and to have need of nothing' (Rev.iii.17)=to know all things, so that nothing is wanting.

386¹⁷. That they are **enriched**, is signified by 'God filleth them with good things.'

Ensign. *Insigne.*

A. 5741². (To ride on a she-ass) was a judicial **ensign**, and a royal **ensign**.

M. 15. The **ensign** of his Society was an eagle sitting upon its young at the top of a tree. (How it was worn.)

20². On the plate was engraved a young eagle, the nuptial **ensign** of this Society of Heaven.

D. 5461. Some appeared . . . who had **ensigns** at the front of the breast . . .

Ensnare. See under SNARE.

Entangle. See under THICKET.

Entangle. *Implicare.* A.2831. 8133.

Entangle. *Intricare.*

Entangled. *Intricatus.*

A. 4096³. He loves to view **more intricate** things than these.

W. 283². Lest they should **entangle** the understanding in a so-called Gordian knot.

D. 155⁵. However **abstruse, intricate, varied**, a thing may come forth in a lower sphere, still it can be reduced by God Messiah into heavenly order . . .

4628. This thought (is) not **entangled** and defiled with such ideas.

4676. They do not care for these **entangled** questions and disputations . . .

Entangled. *Irretitus.*

A. 1757². The thought being freed from the snares in which it is **entangled**.

Enter. *Intrare.*

A. 1195². To **enter** by means of scientifics into

matters of faith. 2831⁷. 4735¹⁵. 10236⁴. D.2264. 2299. 2725.

2199. 'To **enter** into days' (Gen.xviii.11)=that the time was at hand.

2588². What it is to **enter** into the doctrine of faith by means of rational things; and what it is to **enter** into rational things from the doctrine of faith. —¹⁰.

3703¹⁶. Adoption is signified by 'to **enter** in unto her' (Deut.xxi.13).

3935². Before a man can **enter** into the Lord's Kingdom . . .

4225². (Such) cannot **enter** Heaven. 5608⁴. 8990⁴.

4820. 'To **enter in** to her'=to be conjoined. 4868.

5776. 'To **enter** the house' (Gen.xliv.14)=communication. Ex. 9213⁵. Ex.

6901. 'To **enter**' (Ex.iii.18)=communication; for in the spiritual sense, 'to **enter**' is to communicate one's thought to another.

7290². Nothing **enters** the internal man except by means of intellectual ideas, which are reasons . . .

7398. All things whatsoever that **enter** with a man, remain with him . . .

7498. 'To **enter**' to anyone=presence or appearance. Ex.

8063². If falsities **enter** the sphere, they are appropriated. That they shall not **enter**. Sig.

8880². Good is continually endeavouring to **enter**.

9009². The things which **enter** the will are those which **enter** the heart.

9213. 'The **entering**,' or setting 'of the sun' (Ex. xxii.26)=a state of shade from the delights of external loves.

9380². The Lord **enters** through man's life into his truths of faith.

9907. 'To **enter** before Jehovah' (Ex.xxviii.30)=worship. 9927. 9963. 10103. 10242.

9927. 'To **enter**,' and 'to go out' (ver.35)=all things of the state . . . that is treated of . . . here, everything of the state of the good and truth in worship. (This signification of) 'entering' and 'going out' comes from the representatives in the other life; for they there . . . enter and go out as in the world, but all these things take place according to the state of the life of their thoughts and affections. . . Hence it is evident, that all things belonging to motion signify the things which belong to states of life . . . Hence it is, that it was a customary formula with the ancients to say that they knew the **entering** and going out . . . when they meant that they knew every state of his life. Ill.

—⁴. 'To **enter**' into Heaven (John x.1,2,9)=into the good of love and of faith . . . Wherefore 'to **enter in**' and 'to go out'=to be led by the Lord as to every state of life; consequently, from freedom to think and will what is good . . .

—⁵. 'To **enter** into a house,' 'to abide there,' and 'to go forth thence' (Luke ix.4)=to enjoy heavenly consociation with those who receive the Lord in faith and love; for, in Heaven, they who are together in one

Society are also in one house, and **enter** and go out there; for they are in a like good; whereas, they who are in unlike good cannot do so; and if they **enter**, they do not **enter** through the doors . . .

10189⁴. The Lord **enters** into them by the way of the east . . .

10199⁹. Heaven cannot **enter** with a man when the internal man is closed . . .

10201³. The Lord **enters** by means of good . . .

10236⁴. The world cannot **enter** into Heaven, but Heaven into the world . . .

10240⁹. 'To **enter**' and 'to go out' = the state of a thing from beginning to end. E.695¹³.

10702. 'To **enter** before Jehovah' (Ex.xxxiv.34) = the state thereof when the Lord flows in. 10707.

H. 35. The Angel of one Heaven cannot **enter** to the Angels of another Heaven . . .

R. 219. 'I will **enter** in to him, and will sup with him' (Rev.iii.20) = that the Lord conjoins Himself with them . . . E.251.

571⁹. They who thus deny the Divine of the Lord cannot **enter** Heaven.

634³. That which **enters** into the will . . . **enters** into the life and remains . . .

924. 'Not to **enter** (into the New Jerusalem)' (Rev.xxi.27) = not to be received.

M. 3. Therefore, everyone who **enters** Heaven, as to his life **enters** into its festivities . . .

T. 339. Faith in a visible God . . . **enters** man.

508³. Now it is allowable to **enter** intellectually into the arcana of faith.

622. They **enter** this way . . .

D. 1054. Why some are permitted to **enter** into Heaven who are not Angels.

3717. When they wanted to **enter** into my interiors . . .

4517. They **enter** into all parts of the skull and body.

E. 665. 'To **enter** into (the two witnesses)' (Rev.xi.11) = enlightenment, and the reception of the influx of Divine truth.

Enthusiasm. *Enthusiasmus.*

Enthusiastic. *Enthusiasticus.*

Enthusiast. *Enthusiasta.*

A. 1968. Enthusiastic Spirits are similar (to these visionary ones), but have visions about the things to be believed, by which they are so strongly persuaded, and persuade others, that they are able to swear that what is false is true, and that what is fallacious is real . . . They have contracted this from persuasions and principles of falsity while they lived.

6865³. Doctrinal things of every kind can be confirmed . . . as theirs by enthusiasts . . .

H. 249². Such persons are visionaries and enthusiasts, and whatever Spirit they hear they believe to be the Holy Spirit, when yet they are enthusiastic Spirits . . . Enthusiastic Spirits are distinguished from other Spirits by this, that they believe themselves to be the Holy

Spirit, and that the things which they say are Divine. These Spirits do not injure man, because he honours them with Divine worship . . .

C. J. 83. See QUAKER. D.423⁹. 3781. 3815. J. (Post.)58.

— They come into a like enthusiasm after death.

P. 134⁴. Diabolical visions . . . induced by enthusiastic and visionary Spirits . . .

321³. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any Angel of Heaven, but by some enthusiastic Spirit,—Quaker, or Moravian,—and are led astray.

T. 138. After death, most enthusiasts fall into the insane phantasy that they are the Holy Spirit. E.1182².

146². A similar and still more ardent zeal exists with enthusiasts.

450⁹. (Spurious charity) . . . can be joined to . . . the faith of enthusiasts . . .

D. 1366. Every man who is sensibly acted upon by any Spirit . . . thinks that it is the Holy Spirit; all enthusiasts suppose this. 2940⁹. 3011.

1406. They judge concerning them as if they were enthusiasts. 1987.

1498. Whether they will call it enthusiasm . . .

3781. Almost the whole World of Spirits is wicked, and enthusiastic, and is sedulously desirous to obsess man . . .

4792⁹. With enthusiasts there are enthusiastic Spirits. E.1182⁴. J.(Post.)48. De Verbo 13².

D. Min. 4822. A place where there were enthusiastic Spirits.

Coro. 45⁹. From (the Hells of the Ancient Church) have chiefly come forth the enthusiasms in the Christian world.

Entice. See ALLURE—*allicere.*

Entire. See INTEGRITY.

Entity. *Entitas.*

See under BEING.

D. 3960. Mere scholastic terms, as . . . entities . . .

Entrance. *Introitus.*

A. 168. On the entrance of man into eternal life. H.445.

1443⁹. The entrance of the Sons of Israel (into Canaan) represents the entrance of the faithful into the Lord's Kingdom.

1940². This Inmost is as it were the gate or entrance of the Lord into man.

2145. 'The door of the tent' = the entrance to what is holy.

4225². Such are admitted only to the first entrance of Heaven . . . 8980.

5553. See CUTICLE.

8977. Such in the other life are in the entrance to Heaven. E.798⁹.

H. 39. This inmost or highest something may be

called the entrance of the Lord to Angel and to man. 435². J. 25⁵.

R. 338. The entrances appear like openings in the earth . . .

T. 120. On the entrance (of man into the World of Spirits) . . .

494. The entrance of the Lord into man with Divine goods and truths is there.

E. 798⁴. The Natural Heaven . . . may be called the entrance.

Entreat. *Deprecari.*

A. 5471. 'In his entreating to us and we would not hear'=his continual solicitation without reception. 'To entreat'=solicitation; for entreaty that it should not be alienated, when the subject treated of is influx of good from the Divine, is solicitation to be received. For the good that flows in from the Lord continually urges and as it were solicits . . . Hence it is that entreaty not to be alienated signifies continual solicitation.

739². (Why those who infest deprecate this kind of falsity.) 7699, Ex.

9188⁴. 'Evil . . . which thou canst not deprecate' (Is. xlvii. 11).

10433. 'And Moses entreated the faces of Jehovah'=the Lord's remembering from mercy. . . 'To entreat'=to remember; for when by Moses is understood the Word, then 'to entreat' does not signify to entreat, but that it agrees with that concerning which it is said.

E. 863¹⁴. 'The rich ones of the people shall entreat thy faces' (Ps. xlv. 12).

Entrust. *Concredere.*

P. 215¹¹. These are they to whom domination in Heaven is entrusted by the Lord . . . H. 564³. T. 405.

M. 155a³. We entrust our husbands with our secrets . . .

T. 724^e. Such a one . . . he entrusts with his goods.

Entwine. *Implectere.*

See THICKET.

A. 1443. See OAK. 2831⁸.

1941². The seed is then among thickets . . .

2831⁶. 'Among the thick boughs' (Ezek. xxxi. 3)=among scientifics. E. 3881². 654³⁵.

—7. 'To give the branch among the thick boughs' (ver. 10)=to stick among scientifics, and to look thence at spiritual, celestial, and Divine things.

— . To reason from scientifics, is 'to give the branch among the thick boughs' (ver. 14).

—8. 'The tangled tree' (Ezek. xx. 28)=those things which are not dictated by the Word, but by the scientific proprium.

—9. 'The thickets of the forest' (Isa. ix. 18)=scientifics. — .

3542³. 'The entwined prevarications' (Lam. i. 14)=falsities.

3703¹². 'Her clothing is of entwined things of gold'

(Ps. xlv. 13)=the quality of that truth from good. . . 'What is entwined' is predicated of the scientific Natural; here, of Divine truth natural. 5954⁷. E. 863¹⁴.

4156. Therefore, also, scientifics are signified by 'the thickets of trees,' and 'of the forest.'

4552⁵. 'Under a tangled oak' (Ezek. vi. 13)=from falsities, which are the lowest things of the Natural; for these are in a tangle.

5113⁶. Scientifics from sensuous things are 'the tangled branches' (Ezek. xix. 11).

9296⁶. 'The branch of a dense or tangled tree' (Lev. xxiii. 40)=external truths of good, or scientifics.

9854. In the Original Language there is meant a cord which is made of twisted and entwined work . . . That which is entwisted=what is scientific.

10199⁴. 'Plaited work' (Is. iii. 24)=scientific truth, which is exterior truth, or the truth of the external man. 10540⁴.

E. 637¹⁷. 'Baldness in place of plaited work' (Is. iii. 24)=foolishness in place of knowledge.

Enumerate. See COUNT.

Enunciate. See under UTTER.

Envelope. See COVERING—*involucrum.*

Environ. *Stipare.*

See under COMPASS.

H. 35^e. They are environed by intermediate Angels . . .

Envy. *Invidere, Invidia.*

Envious. *Invidus, Invidiosus.*

A. 1974². There arose envy among them . . . I was permitted sensibly to feel this envy . . . Their envy was such, that it caused in them . . . anguish and interior pain . . . They were led thence through varieties of envy until they were pained at heart. While they were in that state, I spoke to them about the envy . . . Hence, further, indignation imbittered their envy, which still increased to such a degree that they could not afterwards endure the slightest recollection of what had occurred . . . The states and progressions of the envy, with its degrees and increments, and with the varied and mingled bitternesses of mind and heart, cannot be described. Thus it was shown how the wicked are tortured by mere envy, when they see from afar the bliss of the good, nay, when they merely think of it. D. 166.

3410. 'The Philistines envied him' (Gen. xxvi. 14)=that those who are in the mere knowledge of Knowledges did not apprehend. 'To envy'=not to apprehend.

4702. 'His brethren envied him' (Gen. xxxvii. 11)=their aversion. . . In the Original Language, the expression 'to envy' also=to emulate and to quarrel; and as emulation and quarrelling are effects of hatred, by the same expression aversion is also signified.

5712. The origins of diseases are . . . envies, etc.

7374. They who are in the love of the world, envy others their goods . . .

H. 364. There are among the poor very many who . . . envy others their goods.

T. 405³. The evils with those who are in the love of dominion from the love of self, are in general . . . envy, etc.

D. 331. On the beginning of envy, that, as perceived with little children, it is very sweet.

2079². They think evilly about everything they see connected with others . . . and this from a certain innate wickedness, especially envy.

2080. There are many species of this kind of envy . . .

2082. Clandestine and internal envy, or envy in the thoughts, is much more hurtful than the envy which shows itself, that is, which breaks forth into hatred or anger; this latter can be more easily wiped away; for clandestine or internal envy, or that of the thoughts, is attended with this, that in thought it penetrates into the delightful thoughts of Spirits, which are interior ones, seizing them for itself, and at once destroying them.

2113. The foreskin properly signifies envy on account of the happiness of others . . .

2519^e. Others are tormented with envy by the mere sight of the happiness of the Angels.

3184. As they are envious . . .

4942. There reigns within something envious—invidiosum—and inimical . . .

Eolus. *Aeolus.* T. 15^e.

Ephah. *Ephah.* See MIDIAN.

Ephah. *Epha.*

See HOMER, and OMER.

A. 576. 'The seed of a homer shall yield an ephah' (1s.v.10)=that there are so few remains of celestial things.

8468². A homer is predicated of good, because it is a measure of wheat and barley; in like manner an ephah.

8540. 'An ephah'=good . . . because by it and the homer dry things were measured which served as food; as wheat, barley, fine flour . . . III.

—³. That 'an ephah'=good is evident from the places where the meat-offering is treated of, for which the meal of fine flour was measured by the ephah. III. And the meat-offering=good.

—^e. 'A woman in the midst of the ephah' (Zech.v. 7)=evil in good.

10136². The ephah and the hin were measures, and by measures is signified the quantity of the thing treated of. By the ephah, which was a measure of fine flour, of wheat, and of barley, was signified the quantity of good; and by a hin, which was a measure of wine and of oil, the quantity of truth. 'The tenth part' of an ephah is what is meant here (Ex.xxix.40). Ex. 10262².

10262². The ephah was divided into ten parts . . . in order that it might signify what is receptive . . . for 'ten'=much, all, and full.

—³. Hence it is evident, that 'an ephah'=the degree of reception . . .

Ephesus. *Ephesus.*

Ephesian. *Ephesinus.*

R. 41. 'To Ephesus,' etc. (Rev.i.11)=all states of the reception of the Lord and His Church.

73. 'To the Angel of the Ephesian Church write' (Rev.ii.1)=to those, and concerning those who primarily regard truths of doctrine and not goods of life. (=all those in the Church who are in the Knowledges of truth and good, thus in the Knowledges of such things as are of Heaven and the Church, and still are not, or are not as yet, in a life according to them. E.93. 95.)

E. 256. Doctrine is treated of in the addresses to the Churches in Ephesus and Smyrna.

Ephod. *Ephod.*

A. 4111². 'An ephod and taphim' (Hos.iii.4)=the truths Divine which they received by means of the answers; for when they interrogated God, they put on an ephod (1 Sam.xxiii.9).

7601⁵. As flax=the truth of the exterior Natural . . . that truth is what was represented by linen garments . . . therefore the priests bore linen ephods (1 Sam.xx.18); and the child Samuel ministered before Jehovah girded with a linen ephod (1 Sam.ii.18); and David, too, when the ark was being carried along into his city was girded with a linen ephod (2 Sam.vi.14).

9476. The shoulders of the ephod=the truths of faith, that is, spiritual truths.

9477. 'In the ephod and the breastplate' (Ex.xxv.7)=the things which are for a covering for external and internal celestial things. 'The ephod'=that which covers celestial good; for Aaron as the chief priest represented the Lord as to the good of love; and his garments, especially the ephod, represented the truth of faith which is from the good of love: the good of love is the Celestial, and the truth of faith is its covering.

—^e. But it is to be known that by the ephod was signified the covering for external celestial things.

9823. For the ephod, upon which was the breastplate, represented the ultimates of the Spiritual Kingdom, and therefore the ultimates of Heaven.

9824. 'And the ephod' (Ex.xxviii.4)=Divine truth there in the external form in which interior things cease . . . The reason this is signified by 'the ephod,' is that by Aaron's garments of holiness were represented Divine truths in the Spiritual Kingdom in their order; and the ephod was the outermost of the three garments . . .

—². As the ephod represented that which is most external of the Lord's Spiritual Kingdom, it was more holy than all the other garments, and in it was the breastplate . . .

—⁵. This, therefore, is the reason why the ephod, being a representative of what is ultimate in the Lord's Spiritual Kingdom, was accounted more holy than the other garments of the priesthood; therefore, the ephod was the principal priestly clothing, and was made of threads of gold in the midst of hyacinthine, crimson, scarlet double-dyed, and of fine linen woven together (Ex.xxxix.2); whereas the rest of the priests had ephods of linen . . . and therefore the ephod was taken for all the clothing of a priest, and he was said 'to bear the ephod,' by which was meant that he was a priest (1 Sam.ii.28; xiv.3). On this account, also, the breastplate was tied to the ephod, and answers were given by means of the urim and thummim there, because this cloth-

ing was a representative of what is ultimate in the Lord's Spiritual Kingdom, and Divine answers are presented in ultimates, because they pass through all interior things in succession, and are there dictated, because there they cease. III.

[A.9824]^e. In the Original Language, 'ephod' comes from enclosing all the interior things, as is evident from the meaning of this word in Ex.xxix.5; Lev.viii.7.

9834. 'Thou shalt make the ephod with gold, hyacinthine and crimson, with scarlet double-dyed and fine linen woven together' (Ex.xxviii.6)=the external of the Spiritual Kingdom from (the good of charity and of faith). (For) 'the ephod'=the external of the Spiritual Kingdom.

9836. As the ephod represented the external of the Lord's Spiritual Kingdom, its shoulderpieces on which were placed the two onyx stones with the names of the sons of Israel, represented the perpetual preservation of good and truth; and the conjunction of the ephod upon the shoulders, and also before the breast and behind the back, union in every way.

9837. See GIRDLE at this ref.

9859. 'As the work of the ephod shalt thou make it' (ver.15)=what is continuous with the Spiritual Kingdom. (For) 'the ephod' represented Divine truth in the Spiritual Kingdom in an external form, in which the interiors cease; and therefore the external of that Kingdom. 9896^e.

9873³. The like to that which is signified by the stones in the breastplate, is also signified by the interweavings of the ephod. Enum. and Ex. The reason was, that the ephod signified Heaven in ultimates. . . But the goods and truths are there enumerated in a different order, because the ephod signified the spiritual Heaven, whereas the breastplate signified the whole Heaven from first to last.

9891. 'The edge of the breastplate which was on this side of the ephod inwards' (ver.26)=conjunction with the middle part of Heaven, and thus preservation; for by the ephod is signified Divine truth in the spiritual Heaven in an external form, thus Heaven in externals.

9893. 'Thou shalt put upon the two shoulders of the ephod beneath' (ver.27)=the preservation of good and truth in the lowest part of Heaven.

9895. 'Against its joining above the girdle of the ephod' (id.)=where there is the conjunction of all things proximately within the external colligament by means of which all things are kept together in connection and form. (For) 'against the joining of the ephod'=where there is the conjunction of all things signified by the ephod, which are the goods and truths in the Spiritual Kingdom in an external form. . .

9896. 'They shall tie the breastplate by the rings thereof to the rings of the ephod' (ver.28)=the conjunction and preservation of all things of Heaven by means of the sphere of Divine good in the externals of the Spiritual Kingdom.

9899. 'That the breastplate be not withdrawn from the ephod' (id.)=all things of Heaven inseparable from the external things of the Spiritual Kingdom. . . (For)

'the ephod'=the whole external of the Spiritual Kingdom.

10006. 'With the ephod' (Ex.xxix.5)=the ultimate of the Spiritual Kingdom.

S. 44. By the garments of the priesthood . . . was represented Divine truth from Divine good: by the ephod was represented Divine truth in its ultimate, thus the Word in the sense of the letter. —³.

M. 20². The bridegroom wore . . . an ephod, upon which there was a gold plate set round with diamonds. . .

E. 717⁷. 'The ephod'=Divine truth in ultimates, because it was the last article of clothing.

—³. 'The ephod'=the external of the Spiritual Kingdom, which is Divine truth in ultimates. Ref.

Ephraim. *Ephraim.*

A. 264. 'Ephraim' (Hos.ix.11)=those who are intelligent, that is, the intelligence of truth.

382³. 'Ephraim' (Hos.ix.16)=the intelligence of truth, that is, in faith, because he was the first-born of Joseph.

870³. 'Ephraim' (Hos.vii.11; xi.9)=one who is intelligent. 1861⁷.

1071^e. 'Ephraim' (Hos.ix.3)=him who reasons.

1186^e. 'Ephraim' (in Hosea)=the Intellectual, here, perverted. 2588¹.

1232². 'Ephraim' (Hos.xii.14)=perverted intelligence.

1296². 'Ephraim' (Is.ix.9)=one who is intelligent, who has fallen into perverted things, who calls falsities . . . truths.

1574. 'Mount Ephraim' (Jos. xvii.15)=intelligence.

1949⁴. 'Ephraim' (Hos.viii.9)=the Intellectual of the Spiritual Church. —. 5113⁷.

2468⁹. 'Ephraim' (Is.xi.13)=those who are in spiritual truth.

2607². The names (in the Word)=things; as . . . 'Ephraim,' what is intellectual.

2686⁶. 'Ephraim' (Zech.ix.10)=the understanding of the truth of the Church.

2709². 'Ephraim' (Ps.lxxviii.9)=the Intellectual of the Church. 5895². 8932⁵. 9325⁴. 9340⁹. 9396¹¹. 9553². 9780¹¹. 9993^e. 10227¹⁵. R.355.

3325¹⁰. 'Ephraim' (Jer.xxxi.9)=spiritual truth, which is called 'the first-born' because it is treating of the Church to be planted . . . For Ephraim succeeded in the place of Reuben, and became the first-born (Gen.xlviii.5,20; 1 Chron.v.1), and this, because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine spiritual love. But that Israel is essentially the first-born, that is, spiritual good, is evident from Ex.iv.22. 5354¹². E.434¹⁸.

3574². 'Ephraim' (Hos.xiii.1)=intelligence; here, man's own, that is, he=those who believe themselves and will to be wise not from the Lord.

3654². 'Ephraim shall not envy with Judah, and Judah shall not straiten Ephraim' (Is.xi.13). . . 'Ephraim'=the Intellectual of those (of the New Church), which shall no longer make resistance. E.433⁷.

3923³. 'From mount Ephraim' (Jer.lv.15)=from the affection (of truth).

3969⁸. There are two things which constitute the Spiritual Church,—the Intellectual and the Voluntary; the Intellectual is represented by **Ephraim**, and the Voluntary by **Manasseh**. Hence it is evident why the two sons of Joseph were adopted by . . . Israel and acknowledged as his own sons. **Ephraim** is frequently mentioned in the Word . . . and therein by him is signified the Intellectual of truth and good which is of the Spiritual Church. III.

4581¹⁰. See EGYPT. 6234.

4592⁴. There are six names which frequently occur in the propheticals where the Church is treated of, namely, 'Judah,' 'Joseph,' 'Benjamin,' '**Ephraim**,' 'Israel,' and 'Jacob' . . . The Intellectual of the Church is '**Ephraim**.' —¹⁰.

5348. 'To Joseph were born two sons' (Gen.xli.50)=good and truth from the influx of the Celestial of the Spiritual into the Natural. . . 'Sons,' here, **Manasseh** and **Ephraim**=good and truth; for **Manasseh**=the Voluntary of the new Natural; and **Ephraim** its Intellectual; or, what is the same, **Manasseh**=the good of the new Natural . . . and **Ephraim**, its truth.

5351⁶. **Ephraim**=the new Intellectual in the Natural, or spiritual truth there.

5354. 'And the name of the second he called **Ephraim**' (ver.52)=the new Intellectual in the Natural, and its quality. . . What is the new Intellectual and what is the new Voluntary which are signified by **Ephraim** and **Manasseh**. Ex. and III.

—⁶. In all these places, by '**Ephraim**' is meant the Intellectual of the Church; by 'Israel,' its Spiritual; and by 'Judah,' the Celestial of the same. And as the Intellectual of the Church is signified by '**Ephraim**,' it is often said of **Ephraim** that he goes into Egypt and Assyria . . . —⁸.

—¹⁰. In these places, by '**Ephraim**' is signified the Intellectual of the Church. The Intellectual of the Church is the understanding with the men of the Church concerning truths and goods, that is, concerning the doctrinal things of faith and charity; thus the notion, concept, or idea concerning them . . .

—¹¹. 'They shall eat every man the flesh of his own arm; **Manasseh**, **Ephraim**; and **Ephraim**, **Manasseh**' (Is.ix.20,21)=that the will of the man of the Church will be against his understanding, and his understanding against his will. E.617²⁹.

—¹³. The reason why . . . Israel in blessing **Ephraim** gave him the preference to **Manasseh** . . . was, that the truth of faith . . . is apparently in the first place while a man is being regenerated . . . When yet good is actually in the first place, and is manifestly so when the man is regenerated.

5355. Hence '**Ephraim**,' in the Original Language, was named from fructification, the quality of which is contained in these words.

6024⁵. '**Manasseh** and **Ephraim**' (Gen.xlvi.20)=the new Voluntary and its Intellectual.

6025⁶. **Manasseh**=the Voluntary; and **Ephraim**, the Intellectual which are of the Church, in the Natural.

6216. In this chapter, (Gen.xlviii.) it treats of the Intellectual of the Church, which is from truth; and of

its Voluntary, which is from good. The Intellectual of the Church is '**Ephraim**;' and the Voluntary of the Church is '**Manasseh**.'

6217. That in the Church the truth of faith, which is of the Intellectual, is apparently in the first place; and the good of charity, which is of the Voluntary, is apparently in the second, is signified by Israel putting his right hand upon the head of **Ephraim**, and his left upon the head of **Manasseh**.

6222. 'He took his two sons with him, **Manasseh** and **Ephraim**' (ver.1)=the Voluntary of the Church and the Intellectual of the Church born from the internal. (6275.) (For) '**Manasseh**'=the new Voluntary in the Natural, and its quality; and '**Ephraim**,' the new Intellectual in the Natural, and its quality. . . What the Intellectual of the Church is, and what the Voluntary. Ex. The Intellectual of the Church is to perceive from the Word what the truth of faith is, and what the good of charity . . .

—³. See ENLIGHTEN.

6265. 'Joseph brought them from his thighs' (ver.12)=the good of the Voluntary and the truth of the Intellectual [taken away] from the affection of love on the part of spiritual good. . . (For) **Manasseh** and **Ephraim**, who, here, are those whom Joseph took away,=the good of the Voluntary and the truth of the Intellectual.

6267. 'And Joseph took them both, **Ephraim** in his right hand on the left hand of Israel' (ver.13)=the truth of the Intellectual as in the second place; and **Manasseh** in his left hand on the right hand of Israel'=the good of the Voluntary in the first place.

6269. 'Israel put forth his right hand, and placed it upon the head of **Ephraim**' (ver.14)=that he considered truth to be in the first place . . . For the spiritual man, who is represented by Israel, considers no otherwise before he has been regenerated . . .

6275. That good and truth in the Natural, which are represented by **Manasseh** and **Ephraim**, are the very internal there . . .

6287. 'And Joseph saw that his father placed his right hand upon the head of **Ephraim**' (ver.17)=the apprehension that he considered truth to be in the first place. . . (For) '**Ephraim**'=the truth which is of the Intellectual in the Natural.

6290. 'To remove it from upon the head of **Ephraim** upon the head of **Manasseh**' (id.)=to turn him away from the error.

6296. 'His younger brother shall be greater than he' (ver.19)=that good from truth, thus the spiritual man, will acquire more increase. (For) **Ephraim**, who, here, is 'the younger brother'=the truth of the Intellectual in the Natural, which (truth) is born from the internal. Here, however, **Ephraim**=good from truth . . . The reason **Ephraim**, here,=good from truth, is that he represents the man of the Spiritual Church, that is to say, the man of the external Spiritual Church; as **Manasseh** represents the man of the external Celestial Church. Good from truth constitutes this man, namely, the man of the Spiritual Church. The internal of this Church is that which is represented by Israel; and the external of it by **Ephraim**. The man of the Spiritual

Church differs in this from the man of the Celestial Church, that the good of the former is implanted in the Intellectual, but the good of the latter in the Voluntary . . . Therefore **Ephraim** represents the spiritual man; and **Manasseh**, the celestial man.

[A.] 6299. 'In thee shall Israel bless, saying, God set thee as **Ephraim** and as **Manasseh**' (ver.20)=that their Spiritual may be in the truth of the Intellectual and in the good of the Voluntary. . . (For) the spiritual good which is represented by Israel, is the Spiritual of the internal Church; whereas the truth and good which are represented by **Ephraim** and **Manasseh** are of the external Church . . .

6377⁴. '**Ephraim** shall return into Egypt'=that the Intellectual will consult scientifics concerning the arcana of faith.

6583. 'Joseph saw for **Ephraim** sons of the thirds' (Gen.1.23)=the establishment of the Church as to the Intellectual and its derivatives.

10283⁶. '**Manasseh**' (Is.ix.21)=evil of the will; '**Ephraim**,' falsity of the understanding.

S. 79². The understanding of the Word, both true and false, is described by '**Ephraim**' in the Prophets, especially in Hosea; for by '**Ephraim**' in the Word is signified the understanding of the Word in the Church; and as the understanding of the Word makes the Church, **Ephraim** is called 'My precious son,' and 'a child of delights' (Jer.xxxi.20); 'My first-born' (ver.9); 'the strength of the head of Jehovah' (Ps.lx.7; cviii.8); 'a mighty one' (Zech.x.7); 'filled with the bow' (Zech.ix.13); and the sons 'of **Ephraim**' are called 'armed,' and 'shooters of the bow' (Ps.lxxiii.9). . . Therefore, also, **Ephraim** was transferred to the right hand of Israel, and was blessed; and was also accepted in place of Reuben. And therefore **Ephraim** together with his brother **Manasseh**—under the name of Joseph their father—was exalted above all by Moses in the blessing of the Sons of Israel (Deut.xxxiii.13-17).

—³. But the quality of the Church when the understanding of the Word has been destroyed, is also described by '**Ephraim**' in the Prophets, especially in Hosea. Ill.

—⁶. 'Israel' (Hos.v.3; vi.10)=the Church itself; and '**Ephraim**,' the understanding of the Word from and according to which is the Church. R.134⁵. 298³.

360². (In the sealing of the twelve tribes, Joseph takes the place of **Ephraim**.)

E. 236⁶. '**Ephraim**' (Hos.xii.8,10)=the Intellectual of those who are of the Church which is enlightened while the Word is being read.

275¹⁹. '**Ephraim**' (Hos.xi.9)=the Church as to the understanding of truth.

282⁷. '**Ephraim**' (Hos.ix.11)=the enlightened understanding of those who are of the Church.

283¹⁶. '**Ephraim**' (Hos.iv.17)=the intellectual such as there is with those within the Church who are enlightened while they are reading the Word. . . '**Ephraim** being joined together with idols'=the Intellectual perverted seizing upon falsities. 376²⁸.

316²⁹. 'The ten thousands of **Ephraim**, and the thousands of **Manasseh**' (Deut.xxxiii.17)=the abundance of

truth and thence of wisdom; and the abundance of good and thence of love.

336⁴. Joseph=the Lord . . . as to His Spiritual Kingdom; and his two sons **Ephraim** and **Manasseh**,=the two things of that Kingdom, namely intellectual truth and voluntary good . . .

355⁵. '**Ephraim**' (Zech.ix.10)=the Church as to the understanding of truth. 357¹¹. 373³⁸. 376²². 601⁷. 962³.

376³¹. See DRUNK.

386². That all the will of good and understanding of truth will perish, is meant by '**Manasseh** shall devour **Ephraim**, and **Ephraim** **Manasseh**.'

391²⁷. '**Ephraim**'=the Intellectual of the Church; here, the Intellectual perverted. 419¹⁸. —¹⁹.

433⁵. 'Joseph' and '**Ephraim**' (Ezek.xxxvii.16). . . =those who are below the Celestial and Spiritual Kingdoms, because they are neither celestial nor spiritual, but natural, and still are in the good of life according to their religiosity.

—⁸. 'I will fill My bow **Ephraim**'=that the Church is to be established with those who . . . are in truths of doctrine thence.

—⁹. 'They shall be as the mighty **Ephraim**.' '**Ephraim**'=those who are in the truths of doctrine (from love to the Lord).

434⁹. '**Ephraim**' has a like signification to Reuben, namely, the understanding of truth, and truth in light. (Hence it is) said that **Ephraim** and **Manasseh** shall be sons of Israel as are Reuben and Simeon (Gen. xlviii.5) . . .

440². There are two things which make the Church, namely, the truth of doctrine and the good of life . . . These two things are represented . . . by '**Ephraim** and **Manasseh**' . . . The truth of doctrine is also called the Intellectual of the Church, and the good of life its Voluntary . . . In order that these things might be represented by **Ephraim** and **Manasseh**, they were born to Joseph in the land of Egypt . . . Wherefore, the good of the will in the Natural born from the Celestial Spiritual is signified by '**Manasseh**;' and the truth of the understanding in the Natural, also born thence, is signified by '**Ephraim**' . . . Ill.

—⁵. As Divine power exists in truth from good in the Natural, it is said, '**Ephraim** is the strength of Mine head.'

—⁶. 'Before **Ephraim**, Benjamin, and **Manasseh** stir up Thy strength' (Ps.lxxx.2). By '**Ephraim**' are meant those who are in natural truth: natural truth is such as is the truth of the Word in the sense of the letter. By '**Manasseh**' are meant those who are in natural good, which is the delight of doing what is good and of learning what is true . . . 449⁸.

—^e. '**Ephraim**'=the truth of the Church, that is, the truth of doctrine, which is the same as the truth of the understanding.

448⁸. As the truths of that Church have power from good, it is said that they shall be 'like the mighty **Ephraim**;' for '**Ephraim**'=truth from good in the natural man, which truth has power.

—⁹. 'Joseph' and 'Ephraim' (Ezek.xxxvii.16)=the Spiritual Church, which is in the good of charity and the truths of faith.

—¹⁰. See JOSEPH.

—¹². See BENJAMIN.

540⁴. 'Ephraim is a cake not turned' (Hos.vii.8). Ex. 'Ephraim' = the understanding of truth.

559⁸. By the son of Remaliah, the king of Israel, who is also called 'Ephraim' (Is.vii.4), is signified the perverted Intellectual. The Intellectual which is signified by Ephraim the king of Israel, is the Intellectual as to the Word. 706¹⁵.

624¹¹. 'Ephraim' = the understanding of the Word. —¹². 811²⁸. 846².

654⁵⁵. 'Ephraim' = the Intellectual of the Church and its truth of doctrine in the Natural. . . Therefore, 'Ephraim is like a silly dove, without heart' (Hos.vii.11) = that now there is no Intellectual, because no truth, nor affection of truth and good.

—⁵⁶. 'Ephraim' (in Hos.ix.) = the understanding of the Word destroyed.

—⁵⁸. 'Ephraim' (feedeth on wind . . .) = the Church in which the understanding of truth is destroyed.

710⁴. 'Ephraim' = the Church as to the understanding of truth and good. That there will no longer be any understanding of Divine truth in the Church, is signified by 'Ephraim, as a bird shall fly away his glory' (Is.ix.11).

—⁵. 'Ephraim' = the understanding of the truth of the Church. —¹⁸. 799¹⁶. 866⁶. 1100²⁰. 1145⁴.

Ephrath. *Ephrata*.

See BETHLEHEM.

A. 4585. 'There was yet a tract of land to come to Ephrath' (Gen.xxxv.16) = that now there was the Spiritual of the Celestial . . . 'Ephrath' = the Spiritual of the Celestial in the former state.

4593. 'Rachel died, and was buried in the way of Ephrath' (ver.19) = the end of the former affection of interior truth. . . 'Ephrath' = the Spiritual of the Celestial in the former state. Hence it is evident that (these words) = the end of the state of the former affection of interior truth, and the resuscitation of a new state, which is 'Bethlehem.' In the genuine sense, by (these words) is signified the Hereditary, that by means of temptations it has been expelled for ever . . .

4594³. For from the most ancient time 'Ephrath' signified the Spiritual of the Celestial; hence, afterwards, so did 'Bethlehem.' (Hence it is said) 'Lo, we heard of Him at Ephrata' (Ps.cxxxii.6).

6245. 'To come to Ephrath' (Gen.xlviii.7) = the Spiritual of the Celestial in the former state.

6246. 'And I buried her in the way of Ephrath' (id.) = the rejection of that state.

9406⁴. 'To find Him in Ephrata' = to find Him in the spiritual sense of the Word.

9485. 'Ephrata' is Bethlehem where the Lord was born. 9594⁴.

E. 434¹⁶. 'Ephrath Bethlehem' (Gen.xxxv.19) = the
VOL. II.

Spiritual Church, which is in truths from good, that is, in faith from charity.

684²⁷. 'We have heard of Him in Ephrata' = in the spiritual sense of the Word, and also in the natural sense; for 'Ephrata' and 'Bethlehem' = the Spiritual Natural.

Ephron. *Ephron*.

A. 2901. 'Ephron and the Sons of Heth' (Gen.xxiii.) = those with whom the good and truth of the Church is received.

2933. 'Ephron' = those with whom the good and truth of faith could be received. 2940. 2951. 2963. 6454. 6550. 6551.

2941. Ephron is here called 'the Hittite' to represent the Spiritual Church as head and prince.

3257. 'The field of Ephron the son of Zohar the Hittite which is upon the faces of Mamre' (Gen.xxv.9) = resurrection as to good; and it also = the spiritual who receive truth and good from the Lord's Divine Human, and are saved.

Epicurus. *Epicurus*.

M. 182. (Epicurus there.) T.693.

I. 17². The atoms of Epicurus . . .

Epilepsy. *Epilepsia*. M.253^e. 470².

Epistle. *Epistola*.

A. 2481. (He recited) a letter he had written . . . D.4313.

T. 701⁴. There was read an Epistle which was written by Paul . . . and which had not been published . . .

D. 1166. To-day I wrote a letter about money matters . . . The consequence was, that I fell into a state as it were corporeal, so that the Spirits could not speak to me . . .

2704. (I dreamed) that some one read a letter . . .

4412². In his Epistles, Paul has not mentioned a syllable of what the Lord taught . . .

4824. On the Epistles of Paul. That the Epistles of Paul have not an internal sense, is known in the other life; but it has been permitted that they should be in the Church lest those who are of the Church should do evil to the Word of the Lord . . . For if a man lives evilly and still believes the holy Word, he does evil to Heaven; therefore the Epistles of Paul have been permitted; and therefore Paul was not allowed to take a single parable, and not even a doctrine, from the Lord, and to expound and explain it, but he took all things from himself. The Church does indeed explain the Word of the Lord, but by means of the Epistles of Paul; wherefore, also, it everywhere recedes from the good of charity, and accepts the truth of faith . . .

E. 815². I shall here quote passages in which faith and believing are mentioned, but only from the Evangelists, and not from the Epistles of the Apostles . . . (for) the writings of the Apostles do not contain a spiritual sense, still, they are useful books for the Church.

Docu. 224. In respect to the Writings of the Apostles
2 K

and of Paul, I have not quoted them in the *Arcana Cœlestia*, because they are doctrinal writings, and consequently are not written in the style of the Word . . . They were written thus by the Apostles that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately. The Writings of the Apostles, nevertheless, are good books of the Church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the Book of Revelation; as may be seen and found evident by everyone who in reading them directs his attention to these points.

Epoch. *Epocha*.

T. 760². There have been two epochs of the Christian Church . . .

Equal. *Aequalis*.

Equality. *Aequalitas*.

W. 105. The heat and light are in . . . their equality.

M. 291². They reduce their husbands either into an equality of rights with themselves . . .

292². Insisting on their right of equality under the law . . .

343. It is possible for the Mohammedans there to think of the Lord as being equal to God the Father. (Compare T.832.)

D. 500^e. Spiritual and celestial love . . . regards others as equals . . .

Can. Trinity iii. 2. How, from Jehovah . . . could there be produced three equalities?

Equal. *Aequus*. See FAIR.

Equal. *Par*. See PAIR.

A. 7773. In Heaven, all are as equals; for the one loves the other as a brother loves his brother; yet still the one sets the other before himself as he excels in intelligence and wisdom.

Equator. *Equator*.

A. 1016². Not far from the equator of the heavens.

Equestrian. *Equester*.

D. 4151. The equestrian order. 5461.

J.(Post.) 241. (The effect of wearing the equestrian dress.) —.

Equilibrium. *Aequilibrium*.

Equilibrate. *Aequilibrare*.

Equilibration. *Aequilibratio*.

A. 592². Such is the equilibrium of all things in the other life, that evil returns to him who does it . . . 696. 967. 1857².

689. Hence there is an equilibrium of each and all as to things celestial, spiritual, and natural, so that no one can think, feel, and act except from many, yet each one supposes that he does so in the most perfect freedom from himself. In like manner there is nothing in

existence which is not **equilibrated** by its opposite; and the opposites by the intermediates; so that everyone by himself, and a number together, live in the most perfect **equilibrium**. Therefore no evil can happen to anyone which is not at once **equilibrated**; and when there is a preponderance of evil, the evil, or he who is evil, is chastised by the law of **equilibrium**, as of himself . . . In such a form, and therefore in **equilibrium**, consists heavenly order . . .

2122^e. When evil thus begins to prevail, and the **equilibrium** to hang to the side of evil, it is manifestly perceived from that fact that the last time is at hand, and that the **equilibrium** will soon be restored by the rejection of those who are within the Church, and the reception of others who are outside.

2128. When the Spirits around me . . . did not so far suffer themselves to be ruled by the law of **equilibrium**, as not insolently to harass other Societies (they were dispersed). Des.

3628². Unless to these forces there corresponded internal forces, which reacted against these external ones, and thus held together and **equilibrated** the intermediate forms, they would not subsist for a single moment . . .

3643. Between (those in the Heavens and those in the Hells) there is in general an **equilibrium** . . .

4225^e. Everyone (in Heaven) is a centre of all the influxes, and therefore is in the most perfect **equilibrium**, and this according to the stupendous form of Heaven . . .

5278². The things which are opposite (in the memory) . . . hang downwards, and present themselves below, and **equilibrate** those things which are above . . .

5798⁷. All the Societies of Heaven have Societies opposite to them in Hell; thence is **equilibrium**.

5982. In order that man may be in freedom, the Lord places him in **equilibrium** between evils and goods, and between falsities and truths, by means of evil Spirits on the one side, and Angels on the other . . . This freedom is from the **equilibrium** in which he is kept.

6308. Man does not perceive that the influx is of such a nature, because his thought is kept in freedom by means of an **equilibration** between these two influxes . . . The evil could not know even if they did attend to it, because with them there is not an **equilibrium** between evil and good.

6477. By means of these endeavours opposite to each other, I have been constantly kept in **equilibrium**. Such endeavours, and consequent **equilibrium** exist with everyone, whence they have freedom to turn themselves whither they please; but the **equilibrium** is varied according to the evil or good which reigns with the man.

6657. There are particular spheres around every man; for there are with him Spirits from Hell and Angels from Heaven; hence man is in **equilibrium**, and has the freedom of thinking and willing evil, and that of thinking and willing good.

6864^e. In order that spiritual **equilibrium** may come forth, and everything be in a free state, evils are in the opposite against goods, and falsities against truths.

7007³. The Divine Providence . . . especially (provides) that all things may be in order in Heaven, and also in Hell, thus that Heaven may constantly relate to one man, and that Hell may be in the opposite, whence comes equilibrium . . .

8209². Between these endeavours diametrically opposite to each other, an equilibrium is kept, in order that man may be in freedom, and thus in choice . . . While a man is being reformed, he is kept in equilibrium, that is, in freedom, between willing good and willing evil . . .

H. 293. Wherefore, man is kept in his own life by means of evil Spirits, and is withheld from it by means of good Spirits; by means of them both he is also in equilibrium, and as he is in equilibrium, he is in his freedom . . .

536. As the relation of Heaven to Hell and of Hell to Heaven is like that between two opposites which act against each other, and from the action and reaction of which there results an equilibrium in which all things subsist, therefore in order that each and all things may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the assaults of the Hells, and repressed the insanities there, the equilibrium would perish, and with the equilibrium the whole.

537. Concerning equilibrium . . . it is known that when two things act against each other, and when the one reacts and resists as much as the other acts and impels, neither of them has any force . . . and then both may be acted upon at pleasure by a third . . . Such is the equilibrium between Heaven and Hell. But it is not an equilibrium such as exists between two who fight in the body, of whom the force of the one is equivalent to that of the other, but it is spiritual equilibrium, namely, of falsity against truth and of evil against good. From Hell there continually breathes forth falsity from evil, and from Heaven truth from good. It is this spiritual equilibrium which causes man to be in freedom to think and to will . . . and therefore when he is in this equilibrium, he is in freedom either to admit . . . evil and the falsity thence from Hell, or to admit . . . good and the truth thence from Heaven. Every man is kept in this equilibrium by the Lord, because He rules both Heaven and Hell.

538. From Heaven has been perceived a sphere of truth from good, by means of which the fury of the endeavour ascending from Hell was bridled; whence the equilibrium.

540. This, therefore, is the equilibrium between Heaven and Hell. They who are in the World of Spirits are in this equilibrium; for the World of Spirits is midway between Heaven and Hell; and thence also all men in the world are kept in a like equilibrium; for men in the world are ruled by the Lord by means of Spirits who are in the World of Spirits . . . Such an equilibrium could not exist, unless the Lord ruled both Heaven and Hell, and moderated on both sides; otherwise falsities from evil would superabound, and would affect the simple good who are in the ultimates of Heaven . . . and thus the equilibrium would perish, and with the equilibrium freedom with men.

541. Every Society in Heaven has a Society opposite

to it in Hell, and this on account of the equilibrium . . . Therefore, the Lord constantly provides that every Society of Heaven may have its opposite in a Society of Hell, and that between them there is equilibrium.

546². Unless man were between both, he would not have any thought, nor any will, still less any freedom and any choice; for man has all these things by virtue of the equilibrium between good and evil.

589. On the equilibrium between Heaven and Hell. Gen.art.

— In order that anything may come forth, there must be an equilibrium of all things. Without equilibrium there is not action and reaction; for equilibrium exists between two forces, of which the one acts and the other reacts; and the state of rest which is the result of a like action and reaction is called equilibrium. In the natural world, there is an equilibrium in each and all things; in general, in the atmospheres themselves, in which the lower things react and resist in proportion as the higher things act and press down. In the natural world there is also an equilibrium between heat and cold, between light and shade, and between what is dry and what is moist; the middle temperature being their equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature . . . for without an equilibrium in them nothing comes forth and subsists; everywhere there is as it were an endeavour acting on the one side and reacting on the other. All manifestation—*existentia*—, that is, every effect, takes place in equilibrium, but takes place by this, that the one force acts and the other suffers itself to be acted upon . . . In the Spiritual World, that which acts and that which reacts is called life and will; life, there, is living force, and will is living endeavour, and the equilibrium itself is called freedom. Spiritual equilibrium, therefore, or freedom, comes forth and subsists between good acting on the one side and evil reacting on the other; or between evil acting on the one side and good reacting on the other. The equilibrium between good acting and evil reacting exists with the good; and the equilibrium between evil acting and good reacting exists with the evil. The reason spiritual equilibrium exists between good and evil, is that everything of man's life has relation to good and to evil; and the will is the receptacle. There is also an equilibrium between truth and falsity, but this depends upon the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade, which operate upon the subjects of the vegetable kingdom in proportion as there are heat and cold in the light and shade.

590. There is a perpetual equilibrium between Heaven and Hell; from Hell there continually breathes forth and ascends the endeavour to do evil, and from Heaven there continually breathes forth and descends the endeavour to do good. In this equilibrium is the World of Spirits . . . The reason the World of Spirits is in this equilibrium, is that after death every man first enters the World of Spirits, and is there kept in a like state to that in which he was in the world, which could not be done unless there were the most perfect equilibrium there . . . Spiritual equilibrium is the freedom that exists with man and Spirit.

[H.] 591². Hence it may be evident that the **equilibrium** in which are kept the Angels in the Heavens and the Spirits in the Hells, is not like the **equilibrium** in the World of Spirits. The **equilibrium** of the Angels in the Heavens is in proportion to the degree in which they have willed to be in good, or in which they have lived in good, in the world, thus, also, to the degree in which they have been averse to evil; and the **equilibrium** of the Spirits in Hell is in proportion to the degree in which they have willed to be in evil, or in which they have lived in evil, in the world, thus, also, to the degree in which they have been against good.

592. Unless the Lord ruled both the Heavens and the Hells, there would not be any **equilibrium**; and if there were no **equilibrium**, there would not be Heaven and Hell; for each and all things in the universe endure by virtue of **equilibrium**. . . Grant a preponderance on the one side, and no resistance on the other, and would not both perish?

593. The **equilibrium** between the Heavens and the Hells is diminished and increased according to the number of those who enter Heaven and who enter Hell. . .

594. How all things are ordered in the Heavens and in the Hells, so that all and each there may be in their own **equilibrium**. . . Beneath every Society of Heaven there is a Society of Hell which corresponds to it by opposition, from which opposite correspondence the **equilibrium** results. It is therefore continually provided by the Lord that no infernal Society which is beneath a heavenly Society shall prevail; and in the proportion that it does begin to prevail, it is repressed by various means, and is reduced to a just ratio of **equilibrium**. (These means enum.) . . . (Thus) the Lord alone provides that everywhere there is an **equilibrium** between good and evil, thus between Heaven and Hell; for upon such an **equilibrium** there is founded the salvation of all in the Heavens, and of all on earth.

597. That man is in freedom by means of the **equilibrium** between Heaven and Hell. Gen.art.

599. By means of the Spirits from Hell, man is in his own evil, and by means of the Angels from Heaven, he is in good from the Lord; thus he is in spiritual **equilibrium**, that is, in freedom.

600. As this is the case, the World of Spirits is intermediate between Heaven and Hell, and there is the **equilibrium** itself.

J. 33. The primary reason why the Last Judgment takes place at the end of the Church, is that there then begins to perish the **equilibrium** between Heaven and Hell, and with the **equilibrium** the very freedom of man. . . For without freedom no man can be reformed, and all the freedom of man is from the **equilibrium** between Heaven and Hell.

34. That the **equilibrium** between Heaven and Hell begins to perish at the end of the Church, may be evident from the fact, that Heaven and Hell are from the human race. . . and that when few men come into Heaven, and many into Hell, the evil on the one side increases over the good on the other. . . Therefore, all

are then judged by the Lord; the evil are separated from the good; all things are reduced into order; and a new Heaven is established, with a new Church on earth, and thus the **equilibrium** is restored.

W. 68^e. The **equilibrium** of all things is from simultaneous action and reaction; and everything must be in **equilibrium**.

263². In the greatest and least things of the universe, both living and dead, there is action and reaction; hence is the **equilibrium** of all things: this is lost when action overcomes reaction, and vice versa. It is the same with the natural mind and the spiritual mind. . .

P. 21. The Lord's Divine Providence causes evil together with falsity to be of service for **equilibrium**, etc. Gen.art.

23. With others, the conjunction of good and truth is provided by the Lord by means of the **equilibrium** between Heaven and Hell; for from Hell there continually exhales evil together with falsity, and from Heaven there continually exhales good together with truth: every man is kept in this **equilibrium** so long as he lives in the world; and by means of it, he is kept in the freedom of thinking, willing, speaking, and acting, in which he can be reformed.

215⁸. From this opposition there comes forth what is intermediate, in which is man, and is in it as it were in **equilibrium**, so that he can turn either to Hell or to Heaven.

M. 437. That between the two spheres (of scortatory love and of marriage love) there is an **equilibrium**, and that man is in it. Gen.art.

444². As good and evil are opposites, there exists an intermediate, and therein an **equilibrium**, in which evil acts against good; but as it does not prevail, it comes to a stand in an endeavour. Every man is educated in this **equilibrium**; and as it is an **equilibrium** between good and evil, or, what is the same, between Heaven and Hell, it is a spiritual **equilibrium**, which, with those who are in it, produces freedom. By virtue of this **equilibrium**, the Lord draws all to himself. . .

455. That the sphere of the lust of fornicating, such as it is in the beginning, is a mediate sphere between the sphere of scortatory love and the sphere of marriage love, and makes an **equilibrium**. Gen.art.

T. 69^e. So long as he lives in the world, every man walks in the midst between Heaven and Hell, and thence is in **equilibrium**. . . 383, Ex. 455².

475. So long as man lives in the world, he is kept in the middle between Heaven and Hell, and there he is kept in spiritual **equilibrium**, which is free-will. Gen. art. 497³.

478. This spiritual **equilibrium**, which is free-will, may be illustrated by natural **equilibriums**. Examps.

496⁴. In such an **equilibrium** and consequent freedom are all things which are within man. . . If its **equilibrium** were to suffer, the member would sicken. . . **Equilibrium** and freedom, here, are one. There is no substance in the created universe which does not tend to an **equilibrium**, in order that it may be in freedom. D.3037^e. 3168.

497². So long as man lives in the world, as to his spirit he is in **equilibrium** between Heaven and the world . . .

D. 193. (How the spiritual equilibrium—*libratio*—of man is preserved.)

1175. On the reduction into **equilibrium** of external things by internal ones.

1176. See ATMOSPHERE. 2089.

1741. Until such phantasies are moderated so as to constitute an **equilibrium** . . .

1749. When there is an **equilibrium** of them between them and others, they are of use . . .

2071. See ENDEAVOUR.

2323^e. The sphere of their activity does not extend itself far . . . for such is the **equilibrium**, so to speak, that it is at once presented even if a very great disturbance appears. This may be sufficiently evident from the human race, in that a very great disturbance among some does not extend itself widely ; yet all are ruled by means of the Spirits of the World of Spirits.

2336^e. See DISEASE.

2361². They who are in a Society may be restrained from extending themselves more widely, and may thus be kept in a kind of **equilibrium**, that is, in an equality of thinking, speaking, and acting . . .

2443. On the **equilibrium** of each and all things in the Heavens. . . Such is the **equilibrium** of each and all things as to celestial, spiritual, and natural things in the Heavens, that no one can think, feel, or act, except from a number, and each one of the number from a number [of others], and so on ; and there never exists anything to which something from its own opposite does not answer ; and the opposites by intermediates, in like manner from a number . . . So that no one can think, will, feel, act, except in **equilibrium**. Wherefore, when I was in this idea, the Spirits said that according to this they are nothing. Wherefore, no evil can happen to anyone without being at once **equilibrated** by the Lord, thus by the good ; and when there is a preponderance of evil, the evil is punished.

2444. As there is such an **equilibrium**, that is, such a disposition, according to order, the order which is formed by the Lord and preserved to eternity consists in such a disposition to **equilibrium** in general and in particular.

2466. Such is the **equilibrium** of all things in the universal Heaven, that the one is moved by the other, thinks from the other, as it were in a chain . . . In this way is the universe ruled by the Lord, and, in fact, without trouble. 3168^e.

2891. Such is the **equilibrium**, that when a man who is a servant of the Lord seems to himself to resist [injuries] from anger, there are such Spirits who operate it into him . . .

3168. That there comes forth an **equilibrium** in all things of the World of Spirits and of Heaven. It was shown by my steps . . . in **equilibrium**, a very small moving force is efficient, so that those things are moved which appear to be in the highest degree strong and

resistant . . . Wherefore, the **equilibriums** are preserved. This is the reason why, by means of sufferings, Souls must put off the things which are not in the **equilibriums**.

3528. (The **equilibrium** in the World of Spirits is now on the point of perishing, and therefore the last times approach.)

3641^e. To these Societies there are also opposites ; for the **equilibrium** of all things exists by means of opposites.

3726^e. Wherefore, also, such an **equilibrium** is maintained in the World of Spirits by the Lord, and such an order ; and to every evil there is as it were its own response, that is, hindrance ; and if evil should preponderate . . . the World of Spirits is at once so disposed, that there is **equilibration** and response.

3873. Such is the **equilibrium**, that evil returns upon him who intends and does evil . . .

3932. When wickedness comes to its height, they precipitate themselves into punishments. It is tolerated up to that point ; but then the **equilibrium** perishes, and thus they precipitate themselves, and are reduced to **equilibrium**. If, however, they do not suffer themselves to be reduced to **equilibrium** by means of punishments, they are cast towards Hell, and are there devastated.

4285. Some of the very worst Spirits were with me, with pride . . . of whom the Angels said, through Spirits, that they could not resist, that is, actuate me to do otherwise : and as such is the **equilibrium**, and everyone is kept in **equilibrium** . . . The World of Spirits . . . becomes worse and worse, so that the **equilibrium** is as it were on their side . . .

4484^e. In the other life . . . all the consociations are in opposites ; hence the **equilibrium**.

4891². They were elevated in order that they might make an **equilibrium** against those who are in the Hells . . .

5003^e. Where forces are wanting, they are **equilibrated** ; Spirits are led thither by the Lord's Providence . . .

5554^e. Hence is the **equilibrium** (in all things of nature and of man) ; the efficient causes from the ends, and the effects from the causes.

5895. Beyond the most wicked of the Babylonish nation in the west, there are Hells not so atrocious, and the wickedness is gradually diminished up to the Mohammedans and gentiles ; and this for the reason that there may be **equilibrium**.

6006. Without freedom there is no reformation . . . (for then) . . . a man has not extension of thought and intelligence ; for he then believes that to be true in which he is, and does not see the opposite things : in a word, he is not in spiritual **equilibrium**. He who is in it can be led by the Lord to see clearly from both sides, and thus to see all things rationally, and thus spiritually.

4682. On the **equilibrium** between Heaven and Hell.

E. 413². When evils on earth and at the same time in the Spiritual World are so augmented that the dominion

hangs on their side, and thereby the **equilibrium** between Heaven and Hell is perishing, in which case, the Heavens . . . begin to labour, the Lord directs His power from the Sun, that is, His love, to protect the Angels, and restore the state which labours . . .

[E.] 573⁸. Everywhere in the Spiritual World there is an **equilibrium** between Heaven and Hell; and, where there is an **equilibrium**, two forces continually act against each other . . .

754². Between the hatreds of the Hells, and the loves of the Heavens, there is an **equilibrium**, in which are kept men in the world . . .

806³. Before the Lord's Advent, the Hells were not in order, wherefore neither was there **equilibrium** between Heaven and Hell, but Hell on its side prevailed over Heaven . . . In order, therefore, that the destroyed **equilibrium** might be restored, it pleased the Lord to come into the world . . .

1043². The reason there are two dominions in the Hells . . . is that opposite must correspond exactly to opposite, in order that there may be **equilibrium**; for the coming forth and subsistence of all things in both the natural and the Spiritual world depends upon the just **equilibrium** between two agents which are opposites . . .

—³. **Equilibriums** derive their cause from the fact, that the same Divine goods and Divine truths which the Angels in the Heavens receive from the Lord, are turned into evils and falsities by the Spirits in the Hells . . .

1133⁶. By virtue of this opposition (between the three Heavens and the three Hells), the affections are kept in an **equilibrium** like that of the scales of a balance.

1146⁵. As these two forces, when quiescent, make an **equilibrium**, it follows that nothing can act and be moved unless it is in **equilibrium** . . . and that when it is acted upon it is out of **equilibrium**; also that everything acted upon and moved seeks to return to **equilibrium**.

Can. Redemp. ii. 7. In the middle of the interstice there is **equilibrium** between good and evil.

10. This **equilibrium** is elevated towards Heaven as evil prevails against good; and is depressed towards Hell as good prevails against evil . . .

11. This **equilibrium** is like a footstool for the Angels of Heaven, in which their good ceases, and upon which it subsists.

12. According to the degree in which this **equilibrium** is elevated, the happiness of the Angels . . . is diminished.

v. 1. Every man is in the **equilibrium** which exists between Heaven and Hell . . .

2. After death, every man first comes into this **equilibrium** . . .

4. At the end of the Church . . . this **equilibrium** is strained, and is filled with the evil who gather from the world.

5. Thence this **equilibrium** is elevated more and more towards Heaven, and the Angels are infested according to its approach.

6. All those who are in this elevated **equilibrium** are interiorly infernal and exteriorly moral.

Equinox. *Aequinoctium.*

H. 141. The east (in this world) is where the sun rises at the **equinoxes**.

Equity. *Aequitas.*

T. 413⁹. Towards the evil charity is to be exercised according to natural **equity**; towards the good according to spiritual **equity**; but concerning the latter and the former **equity** something shall be seen elsewhere.

D. 2361⁶. May thus be kept in a kind of **equilibrium**, that is, in an equality of thinking, speaking, and acting . . .

D. Wis. xi. 5a. The goods of charity, which are uses, in sum relate to justice and **equity** . . .

Equivalent. *Aequivalere.* A. 1937⁵.

Equivocal. *Aequivocus.*

D. 1304. (On the habit of using the Scriptures in jokes.)

D. Min. 4548. Occurs.

Er. *Er.*

A. 4821. 'Er' (Gen. xxxviii. 3) = the falsity of the Church. 4822.

4823. The first-born, **Er**, was named by his father Judah, but Onan, by his mother Therefore . . . 'Er' = falsity; and 'Onan,' evil. 4830.

4832. 'Er the first-born of Judah was evil in the eyes of Jehovah' (ver. 7) = that he was in the falsity of evil. Ex. With this son there was such a falsity of evil, that not even the representative of a Church could be instituted among any of his descendants; wherefore it is said that he was evil in the eyes of Jehovah, and that Jehovah caused him to die. Ex.

—6024³. 'Er and Onan died in the Land of Canaan' (Gen. xlvi. 12) = that falsity and evil were banished.

Eradicate. *Eradicari.*

A. 1573³. The hereditary evil from the father . . . can never be **eradicated**.

4317. (The Israelites) had an Hereditary which could not be **eradicated** by regeneration. Sig.

—⁴. The hereditary evil from the father . . . cannot be easily **eradicated**; but that from the mother can.

4747². That which is inrooted in both (the intellectual and the voluntary) lives of man . . . cannot be **rooted out**; for the very soul of man which lives after death has been formed by these things . . .

9188². The truths which have once become matters of faith remain, nor can they be **eradicated**, and the falsities which afterwards become matters of faith conjoin themselves with them.

P. 79. Nothing which a man has appropriated to himself can be **eradicated** . . .

296². This can be done only gradually, by **eradicating** evil from its seed . . .

D. 2780. That in the other life impressions about others are **eradicated** with great difficulty.

Abom. 28. Falsities are to be **eradicated** before truths are implanted. 3/18.

Erech. *Erech.*

A. 1182. See BABEL, here.

Erect. *Erigere.***Erection.** *Erectio.***Erectly.** *Erecte.*

A. 153. In the Word, 'to build' is predicated of evils; 'to erect,' of falsities; and 'to renovate,' of both. 111.

248. Therefore, when man looks to heavenly things, it is said that he goes erect . . . as in Leviticus: 'I have made you go erectly' (xxvi. 13).

3641. All in both Heaven and Hell appear erect . . .

3901⁴. 'Upon its feet erect like a man' (Dan. vii. 4). Ex.

7068. They who are in truth . . . stand erect, as if they were hard . . .

8371. (In Jupiter) they do not walk erect.

8391. Of himself, man is continually falling, but he is continually erected by the Lord; of himself, he falls when he thinks to will evil, and he is erected by the Lord when he resists evil, and thence does not do it. Such is the state with all who are in good; whereas they who are in evil are continually falling; and they, too, are continually being elevated by the Lord; that is to say, lest they should fall into the most grievous Hell of all . . .

8764⁴. 'Their wings were erect of the one to the other' (Ezek. iii. 13) represented the consociation of all things in the Divine. E. 283¹³.

9164. Falsities . . . do not stand erect to Heaven like the truths of good . . .

9180^e. He who regards charity and faith in the first place, thus the Lord and the neighbour, is an erect man; and in the other life is also presented to view erect, with his head in Heaven.

T. 69. Therefore, also, man stands erect upon his feet . . .

D. 567. Hence it may be evident that the erection of the body is not natural, but artificial . . .

3434. When his preacher was in his persuasion . . . and appeared erect . . . the good Spirits . . . appeared inverted . . . But afterwards, when he was inverted . . . the good Spirits were erect . . .

Coro. 30. The spiritual man is an erect man . . . Inv. 20^e.

Ernstrom. D. 6030.**Error.** *Error.***Err, Wander.** *Errare.***Erratic.** *Erraticus.***Erroneous.** *Erroneous.*

A. 940^e. Wandering stars around a Spirit signify falsities. 1128.

1071. See DRUNK. 1072.

1079. 'He saw the nakedness of his father' = that he observed his errors and perverted things . . . They who are in faith separated from charity see nothing else . . .

1080. With those who are in no charity . . . there is a publication of errors whenever there is an opportunity.

1086. 'They went backwards' = that they did not attend to the errors and perverted things.

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

1090. 'Noah awoke from his wine' = . . . that he came out of the errors.

1102^e. When a man feels that he has compassion . . . especially for one who is in error as to the doctrine of faith, he may know that he 'dwells in the tents of Shem,' that is, that he possesses internal things through which the Lord is operating.

1381. These are called wandering Souls or Spirits . . .

2679. 'She went and wandered in the wilderness of Beersheba' (Gen. xxi. 14) = an erratic state in the doctrinal things of faith. . . In this verse is described the quality of the state at first with those who are being reformed; to wit, that they are carried away into various errors . . . The things, however, which enter at that time, although for the most part erroneous, are still such things as serve to promote growth . . .

3708^e. Of those who are in ignorance of good, it is predicated that 'they wandered in the wilderness' (Ps. cvii. 4).

4031². He thus casts himself into grievous errors.

4717. 'Lo, he was wandering in the field' (Gen. xxxvii. 15) = that they had fallen from the general truth of the Church.

5625. 'Perchance this was an error' (Gen. xliii. 12) = lest he be adverse. 'An error' = what is adverse. Ex.

—^e. 'Sin' = disjunction and turning away; and so does 'an error' if there is sin in it, but in a less degree.

6400³. Hence it is evident how easily they may fall into error . . .

9051³. 'To behold a mote in a brother's eye' = something erroneous as to the understanding of truth.

9255. See ENEMY—inimicus.

H. 3. In going, they wander . . .

W. 187^e. Hence come errors, one after the other . . .

R. 51. These little stars appear . . . wandering with those who are in truths falsified.

B. 40. What is erroneous cannot be seen before.

T. 132. This is the fundamental error of the Church.

345⁴. An erratic or wandering faith, which is a faith in a number of gods.

D. 1594. On a wicked crew, wandering through Heaven.

2372^e. Then certain . . . erroneous things crept in . . . Therefore, the mistakes and errors, even the least of them, were from them.

2547. That in the other life, Souls are at first as it were wandering.

E. 238⁴. 'To do hypocrisy and to speak error' (Is.

xxxii.6)=to do evil from falsity, and to speak falsity from evil.

[E.] 376³¹. 'They err through wine, and wander away—aberrant—through strong drink' (Is.xxviii.7)=through falsities, and through those things which are from them. . . 'They err among them that see' (id.)=that they do not see the truths which are of intelligence.

386²⁴. The falsities which he speaks against truths, are meant by 'the error which he speaks against Jehovah' (Is.xxxii.6).

405³³. 'The wandering sheep' (Matt.xviii.12)=him who is not in the good of love and of charity, because, from ignorance, he is in falsities; for where there is falsity there is not good, since good is of truth.

Inv. 26. The origins of all the errors in the Church have been, that they believed man to live from himself. . .

Eruca. *Eruca*.

A. 1069³. 'The palmerworm devoureth them' (Amos iv.9). 10261⁸.

927⁷. Punishment on account of no reception of these goods, is signified by 'the palmerworm devoureth the olive trees' (Amos iv.9).

933⁵. 'I will compensate to you the years that the locust hath consumed, the beetle, and the bruchus, and the palmerworm' (Joel ii.25): it is evident that falsities and evils in the extremes, that is, in the external Sensuous of the man of the Church, are signified by these kinds of insects.

W. 354. Become chrysalises, aurelias, *erucæ*, nymphs, and at last butterflies.

T. 582². Like a field devastated by *erucæ* and locusts.

E. 403⁸. 'The palmerworm' (Amos iv.9)=the falsity which destroys. (=the falsity which destroys good. 638⁵⁰.)

D. Wis. xii. 3^o. The case of a worm, with the *eruca* and the butterfly from it.

Erudition. See LEARNING—*eruditio*.

Esau. *Esau*.

A. 367. The brotherhood (of charity and faith) was represented by Esau and Jacob; wherefore there was the dispute about the primogeniture and the dominion thence.

—². That Esau, that is, the charity represented by Esau, should at last have the dominion, is evident from the prophetic prediction made by Isaac: 'Upon thy sword shalt thou live, and shalt serve thy brother, and it shall be, when thou hast the dominion, that thou shalt drive his yoke from off thy neck' (Gen.xxvii.40). Or, what is the same, the Church of the gentiles, that is, the new Church, is signified by 'Esau;' and the Jewish Church, by 'Jacob;' and therefore it is so frequently said, that they should acknowledge the gentiles as brethren.

1675. See EDOM. 3302^o. 3320^o. 3322. —⁷. —⁸. 4642. 4645^e.

3232. Thirdly, it treats (in Gen.xxv.) of the conception and birth of the Divine Natural, as to good, which

is 'Esau;' and as to truth, which is 'Jacob.' 3279^e. 3289. 3293.

3279^e. That the Divine Natural was born from the Divine Rational, is signified by Esau and Jacob being born from Isaac.

3296. By 'Esau' is represented good; by 'Jacob,' truth. That a collision or combat came forth concerning the priority and dominion, is described in the internal sense by Jacob's taking away the primogeniture from Esau, and also the blessing; yet that this was done only for a time, is evident from Isaac's prophecy about Esau.

3299. 'Twins were in her womb'=that both were conceived together. . . namely, the good represented by 'Esau,' and the truth represented by 'Jacob.' How it is that the good and truth of the Natural are conceived together. Ex.

3302. 'They called his name Esau' (Gen.xxv.25)=the quality thereof, namely, of the Natural as to good. . . 'Esau'=the Lord's Divine Natural as to Divine good when first conceived.

3304. 'His hand took hold of the heel of Esau' (ver.26)=the lowest of natural good to which it adhered with some power. . . 'Esau'=the good of the Natural.

—². Hence it is that from the first conception truth supplants good; as it is said of Jacob that he supplanted Esau.

3305. 'Esau'=the good of life of natural truth. . . For there are two things which constitute the Natural . . . one, which is of life; the other, which is of doctrine . . . the former is called good, and the latter, truth. This good is what is represented by 'Esau;' and the truth, by 'Jacob;' or, what is the same thing, the good of life of natural truth is what is represented by 'Esau,' and the doctrine of natural truth, by 'Jacob' . . .

3309. 'Esau was a man knowing in hunting' (ver.27)=the good of life from sensuous and scientific truths. 'Esau'=the good of life.

3313. 'Isaac loved Esau because hunting was in his mouth' (ver.28)=that the Divine good of the Divine Rational loved the good of truth. . . 'Esau'=the Lord's Divine Natural as to the good therein. . . As the good of truth, which is here represented by 'Esau,' and is signified by 'hunting,' is exterior, namely, in the natural affection proceeding from truth, it is said to have been 'in the mouth of Isaac.'

3317. 'Esau came from the field' (ver.29)=the study of the good of life. 'Esau'=the good of life of natural truth.

3318. 'He was weary'=a state of combat.

3319. 'And Esau said to Jacob' (ver.30)=the Lord's perception from the good of the Natural . . . 'Esau'=the Lord as to the good of the Natural.

3320. 'Cause me to sup of the red' (id.)=a longing for doctrinal things.

3321. 'Because I am weary'=a state of combat.

3322¹¹. 'Was not Esau Jacob's brother; and I loved Jacob; and I hated Esau, and I set his mountain a waste' (Mal.i.2,3). Here, 'Esau'=the good of the Natural, which does not admit spiritual truth, which is

'Israel;' and what is doctrinal of truth, which is 'Jacob;' and, moreover, is vastated, which is 'to be hated.'

3326. 'Esau said, behold, I am going to die' (ver.32) =that he would afterwards rise again. 'Esau'=the good of the Natural.

3327. 'And for what is this primogeniture to me?'=that in this case he had no need of priority.

3330. 'And he sold his primogeniture to Jacob'=that in the meantime the priority was conceded to the doctrine of truth.

3332. 'And Jacob gave Esau bread and pottage of lentiles' (ver.34)=the good of life endowed with the good of truth and the good of doctrinal things. 'Esau'=the good of life.

3333. 'And he ate and drank'=appropriation.

3334. 'And he rose up'=elevation thence.

3335. 'And he went'=life.

3336. 'And Esau despised his primogeniture' (id.)=that in the meanwhile the good of life made no account of priority.

— In order that the signification in the internal sense of the things which are said in this chapter about Esau and Jacob may be apprehended, the thought must be entirely removed from the historicals, thus from the persons of Esau and Jacob; and in their place must be substituted the things which they represent, namely, the good of the Natural and the truth thereof; or, what is the same, the spiritual man who is being regenerated by means of truth and good. . . When the good of the Natural and the truth thereof are apprehended in place of Esau and Jacob, it is evident how the case is with the regeneration of man by means of truth and good; namely, that in the beginning, the truth with him apparently has priority and also superiority, although in itself good is prior and superior. Ex.

3469. 'Esau was a son of forty years' (Gen.xxvi.34)=a state of temptation as to the natural good of truth. 'Esau'=the natural good of truth.

— The reason these things concerning Esau are immediately adjoined to those which have been related concerning Abimelech and Isaac, is that it has treated of those who are in the good of truth, that is, who are in a life according to doctrinal things taken from the literal sense of the Word. Ex. .

3490. It now treats (in Gen.xxvii.) of the Natural, how the Lord made it Divine in Himself; 'Esau'=its good; and 'Jacob,' its truth. . .

— In the representative sense, it also treats of the regeneration of man as to his Natural; in which sense, 'Esau'=the good of the Natural; and 'Jacob,' its truth; both, nevertheless, Divine, because all the good and truth in a regenerate man are from the Lord.

3494. 'He called Esau his elder son' (ver.1)=the affection of natural good, that is, the good of life. 'Esau'=the Divine good of the Natural; and as the good of the Natural is that which appears in the affection and life, it is the affection of natural good, or the good of life, which is here represented by 'Esau.' The affection of good in the Natural, and thence the good of life,

is what is called 'the elder son'; but the affection of truth, and thence the doctrine of truth, is what is called 'the younger son.' Ex.

3495. 'He said unto him, My son; and he said unto him, Behold me' (id.)=presence by virtue of what is foreseen and provided.

3499. 'Take, I pray, thy weapons, thy quiver, and thy bow' (ver.3)=the doctrinal things of good which he had. . . namely, which the good of the Natural had, which is represented by 'Esau.'

3500. 'Go thou forth into the field'=where the ground is good.

3501. 'And hunt me hunting'=the truth of good. . . because it is said to Esau, by whom is represented the good of the Natural.

3502. 'Make me dainties such as I have loved' (ver.4)=pleasant things thence, because from good. . . The reason they are from good, is that they were from Esau, by whom is represented the good of the Natural. Ex.

3504. 'That my soul may bless thee'=adjunction to his own life.

3505. 'Before I die'=the first state of resuscitation in the Natural. . . (For) the good of infancy and thence the good of life is that which is the first of regeneration; which state up to this point is represented by 'Esau.'

3508. 'Esau went into the field to hunt for hunting, and to bring it' (ver.5)=the endeavour of the affection of good to procure truth which might be conjoined with the Divine Rational. 'Esau'=the good of the Natural; hence, he=the affection of the good of the Rational in the Natural; for the good which is in the Natural is not of the Natural, but is of the Rational in the Natural.

3509. That from the Divine good of the Divine Rational, which is represented by 'Isaac,' the Lord willed to acquire truth through the good of the Natural, which is represented by 'Esau'; by means of which truth He might glorify. . . His Natural. . . cannot be comprehended unless it is illustrated by those things which come forth with man while he is being regenerated by the Lord. Ex.

—² 'Esau'=the good of the Natural coming forth from the good of the Rational.

3510. 'I heard thy father speak to Esau thy brother, saying' (ver.6)=that the Divine good of the Divine Rational willed the affection of good. . . 'Esau'=the affection of good in the Natural.

3518. Natural domestic good is that good which man derives from his parents. . . and it is perfectly distinct from the good of the Natural which flows in from the Lord. . . The one is called the good of the Natural; and the other, natural good. Moreover, every man receives domestic good from his father and from his mother, which goods are also distinct from each other: that which he receives from his father is interior; and that which he receives from his mother is exterior. With the Lord, these goods were most distinct; for the good which He had from the Father was Divine; whereas that which he had from the mother was contaminated with hereditary evil. That good in the Natural which the Lord had from the Father was His Own, because it

was His life itself; and this it is which is represented by 'Esau,' (Whereas the natural good He had from the mother is what is meant by domestic good, and was rejected.)

[A.] 3526. 'Esau my brother is a hairy man' (ver. 11)=the quality, relatively, of the good of the Natural. Ex.

3527². Hence it is evident what Esau represents, namely, the good of the Natural; for he was called 'Esau' from what is hairy (Gen. xxv. 25), and 'Edom' from what is ruddy (ver. 30). Mount Seir, where he dwelt, also has a similar meaning, namely, what is shaggy . . .

3537. 'Rebekah took garments of desires of her elder son Esau' (ver. 15)=the genuine truths of good. . . 'Of desires'=genuine ones, because they are of the genuine good of the Natural, which is represented by 'Esau the elder son.' 3539. 3575.

3539³. That the state is completely inverted, is represented by Jacob's counterfeiting Esau, to wit, in his putting on the garments of Esau, and the skins of the kids of the goats . . .

3550. 'I am Esau thy first-born' (ver. 19)=that he believed it was real natural good. 'Esau,' and 'first-born'=good; in fact, the natural good which is represented by 'Esau.' (For) the truth which pertains to man before he has been regenerated believes itself to be really good.

3560. 'Whether thou art my son Esau, or not' (ver. 21)=that it was not natural good.

3563. 'And he said, The voice is the voice of Jacob, and the hands are the hands of Esau' (ver. 22)=that the Intellectual there, is of truth which is within; but the Voluntary there, is of good which is without; thus of inverted order.

—². The good of the Rational inflows into the Natural through a twofold way, namely, through the shortest way, into the good itself of the Natural, thus immediately, and through the good of the Natural there into truth. This good and this truth are what is represented by 'Esau' and his hunting. The good of the Rational also inflows into the Natural through a way less short . . .

—³. Therefore, good comes forth there under another form, namely, outwardly like the good which is represented by Esau, but inwardly like the truth which is represented by Jacob . . .

3564. 'He did not recognize him, because his hands were hairy like the hands of his brother Esau' (ver. 23)=that from the Voluntary which was without he perceived that it was natural good; (for) he did not recognize Jacob as Jacob, that is, the truth which Jacob represents; but he perceived Esau, that is, the natural good which was without . . .

3567. 'He said, Art thou he my son Esau; and he said, I' (ver. 24)=the state of natural truth, that then, from the external form, it believed itself to be natural good.

3576. From these particulars concerning Esau and Jacob, it may be evident, that the good of the Rational inmosty conjoined itself with the good of the Natural,

and, through the good there, with the truth . . . (for) Isaac had Esau in mind when he pronounced the blessing over Jacob . . .

—². 'Upon thy sword thou shalt live,' etc.=that so long as truth is being conjoined with good, good, as to the appearance, is in the lower place; but that it will be in the higher place; and then there shall be the conjunction of the Rational with the good of the Natural, and, through this, with the truth; and thus truth will become of good; and therefore Esau will then represent the good itself of the Natural; and Jacob its truth itself, both conjoined with the Rational: thus, in the supreme sense, the Lord's Divine Natural; Esau as to the Divine good; and Jacob as to the Divine truth there.

3588. 'Esau his brother came from his hunting' (ver. 30)=the truth of good and its advent. 'Esau'=the good of the Natural.

3592. 'And Isaac his father said to him, Who art thou? and he said, I am thy son, thy first-born Esau' (ver. 32)=the state of perception concerning natural good and the truth thence derived.

3597. 'Esau heard the words of his father' (ver. 34)=the apprehension of the good of the Natural from good Divine.

—⁵. 'Esau lifted up his voice and wept' (ver. 38)=a further state of alteration.

3599. 'Isaac his father answered and said unto him' (ver. 39)=perception concerning natural good, that it would be made Divine. . . 'Esau'=natural good. . . It was said above that Esau represents the Lord's Divine Natural as to Divine good . . . but here, that Esau represents natural good which should be made Divine. How this is . . . The natural good which Esau first represents, is the Natural of the Lord's infancy, which was Divine from the Father, but human from the mother . . . (But) after the Lord . . . had expelled everything human that was from the mother, Esau represents the Lord's Divine Natural as to good; and Jacob, His Divine Natural as to truth. But Esau and Jacob represent the Divine good and the Divine truth of the Lord's Divine Natural as conjoined with each other like brothers, and which, regarded in themselves, are nothing else than a single simultaneous power for the formation and reception of actual good and truth.

3603². But when man comes into the state in which he does what is good from the affection of good, that is, when he is regenerate, he comes into the state which is described in the blessing given to Esau.

3605. 'Esau hated Jacob on account of the blessing with which his father blessed him' (ver. 41)=that natural good was averse to the inverted conjunction of truth. . . The reason 'to hate'=to be averse, is that it is predicated of the good which is represented by Esau . . .

3608. 'Rebekah was told the words of her elder son Esau, (ver. 42)=the Lord's perception from Divine truth concerning the mind-*animo*-of natural good at that time.

3610. 'Behold, Esau thy brother comforteth himself for thee to kill thee' (id.)=the mind-*animum*-to invert the state. and to deprive truth of self-derived life.

3614. 'Until thy brother's anger recedes from thee' (ver.44)=what is successive of the state with natural good. . . 'Wrath' is predicated of truth, here, of the truth of good which is represented by **Esau**; whereas 'anger' is predicated of that good itself.

3616. This end, after the completion of Jacob's stay with Laban, is represented by **Esau**, when 'he ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him, and wept' (Gen.xxxiii.4) . . .

3659². In order that the representative might fall into a single person, it was permitted that he should thus take away the primogeniture from **Esau**, and afterwards the blessing. Hence it is, that Jacob now represents the good of the Natural . . . **Esau** is also still further treated of (in Gen.xxviii.6-8), to the intent that the good of truth, and the interior truth of good, of the Lord's Natural, might be represented, which could not yet be represented by Jacob.

3669. The good which is from truth is what, here, is 'Jacob'; and the good from which is truth, is what is 'Esau' . . .

3677. 'The brother of Rebekah, the mother of Jacob and **Esau**' (ver.5)=affinity from the mother with the good of truth which is 'Jacob' with the truth of good which is 'Esau' . . . 'Esau'=the truth of good, that is, the good from which is truth in the Natural.

3679. '**Esau** saw that Isaac had blessed Jacob,' (ver.6) =the thought of natural good concerning conjunction by means of the good of truth, which is 'Jacob' . . . 'Esau'=the good of the Natural.

3686. '**Esau** saw that the daughters of Canaan were evil in the eyes of Isaac his father' (ver.8)=the Lord's foresight and providence that the affections of that truth with which natural good had been heretofore conjoined, would not conduce to conjunction. . . 'Esau'=the Lord as to the Divine good of the Natural. . . How the case stands here, may be evident from the explication at Gen.xxvi.34,35, where it treats of the daughters of Heth whom **Esau** had taken to himself for women . . .

3687. '**Esau** went to Ishmael, and took Mahalath the daughter of Ishmael the son of Abraham' (ver.9)=the conjunction of that good with truth from a Divine origin. 'Esau'=the good of the Natural.

4234². The good with which (the truth represented by Jacob) was to be conjoined, is represented by **Esau**. That 'Esau'=the Divine good of the Lord's Divine Natural. Refs. This conjunction, namely, of truth Divine with the Divine good of the Lord's Divine Natural, is now treated of in the supreme sense.

4239. 'Jacob sent messengers before him to **Esau** his brother' (Gen.xxxii.3)=the first communication with celestial good. . . 'Esau'=celestial good in the Natural. Refs.

4240. The land of 'Seir'=celestial natural good: **Esau**, too, who dwelt there, represented that good . . .

4242. 'Thus shall ye say to my lord **Esau**' (ver.4)=the first acknowledgment of good, that it was in a higher place. . . 'Esau'=good . . . This also, is what is meant by the prophetic words of Isaac . . . 'it shall be when thou shalt have the dominion,' etc.

4245. 'I send to tell my lord, to find grace in thine eyes'= . . . the condescension and humiliation of truth before good.

4247. 'We came to thy brother, to **Esau**, and he even cometh to meet thee' (ver.6)=that good is continually flowing in, in order to appropriate truths to itself.

4248. 'And four hundred men with him'=the present state of good, that it may take the prior place.

4250. The preparation and disposition of truths and goods in the Natural to receive the good represented by **Esau**, Sig.

4252a. In the Natural . . . in which the good which is represented by **Esau** was not yet as conjoined with truth.

4256. 'Snatch me, I pray, out of the hand of my brother, out of the hand of **Esau**, because I fear him' (ver.11)=the state relatively. . . (For) when the order is being inverted, and good is manifestly taking its prior place . . . the natural man is in fear and straitness, and also enters into temptations. Ex.

4262. 'He took of that which came into his hand a present for **Esau** his brother' (ver.13)=the Divine things to be initiated to celestial natural good. . . 'Esau'=the Divine Natural as to good; here, as to celestial good, because the Natural was not yet made Divine.

4267. 'When **Esau** my brother shall meet thee . . . thou shalt say, Thy servant Jacob's: it is a present sent unto my lord **Esau**' (vers.17,18)=submission. Ex. 4268.

4336. It here treats (in Gen.xxxiii.) of the conjunction of the Divine good natural, which is 'Esau,' with the good of truth, which is 'Jacob'; thus concerning the submission of the latter, and its insinuation into Divine good natural.

4337. 'Jacob'=truth in the Natural; and 'Esau,'=the good with which the truth is to be conjoined. . . After the conjunction, good is actually in the first place (as is signified by the prophecy of Isaac to **Esau**); and it now treats of that state; wherefore Jacob calls **Esau** his lord, and himself a servant.

—e. Nor can truth be conjoined with the good which flows in through the internal man, and is Divine in its origin, which is here represented by **Esau**, until the truth is truth in will and act . . .

4340. '**Esau** came' (ver.1)=Divine good natural. 4348.

4350. '**Esau** ran to meet him' (ver.4)=the influx of Divine good natural.

4358. For by **Esau** is represented the Lord as to Divine good natural.

4366. '**Esau** said, I have much, my brother, be that to thee which is thine' (ver.9)=tacit acceptance, that thus he might insinuate the affection of good from truth.

4373². By **Esau** is represented Divine good in the Natural.

4385. '**Esau** said, Let me set, I pray, with thee of the people who are with me' (ver.15)=that some things relating to the truth of good might be conjoined.

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

[A.] 4542. 'When thou fleddest from before thy brother Esau' (Gen. xxxv. 1) = when truth was set before good. 'Esau' = the Divine good of the Lord's Divine Natural.

4563^d. 'Esau' = the good of the Natural by virtue of the immediate influx from the good of the Rational, that is, Isaac; and 'Jacob' = the good or the good of truth of the Natural by virtue of mediate influx through the truth of the Rational, that is, Rebekah.

4621. 'His sons Esau and Jacob buried him' (ver. 29) = that he rose again in the good and in the good of truth of the Natural. . . 'Esau' = the Lord's Divine Natural as to good.

4639. Gen. xxxvi. treats of the Lord's Divine good natural (which is 'Esau'); and the whole order of that good is described by the names of ('the nativities of Esau').

4641. 'These are the nativities of Esau' (ver. 1) = the derivations in the Lord's Divine good natural. . . As this good is of such a nature that it does not fall into the understanding of any man, and scarcely into that of any Angel, it is described by mere names; for the Lord's Divine good natural, which is represented by Esau, is that which was Divine in Him from His birth. . . Jacob represented that good which He acquired by virtue of His Own power. . . This good is that which He conjoined with the Divine good. . . The good which Esau represents flowed in through an internal way, and through rational good into natural, immediately; whereas the good which Jacob and Israel represents, flowed in through an external way. . .

4643. 'Esau took his women from the daughters of Canaan' (ver. 2) = the first conjunction of natural good with the affection of apparent truth.

4645. 'Esau took his women, and his sons, and his daughters, and all the souls of his house, and his substance, and all his beast, and all his purchase, which he had acquired in the Land of Canaan, and went to the Land from before Jacob his brother' (ver. 6) = all things of Divine good and of the truth thence, which ever appertained to Him, with which there is correspondence in Heaven, and thence Heaven; receding from Jacob because of the representation.

4646. 'These are the births of Esau the father of Edom' (ver. 9) = the derivations in Divine good natural.

4647. 'These are the dukes of the sons of Esau' (ver. 15) = the chief truths of good. —^e.

4651. 'These are the names of the dukes of Esau as to their families, as to their places, in their names' (ver. 40) = the doctrinal things of good from them; and their rise, state, and quality.

—^e. 'Esau himself is the father of Edom' (ver. 43) = the Lord's Divine good natural in the Lord's Divine Human.

5135^f. 'Esau' (Jer. xlix. 8) = the evil of the love of self to which falsities are adjoined. —^g.

9340^g. 'The mount of Esau' (Obad. 19) = the good of love. Refs.

E. 410^d. By 'Esau,' here, (Jer. xlix.) is signified the love of self and thence evil destroying the Church.

448^h. By 'Esau and his house' (Obad. 18) are meant those who believe themselves to be intelligent and wise, not from the Lord, but from themselves; for in verse 8 it is said, 'I will destroy the wise ones from Edom, and the intelligent ones from the mount of Esau,' who are those who have confirmed themselves in such things as favour their own loves from the sense of the letter of the Word.

— . That 'the house of Jacob shall be the heir of the inheritances of the house and of the mount of Esau;' and that 'the house of Jacob shall be a fire and the house of Joseph a flame to it' (vers. 17, 18) = that in the place of those who are meant by 'Esau' there shall succeed those who are in the good of life according to the truths of doctrine. . .

710³⁰. By 'Esau' is signified natural good in what is spiritual.

714³⁵. By 'Esau' (Mal. i. 3) are meant those who are in good as to the natural man; here, those who are in evil as to him; wherefore it is said, 'Esau have I hated.'

730²¹. By 'Esau' (Mal. i. 3) is signified the natural love of man; by 'his mountains' are signified the evils from that love; and by 'his inheritance,' the falsities from these evils.

Escape. *Evadere, Evasio.*

Escaper. *Evasor.*

A. 1701. 'There came an escaper, and told Abram the Hebrew' (Gen. xiv. 13) = that the Lord perceived from His interior man.

5899. 'To a great escape' (Gen. xlv. 7) = deliverance from damnation. . . They who receive these goods and truths. . . escape damnation, and are among the residue. Hence it is that 'escape' is mentioned in the Word *passim* where 'residues' and 'remains' are mentioned. Ill. . . From these places it is evident what 'to escape' signifies; namely, that those who 'escape' are those who have remains; and that 'to escape' = to be delivered from damnation.

7646. 'It shall eat the residue of that which is escaped, which is left unto you from the hail' (Ex. x. 5) = the consumption of all things that have anything from truth.

7655. Hell, whence there is no escape. Sig.

H. 410^e. Which becomes painful to him.

E. 413⁵. 'There was no escaper and residue' (Lam. ii. 22) = no good and truth.

654⁶⁶. 'They shall not have a residue or one escaping' (Jer. xlii. 17) = that nothing whatever of truth and good will remain.

Esek. *Esek.*

3427. 'He called the name of the well Esek, because they contended with him' (Gen. xxvi. 20) = denial on account of these. . . and other things, because they were against them. . . 'To quarrel,' or 'contend' = to deny. Hence the name 'Esek,' which, in the Original Language, means a contention or quarrel; and is derived from a related word which means oppression and injury:

and as 'well' here = the Word as to the literal sense in which is the internal sense, 'Esek' or 'contention' = the denial of the internal sense of the Word; (for they appear to be opposites).

Eshcol. *Eschkol.* (The Amorite.) See ANER.

Eshcol. *Eschkol.* (The brook or valley.)

D. 2954. The river 'Eshcol' (Deut. i. 24), where there were fruits and clusters of grapes, = the interior Heaven.

Espalier. *Transtrum.*

A. 2296. A garden consisting of espaliers as it were of laurels. H. 337. D. 4354.

H. 176. The trees . . . combined into arbours . . .

R. 463. Upon the decks were boys and girls.

D. 4379. That I was protected by the Lord, was represented by an azure cross-bar made of little bands, beyond which were the evil Spirits.

5986. Many of the ways there are stopped by cross-bars . . .

5987. Certain of the Zinzendorians . . . do not see these cross-bars . . . I saw one of them pass along the ways through the cross-bars without seeing them; it was also said that he did not see those cross-bars or barriers—*repagula*—because he believed himself to be sincere and true, when yet he was insincere and untrue; wherefore he was driven away. It was Levi the printer.

D. Min. 4601. There appeared an immense tower surrounded by boarded cross-beams.

Essence. *Essentia.*

Essential. *Essentialis.*

Essentially. *Essentialiter.*

See under DIVINE HUMAN.

A. 30. The very essence and life of faith is the Lord alone . . .

144. By the name the ancients understood nothing else than the essence of the thing.

145. In the Word, also, by 'name' is signified the essence of the thing. Ill. 1736^s. —^e. 1754.

256. In order that from His Divine power He might unite the Divine celestial proprium with the human proprium, in His Human essence; so that they might become one in Him . . .

300. He is called 'Jehovah,' because He alone Is, or lives; thus from essence . . .

367. Evident from the nature or essence of faith.

379^e. The essence of faith, that is, charity . . .

501. As it is removed from the centre . . . it partakes less of the essence of the fruit or seed . . .

1150. The Essential of worship is the adoration of the Lord from the heart.

1175. All external worship is the Formal of internal worship; for the internal is the Essential itself . . . (See WORSHIP, here.)

1228. This is evident from the essence of an internal Church . . .

1408^s. (Thus) the vessels are one thing, and the Essentials which are in them are another; the vessels are natural things, the Essentials which are in them are spiritual and celestial ones.

1419^s. The essence of celestial love consists in this. As the Lord is love itself, that is, the essence and life of the love of all in the Heavens . . . The desire to be great is contrary to the essence and life of celestial love . . .

1426. By Abram is represented the Lord as to His Human essence; afterwards, as to both the Human and the Divine essence; and then he is called 'Abraham.'

1436. Every living Essential which is possible in that obscure state. Sig.

1458. In order that as to His Human essence He might become the very light of Heaven . . .

1470. Truth is attended with happiness and delight, but these are essential when it is from what is celestial.

1477. Celestial or Divine things were not so adjoined to the Lord as to make one essence, until He had undergone temptations; and had thus expelled the hereditary evil from the mother.

1645. Ends and uses are the principals and the Essentials of things.

1785. In His childhood, and in temptations, when the essences were not as yet united as one . . .

1802^e. Mutual love is the veriest Vital which they receive from the essence of the Lord, as from His Father.

1808^s. All celestial and spiritual things, which are from the Lord, are living and essential; or, as they are called, substantial.

1997. These two affections . . . are distinct from each other, both as to essence, and as to origin . . .

2225. The sense of the letter is similar to the internal sense, especially where it treats of the Essentials of faith . . .

2250^e. It is mercy itself which is intercession; for such is its essence.

2319. Angels, in the Word, = some Divine Essential with the Lord.

2349^s. As may be evident from the essence of love . . . 2715.

2385. They become truths falsified, because they are defiled by the essence of the beginning or principle.

2429^s. Good is the very essence of truth; and truth without its own essence is not truth.

2535. According to the essence of the thing which is the object of the prayer.

2576^s. For (the garments of the Angels) are real substances, thus essences in form.

2657^e. Hence He was no longer the son of Mary; but was Jehovah as to each essence.

2689^s. These are they who become spiritual men according to the essence of the truth in which they have faith.

2715^s. The humiliation which is the Essential in all worship . . .

2718. In this verse is described the man of the Spiritual

Church, such as he is as to good, that is, as to the essence of his life.

[A.] 2935^o. These are **Essentials**.

2982². The Churches which call faith the **Essential** the Church . . .

3023. 'Jehovah God of heaven' . . . = Jehovah Himself who is called 'the Father,' from whom He was conceived, thus who was His Divine **essence**; for the conception itself gave the veriest **essence** from which He was: 'Jehovah God of earth,' in this case, = Jehovah who is called 'the Son,' thus His Human **essence**: the latter came forth from the former when the Lord made it also Divine.

3761. As (faith and charity) are known only as to the terms, and are unknown as to the **essence** . . .

3910. 'God' is said in the Word from . . . power; 'Jehovah,' from being or **essence**. Hence it is, that 'God' is mentioned when it treats of truth; and 'Jehovah,' when of good. E.220.

4060. Charity receives its quality from the truths which are of faith; and the truths of faith receive their **essence** and their life from charity.

4180. The Divine good as to each **essence**. Sig. —⁶.

—, 'The God of Abraham' = the Divine Itself which is called the Divine **essence**.

4190^e. They acknowledge Him only as a common man as to His other **essence**, which they call the human nature.

4235. In the Lord was the Divine Itself which is called 'the Father,' the very **essence** of life, which with man is called the soul, was thence, and was Himself: this Divine is what is called in common discourse the Divine nature, or, rather, the Divine **essence** of the Lord.

4301. Truth receives its **essence**, and consequently its life, from good. 7759.

4574². Thus they make one, like an **essence** and its form, or like the **essential** and the **formal**.

4606. 'Simeon, and Levi, and Judah, and Issachar, and Zebulon' = the **Essentials** of external Divine goods and truths. —^e.

4607. The **Essentials** of (interior goods and truths) are represented by Joseph and Benjamin. Enum.

4608. The **Essentials** of (subsequent goods and truths) are represented by Dan and Naphtali. Enum.

4609. The **Essentials** of (these mediums) are represented by Gad and Asher. Enum.

4680². Still there was one Church, because all made charity the **Essential** of the Church. They who . . . separated faith from charity, and made faith the **Essential** of the Church, were called 'Ham.'

4683^e. Hence it may be evident . . . what sort of a Church is that, which makes faith, and not the life of faith, **essential**.

4723. There are two **Essentials** which constitute the Church . . . one, that the Human of the Lord is Divine; the other, that love to the Lord and charity towards the neighbour make the Church . . .

4812. The sons by Tamar = the two **Essentials** of the Church; namely, faith and love.

4831^e. Internal things are **essential**; rituals are only formal.

4839². Divine good is the **Essential** of order, and Divine truth the **Formal**.

4899^o. They who do not know that charity is the internal, and thus the **Essential** of the Church . . .

4926⁴. The Church where charity and life is the **Essential**. Sig.

4981. He then makes . . . eternal life **essential**.

4985. 'Form' = the **essence** of a thing; 'aspect,' the manifestation thence: and as good is the very **essence**; and truth is the manifestation thence, 'beautiful in form' = the good of life, and 'beautiful in aspect,' the truth of faith . . .

5200^o. Thus are described the truths of the Natural . . . by their **Formal**, and by their **Essential**; the **Formal** is constituted of the things of faith; and the **Essential**, of those of charity.

5207. Good is what is **essential**; and truths are its formal things.

5272². Divine truth proceeding from Divine good is the veriest reality, and the veriest **Essential** in the universe . . .

5689^o. That which gives **essence** is as the father, for the **essence** is the soul; and that which gives the covering is the mother . . .

5948. There are **Essentials** and there are **Instrumentals**. In order that an **Essential** may produce an effect anywhere, it must have an **Instrumental** through which it acts; and as the **Instrumental** is formed, so it acts . . .

—². In the Word, **Essentials** are called things; and are those things which act through **Instrumentals**: thus interior things are relatively **Essentials**, because they act through exterior ones. By external things not being a subject of care, is meant that they must not be as the end, but that **Essentials** must be so; for in proportion as instrumental things are as the end, **Essentials** withdraw themselves and vanish. Examps.

—³. But it is to be known that the **Essential** and the **Instrumental** are relative; namely, that the **Essential** is so called because it acts through the other, as through its instrument or organ; but when another thing acts through that which was the **Essential**, this latter becomes an **Instrumental**, and so on. Moreover, in the created universe, there is nothing **Essential** in itself; this exists only in the Supreme . . . Who, as He is being or **Essential** in itself, is called 'Jehovah,' from being: all other things are only **Instrumentals**. Hence it follows, that as **Essentials** must be as the end . . . the Lord alone must be so.

6269². (Thus) the Church would have a different face, if the good of charity were in the first place, that is, the **Essential**; and the truth of faith in the second, that is, its **Formal**.

6427. When the truth of faith is lived . . . it is called the good of truth, but in its own **essence** it is truth in act.

6487. They supposed the Lord to act from (fate or

absolute necessity), because He cannot proceed otherwise than according to the most essential things . . . Ex.

—^e. All things which are from the Lord are most essential ; but they do not follow in order from necessity, but in application to the freedom of man.

6587^e. The good of charity is the Essential of the Church.

7004². Divine truth is the only Essential. 7678^e. 8861^e.

7233³. It is therefore not surprising that with most people faith is the Essential of the Church . . .

—^e. But the Intellectual cannot be enlightened, unless it is believed that love to the Lord, and charity towards the neighbour are the principals and Essentials of the Church.

7236. In their own essence, the goods of the Spiritual Church are nothing but truths . . .

8200^e. (Such) can perceive no otherwise than that truth from the Divine is a mere cogitative affair, of no real essence ; but it is the veriest Essential, from which are all the essences of things in both worlds.

8873. Humiliation and submission are the Essentials of worship . . .

9199³. They who distinguish the Divine into Persons, and not into essences united in one . . .

9210³. For they regard what is good and just as the essential and only thing . . . and gain and honour . . . as relatively not Essentials . . .

10033³. To acknowledge the Divine of the Lord, is the first and the very Essential of all things which are of faith in the Church.

10356². Hence 'to keep the sabbaths of Jehovah' = to think holly and constantly about the Lord, about the union of the Divine Itself with the Divine Human, about the conjunction of the Lord as to His Divine Human with Heaven, about the conjunction of Heaven with the Church, and about the conjunction of good and truth in the man of the Church. As these are the very Essentials of the Church ; for without the acknowledgment and faith of these things the Church is not the Church ; the Sabbath, by which these things are signified, is mentioned in the last place, and also again and again to the end of the chapter (Ex. xxxi.).

10361. (Therefore) love and faith are the Essentials of the Church, because they conjoin men and Angels with the Lord . . .

10370. That the very Essential of the Church is the acknowledgment of the union of the Divine Itself in the Lord's Human ; and that this must be in each and all things of worship. Sig. . . The reason this is the Essential of the Church, and thence the Essential of its worship, is that the salvation of the human race depends solely on that union . . . That the salvation of the human race is thence, and consequently that this acknowledgment is the Essential of the Church and of its worship, the Lord teaches in many places. III.

H. 133. In its essence, the heat of Heaven is love.

172. The things in Heaven are not like those on earth as to essence . . .

375. The Essential of marriage is the union of minds . . .

549. From His own Divine essence, which is good, love, and mercy, the Lord cannot act in the same way with one man as with another. Ex.

L. 54. Therefore God is one both in Person and in Essence. F.35. P.231^e. 262⁷. R.67. B.116. T.2.

S. 46. As external things derive their own essence from internal ones, and both the latter and the former from the Inmost . . .

F. 18². Charity and faith make one, like essence and form ; since the essence of faith is charity, and the form of charity is faith ; from which it is evident, that faith without charity is like form without essence, which is not anything ; and that charity without faith is like essence without form, which also is not anything.

W. 24². Should it be said that these heads have one essence . . .

27. If another . . . should say that a plurality of Infinities, of Uncreates, of Omnipotents, and of Gods is possible, provided they have one and the same essence . . . is not one and the same essence one identity . . .

28. That the Divine essence itself is love and wisdom. Gen.art.

35. As there is such a union of love and wisdom . . . in God Man, the Divine essence is one. For the Divine essence is Divine love, because it is of the Divine wisdom ; and it is Divine wisdom, because it is of the Divine love. And as there is such a union of these, the Divine life is one : Life is the Divine essence.

45^e. As this very Substance and Form is Divine love and Divine wisdom, it follows that it is the very and only love, and the very and only wisdom ; consequently, that it is the very and only essence . . .

81. Think of the Divine Love and the Divine wisdom as being the very essence itself, space abstracted and a vacuum denied. Then think from space, and you will perceive that the Divine is the same in the greatest and least things of space ; for in essence abstracted from space there is neither great nor small, but identity.

84². The Sun of the Spiritual World in its essence is such, that spiritual heat and light can come forth from it ; and the sun of the natural world in its essence is such, that natural heat can come forth from it.

90^e. Spiritual heat and light derive their essence from a Sun which is pure love, and which is life itself ; whereas natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life.

335. The essence of spiritual love is to do good to others . . . for the sake of others : infinitely more is this the essence of the Divine love.

P. 157. There is an only Essence, an only Substance, and an only Form, from which are all the essences, substances, and forms that have been created. That only Essence, Substance, and Form is the Divine love and the Divine wisdom . . . —², Ex. —⁵, Ex.

242. By Cain and Abel . . . are meant the two Essentials of the Church ; which are love and wisdom, or charity and faith.

[P.] 256³. It is everywhere acknowledged that the Word is holy, and that the Lord has the Divine; and these two things are the **Essentials** of the Church . . .

259². When the Church itself had assumed as its **Essentials** such things as are of the understanding only . . . and when the things of life are not the **Essentials** of the Church, man from the understanding is in mere darkness . . .

—³. There are three **Essentials** of the Church,—the acknowledgment of the Divine of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity. . . If these three had been regarded as the **Essentials** of the Church, intellectual dissensions would not have divided, but would have only varied it . . .

328⁸. It is provided by the Lord that there is religion everywhere; and in every religion there are the two **Essentials** of salvation, which are, to acknowledge God, and not to do what is evil because it is contrary to God: all other things which are of the understanding . . . and which are called matters of faith, are provided for everyone according to his life, for they are accessories of life . . . Those who in the world have been in these two **Essentials** of religion, accept the truths of the Church . . .

340². There are two **Essentials** and at the same time universals of religion,—the acknowledgment of God, and repentance . . .

R. 9. There are two **Essentials** through which is effected conjunction with the Lord and thence salvation, the acknowledgment of one God, and repentance of life; but at this day, instead of the acknowledgment of one God there is the acknowledgment of three, and instead of repentance of life there is repentance of the mouth only that one is a sinner; and through these two there is not any conjunction: wherefore, unless a New Church arises, which acknowledges those two **essentials**, and lives them, no one can be saved . . .

44. 'In the midst'—in the inmost, from which those things which are around . . . derive their **essence**; here, their light or intelligence.

465². His presence itself, such as it is in itself, or in its own **essence**, no Angel . . . can endure.

469. 'The little book'—the Word as to something **essential** therein; which is this doctrine in the Word, that the Lord is the God of Heaven and earth, and that His Human is Divine.

485, Preface. Of what quality they who are interiorly in faith alone are in their opposition to the two **Essentials** of the New Church; which are, that the Lord alone is the God of Heaven and earth, and that His Human is Divine; and that we are to live according to the precepts of the Decalogue. Tr.

490. The reason these are they who are meant by the 'two witnesses,' is that these two things are the two **Essentials** of the New Church . . .

491. That these two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two **Essentials** of the New Church, are to be taught even to the end and the beginning. Sig.

494. That those who want to destroy these two

Essentials of the New Church, will perish by infernal love. Sig.

495. That he who condemns them, will be in like manner condemned. Sig.

496. That those who turn themselves away from the two **Essentials** of the New Church, cannot receive any truth from Heaven. Sig.

497. That those who turn themselves away from these two **Essentials**, falsify the truths of the Word. Sig.

498. That those who want to destroy these two **Essentials** of the New Church, cast themselves into evils and falsities of every kind, as often and as much as they do it. Sig. . . The reason is, that in proportion as anyone destroys these two **Essentials**, he destroys the truths of the Word . . . For these two **Essentials** are the truths of the Word . . .

500. That those who are in the internals of the doctrine of faith alone will set themselves in opposition, and will attack these two **Essentials** of the New Church, and will reject them with themselves, and as far as they are able, with others. Sig.

501. That the two **Essentials** of the New Church are completely rejected by those who are interiorly in the falsities of doctrine concerning faith alone. Sig.

505. When all who have been and shall be in falsities of doctrine and thence in evils of life from faith alone, at the end of the Church which still is, to the beginning of the New Church, have heard and shall hear about the two **Essentials**, which are the acknowledgment of the Lord and of works according to the Decalogue. Sig.

506. By 'the bodies' are here signified the two **Essentials** of the New Church . . . And by 'not suffering them to be put into monuments,' is signified to reject them as condemned.

509. That these two **Essentials**, the one concerning the Lord and concerning the Divine Human, and the other concerning a life according to the commandments of the Decalogue, are in opposition to the two **Essentials** received in the Reformed Church, of which the one relates to a Trinity of Persons, and the other to salvation by faith alone without the works of the law; and that owing to this opposition the two **Essentials** of the New Church, which is the New Jerusalem, are regarded with contempt, uneasiness, and aversion. Sig.

510. That these two **Essentials** of the New Church, at the end of the former one, while the New Church is beginning and advancing, are vivified by the Lord with those who receive them. Sig.

512. These two **Essentials** of the New Church taken up by the Lord into Heaven, whence they are and where they are, and their protection. Sig.

514. 'To see the two witnesses'—to hear these two **Essentials** of the New Church, and also to see confirming things from the Word. . . Yet they did not receive. Sig.

529. The New Heaven, in which the Lord is worshipped in His Divine Human, and they live according to the precepts of His Decalogue, which are the two **Essentials** of the New Church, through which there is conjunction. Sig.

537. These are they who are meant by 'the dragon' . . . for they are against the two **Essentials** of the New Church, which are, that God is one in **Essence** and in **Person**, in Whom is the **Trinity**, and that this God is the **Lord**; and also that **charity** and **faith** are one, like an **essence** and its **form**; and that no others have **charity** and **faith** than those who live according to the precepts of the **Decalogue** . . .

617. Therefore, my disciples, think of God from **Essence**, and from this of His **Person**; and not from **Person**, and from this of **Essence**; for to think from **Person** about **Essence**, is to think materially even about **Essence**; whereas to think from **Essence** about **Person**, is to think spiritually even about **Person**.

875². Consequently, the **essence** of the **Heavens** is **love**, and their **manifestation** is **wisdom** . . .

876^e. In this **Heaven** are all the little children of **Christians**, because they are educated by the **Angels** in these two **Essentials** of the **New Church**, which are the **acknowledgment** of the **Lord** as the **God** of **Heaven** and **earth**, and a **life** according to the precepts of the **Decalogue**.

903. See **DOCTRINE**.

961². The **Divine** being is the **Divine essence** . . . because the **Divine essence** . . . is **God**. (See **BE**, here.)

M. 21^e. **Consent** is the **Essential** of **marriage**; all other things, which follow, are its **formal** things.

87³. There does not exist an **essence** without a **form**, nor a **form** without an **essence**; and **good** is **essence** or **being**, and **truth** is that through which the **essence** is **formed**, and the **being** comes forth.

183³. As (**marriage love**) is from the **Lord**, it is **love**, **wisdom**, and **use**, which are three **Essentials** that together make one **Divine essence**, and nothing but what is of the **Divine essence** can proceed from **Him**, and **inflow** into the **inmost** of **man** which is called his **soul**; and these three **Essentials** are turned into **analogous** and **corresponding** things in their **descent** into the **body**. What (therefore) is meant by the **third** proceeding **Divine Essential**, which is called **use**? **Ex**.

306. There are some ceremonies which are only **formal**, and there are some ceremonies which are also **essential**: among the latter are **weddings**. **Ex**.

T. 5. As the **acknowledgment** of **God** from the **Knowledge** of **Him** is the very **essence** and **soul** of all things in **universal theology** . . .

17. (The notion that the three **Divine persons** are of one **essence**, **refuted**.) 168.

18. (The **distinction** between the **Divine being** and the **Divine essence**.) (See **BE**, here, and at 21².)

23. Consequently, another **God** of the same **essence** is not possible.

—². That an **identity** of three **Divine essences** is an **offense** to **reason** . . .

29³. His **Sun** . . . which consists of the **Divine essence** . . .

36. On the **essence** of **God**, which is **Divine love** and **Divine wisdom**. **Gen.art.**

— We have made a **distinction** between the **being**

of **God** and the **essence** of **God**, because [we have made one] between the **infinity** of **God** and the **love** of **God**; and the term **infinity** is applied to the **being** of **God**, and the term **love** to the **essence** of **God**; for the **being** of **God** is more **universal** than the **essence** of **God** . . . not that the **being** of **God** pre-exists, but because it enters into the **essence** as what is **adjunctive** **cohering**, **determining**, **forming**, and at the same time **elevating**.

37. That **God** is **love** itself and **wisdom** itself, and that these two make **His essence**. **Gen.art.**

— Love and **wisdom** are the two **Essentials** . . . But as **men** withdrew their **minds** from **Heaven** . . . they began not to know what **love** is in its **essence**, and thence what **wisdom** is in its, not knowing that **love** abstracted from **form** is **impossible** . . . Now as **God** is the **very**, the **only**, and thus the **first Substance** and **Form**, of which the **essence** is **love** and **wisdom** . . . it follows, that **He** created the **universe** . . . from **love** through **wisdom** . . . **Love**, moreover, is not only the **essence** which **forms** all things, but is also that which **unites** and **conjoins** them . . .

—². **Heat** and **light** are the two **Essentials** . . . (and) they correspond to the **Divine love** and the **Divine wisdom**; for the **heat** which proceeds from the **Sun** of the **Spiritual World**, in its **essence**, is **love**; and the **light** thence, in its **essence**, is **wisdom**. 49. I. 6.

— They may also be illustrated by the two **essentials** and **universals** by means of which **human minds** come forth and **subsist**, and which are the **will** and the **understanding** . . . The same things may be further illustrated by the two **essentials** and **universals** by means of which **human bodies** come forth and **subsist**, and which are the **heart** and **lungs** . . .

38. Hence it is that in the **Church** there are two **essentials**, which are called **charity** and **faith** . . .

43. That the **essence** of **love** is to **love** others outside of **itself** . . . **Gen.art.** There are two things which make the **essence** of **God**,—**love** and **wisdom**; but there are three things which make the **essence** of **His love**,—to **love** others outside of **itself**, to **will** to be one with them, and to **make** them **happy** from **itself**: the same three things also make the **essence** of **His wisdom** . . . (These three **Essentials** explained in order.)

49. Hence it is evident, that as **infinity**, **immensity**, and **eternity** pertain to the **Divine being**, so **omnipotence**, **omniscience**, and **omnipresence** pertain to the **Divine essence** . . .

73². Thus fill with the **Divine essence** **man's natural faith** . . .

134³. (These things are **diametrically** contrary to the **Divine essence** itself. **Enum.**)

139. That which proceeds is of one and the same **essence** with **Him** from whom it proceeds; like these three, the **soul**, the **body**, and the **proceeding**, which together make one **essence**; with **man**, a merely **human** one; but with the **Lord**, a **Divine** and at the same time a **Human** one; which, after **glorification**, were united as the **prior** with its **posterior**, and as the **essence** with its **form**. Thus the three **Essentials**, which are called the **Father**, the **Son**, and the **Holy Spirit**, in the **Lord** are one.

[T.] 145. As the Lord is Divine truth itself from Divine good, and this is His very essence, and everyone acts what he does act from his essence, it is evident that the Lord continually wills . . . to implant truth and good in every man. This may be illustrated by many things . . . Every man wills, thinks, and, as far as is allowable, speaks and acts from his essence. Examps. . . It is the same with every subject of a lower sort in the animal kingdom . . . every one is Known from its essence or nature; from this, and according to this, is the instinct of every one of them. In like manner in the vegetable kingdom, every tree, shrub, and vegetable, is Known from its fruit and seed, in which its essence is innate . . . Nay, every kind of ground, clay, and stone . . . and every mineral and metal, is judged of from its essence.

166. As these three, the Father, the Son, and the Holy Spirit, are the three essentials of the one God, which make one . . . Gen.art. There exist general essentials of one thing, and also particular ones, and the latter together with the former make one essence. The general essentials of one man are his soul, body, and operation; and that these make one essence may be seen from this, that the one is from the other, and for the sake of the other, in a continuous series; for the man begins from the soul, which is the very essence of the seed: this not only initiates, but also produces in their order the things which are of the body, and afterwards . . . the operations; wherefore, from the production of the one from the other, and the consequent engrafting and conjunction, it is evident that these three are of one essence, and they are therefore called three essentials.

167. Everyone acknowledges that these three, to wit, the soul, the body, and operation, were and are in the Lord God the Saviour. . . The Divine of the Father, like the soul in man, is therefore His first essential. That the Son whom Mary brought forth, is the body of that Divine soul, follows . . . This, therefore, is the second essential. The reason the operations make the third essential, is that they proceed from the soul and the body together; and the things which proceed are of the same essence as those which produce them. That the three essentials, which are the Father, the Son, and the Holy Spirit, in the Lord are one. III.

168. When it is said that the Father, the Son, and the Holy Spirit, are the three essentials of one God, like the soul, body, and operation with man, it appears to the human mind as if three Persons were these three essentials . . . But when it is understood that the Divine of the Father which makes the soul, and the Divine of the Son which makes the body, and the Divine of the Holy Spirit, that is, the Divine proceeding, which makes the operation, are the three essentials of the one God, this then falls into the understanding. For God the Father is His own Divine, the Son from the Father is His, and the Holy Spirit from both is His, and these, being of one essence and unanimous, make the one God. If, however, these three Divines are called Persons, and to each is attributed His own property . . . the Divine essence becomes divided . . .

170. (The three Gods supposed to have one Divine

essence, by which is meant eternity, immensity, omnipotence; and thence equal divinity, glory, and majesty.)

—². The reason this Divine Trinity is in the Lord God the Saviour and Redeemer Jesus Christ, is that the three essentials of the one God, which make one essence, are in Him.

172³. If, however, they had said, that the Father has the Divine essence, that the Son has the Divine essence, and that the Holy Spirit has the Divine essence, but that there are not three Divine essences, but that the essence is one and indivisible, then this mystery would be explicable. Ex. . . For then there are understood three essences which are of one and the same Person, and so together make an essence one and indivisible.

177². Derivatives derive their essence from the beginning or principle.

178. From this (notion) it follows that the universe is what is called God; that nature is its essence . . .

339. In its own essence, faith is spiritual, but in its own form it is natural . . .

352. As faith in its own essence is Truth . . .

357. Because faith and charity are the two essentials of salvation . . .

364. Neither could God . . . divide His essence; for this is one and indivisible.

—². The sun . . . with all its essence, which is heat and light, inflows into every tree . . .

—³. The Lord is omnipresent, and where He is present, there He is with His whole essence; and it is impossible for Him to take some of it away, and so give part to one and part to another; but He gives the whole, and affords man the opportunity to take little or much.

365. Therefore the Lord with all the essence of faith and charity flows in with every man. Gen.art. . . For the life of the Divine wisdom is the essence of faith; and the life of the Divine love is the essence of charity . . .

367³. To separate charity from faith is like separating essence from form. It is known . . . that essence without form, or form without essence, is not anything; for essence has no quality except from form, nor is form any abiding being except from essence; consequently, nothing can be predicated of either when separated from the other. Charity, moreover, is the essence of faith, and faith is the form of charity; just as good is the essence of truth, and truth is the form of good. These two, to wit, good and truth, are in each and all things which essentially come forth . . .

374². From which it follows, that works are essentially of the will, formally of the understanding, and actually of the body.

—³. Fruits are essentially of the seed, formally of the boughs and leaves, and actually of the wood of the tree.

380. Thus all that which is essentially charity, and essentially faith, is from that marriage.

384. Merely natural faith has not the essence of faith in it.

410. Wherefore, good itself is essentially the neighbour.

420. (Thinking and willing, and speaking and acting) do not essentially make the external and the internal man.

421. (Charity and good works) are formally distinct, like the mind which thinks and wills, and the body through which the mind speaks and acts; while they are essentially distinct, because the mind itself is distinct . . . Therefore, if works proceed from . . . the natural mind, they proceed from a good will which is not charity . . . and charity in only the external form . . . does not possess the essence of charity. Examp.

445. If moral life is looked at in its essence . . .

450. Heresies . . . in each of which these three essentials, which are God, charity, and faith, have been and are acknowledged . . .

482. This perception is understanding itself in its essence.

493². The interior will is the man himself, for the being and the essence of his life are there; the understanding is its form . . .

508⁵. This light in its essence is truth.

585^e. Every particle of dust . . . exhales from its essence a subtle something . . .

658⁸. The will is the being or essence of man's life; the understanding is the manifesting or manifestation thence: and as an essence is not anything unless it is in some form, so is the will unless in the understanding . . .

712. It is known that the essentials of the Church are three, namely, God, charity, and faith . . . Can. Trinity x. 7.

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives essence from these two essentials or proper things of his life; wherefore the Angels know of what quality a man essentially is, from a short intercourse with him . . .

D. 1000^e. To the sanguineous essences.

1004. They who discern the inmost essences, belong to the renal capsules.

1715. Could never fall to the lot of spiritual essences, or Spirits. 1719. —. —.

3954. He said his spirit . . . was his interior essence . . .

4399. The affection of truth is formal; the affection of good is essential. Examp.

4847². The Divine . . . is not divided into three equal essences; but into three successive essences . . . I perceived that the Divine Itself which is the first essence is a Man in endeavour . . . That the second essence was born a Man and is essentially from the first one; and that the third essence in the succession is a Man proceeding . . .

6081. They have rejected the three most essential things of the Church and of Heaven,—the Divine of the Lord, the Word . . . and the works of charity.

E. 105. Life according to Knowledges is the essential of the Church.

283. All things by which celestial things are represented as to the bodies themselves=essential things;

and as to those things which are around them, formal things. Thus man, as to the body, =good in essence; and as to those things which encompass it, good in form. Celestial good is good in essence; and spiritual good is good in form; and this, because the will, where good resides, is the man himself or the man in essence; and the understanding, where truth is, which is the form of good, is the man thence, thus the man in form.

343³. He believes the three names to be three Gods, but one as to essence. Yet it cannot be said that they are one as to essence when to one there is attributed what is different from the other, because thus the essence is divided; thus upon each essence there is bestowed the name of a Person. But they are one essence, when the three are of one Person . . .

435². For there are three things which fully constitute and form every universal essential, namely, the good of love, truth from this good, and thence the good of life.

438. Each tribe represented . . . some universal essential which makes Heaven and the Church. There are in general three universal essentials which make them, namely, love to the Lord, charity towards the neighbour, and the obedience of faith. Sig.

687¹⁷. 'To sit' is a term significant of essence and permanence in the state of a thing and of life.

797⁴. Love in its essence is willing, and in its manifestation is doing.

944³. As the heat and light of Heaven vivify spiritual essences, so the heat and light of the world vivify natural essences . . .

959². The essence of God is Divine love; and His quality is thence the Divine truth united to Divine good . . .

1097². Thought about the infinite, eternal, uncreate, omnipotent, omnipresent, and omniscient God, opens Heaven; for these are the attributes of the essence of the one and true God.

1103. Neither mingling the persons, nor separating the essence . . . These things are said (in the Athanasian Creed) in order to remove the idea of three Gods; but they fall into the understanding no otherwise than that there are three Persons, but one Divine essence for all; thus by the Divine essence is there meant God; when yet essence . . . is a predicate, and God . . . is the subject; and therefore to say that the essence is God, would be like saying that the predicate is the subject; when yet essence is not God, but is of God . . . Hence it is evident that the idea of three Gods . . . is not removed.

1104². The Athanasian doctrine teaches that in the Lord there are two essences, a Divine one and a human one . . .

1111³. From the Divine essence (it appears) that one Divine by itself is not possible, but there must be a trine: this trine consists of being, manifesting, and proceeding . . . and this trine is one in Essence and one in Person, and is God.

1206². All that is called soul which is essence; for that which has no essence in itself does not come forth, because it is not an entity=*ens*, because there is no being

from which it is. This is the case with nature; its essence, from which it comes forth, is the Spiritual, because this has Divine being in it . . . this essence may also be called the soul, because everything spiritual is alive . . .

[E.] 1226⁷. The essence of uses. (See USE at this ref.)

Ath. 74. It is said that there is one substance or essence, when yet there is a specific difference, because the attribute in special belongs to one more than another. Ex.

108. To Spirits who were saying that they believed in three Persons and still in one God, because there is one essence or substance to the three, I said, What need is there of the metaphysical term essence and substance? . . . Consult your thoughts: do you not think of three Gods . . .

151. The reason the most essential thing of the Church is to know and Know its God; and that without this most essential thing there is not any conjunction with God . . . is that in the Spiritual World the thought and will have their conjunction with him who is regarded and loved.

168². That the substance or essence makes one God therefrom falls into the idea of no one when the essence or substance is distinguished by attributes of the one which are not proper to the other; for so the one is worshipped for this attribute, and the other for that.

169. If, however, you think that it is the substance or essence which is called Person, there necessarily results one Person, and the Trine in that.

170. Moreover, each attribute by which the one Person is distinguished from the other is a Divine attribute . . . and whatever Divine there is in the three Persons is a distinct Divine essence or substance: and as Athanasius saw this, he took care that all the three should be in each attribute. From this it follows again, that the substance and essence is not one unless it is in one Person.

183. Consider whether one and the same essence or substance, in which are the like properties and attributes, can be said to be otherwise than one, without any distinction into Persons. It is otherwise when specific properties and specific attributes are of the same essence or substance; it can then be distinguished into Persons; but still it is not then the same essence which from three makes one.

209. Christians can with difficulty think of . . . the Divine Human . . . because they think of a common man, and not of the Human essence, which is love.

222. Athanasius and the learned after him thought to conjoin the three Divines into one by this, that the essence is one . . . But from this subtlety, which cannot be comprehended, who ever thinks of one God? What he thinks is that there are three Persons . . . so that he does not see one God, but three Gods.

D. Love xviii⁴. Everyone attends to the things he sees and feels, but not to the life, soul, or essence from which he sees and feels.

D. Wis. i⁴. Wisdom with the Angels gives to see these things in their essence, and light gives to see them in their form . . .

xi. 1^e. The end is the very essence (in the cause and the effect).

Q. ii. The essence purely Divine, which was the purely Divine celestial and Divine spiritual essence, transcends both the angelic and the human Rational.

iv. 'The Word' . . . was the Divine wisdom, which with the Divine love constitutes the Divine essence, and thus one and the same God.

Can. God ii. This one God is the being itself which is Jehovah; and thence the essence and manifestation of God in Himself.

2. And therefore this only God is Essence, Substance, and Form; and men and Angels are spiritual essences, substances, and forms; that is, images and likenesses . . .

6. Consequently, another God, of the same essence with the one God, is not possible.

7. The plurality of gods in ancient times, and partly so in modern ones, has had no other origin than from the non-understanding of the Divine essence.

v. 1. Love and wisdom are the two essentials and universals of life; love is the being of life, and wisdom is the manifestation of life from that being.

Redeemer i. In Jehovah God there are two things of the same essence, Divine love and Divine wisdom, or Divine good and Divine truth.

viii. 1. Jehovah God from eternity possessed a Human like that of the Angels . . . but of infinite essence, thus a Divine Human.

Redemption i. 7. There are four essentials of the Church,—the Knowledge of God, the Knowledge of the goods of charity, the Knowledge of the Truths of faith, and a life according to them.

Trinity ii. These three, the Father, the Son, and the Holy Spirit, are the three essentials of the one God . . .

Establish. *Instaurare.*

Establishment. *Instauratio.*

Establisher. *Instaurator.*

A. 1241². The worship . . . that was established by Eber.

2243⁷. The Lord then established a new Church . . . 2853^e. 2902. 2913³.

2978. Thus a new spiritual Church was established. 2986.

2986². When a new Church is being established by the Lord, rarely, if ever, does this take place with those with whom had been the old Church . . . The Ancient Church . . . was established with the gentiles . . . When this Church perished, a resemblance of a Church was instituted—*institutum*—with the descendants of Abraham . . . After this Church had been consummated, the Primitive Church was established from the gentiles . . . The reason why a new Church is established by the Lord with the gentiles. Ex.

3812⁶. The establishment of the Church with the gentiles. Tr.

4060⁷. The establishment of a new Church. Sig.—e.

4231². Then the old Church is rejected, and a new one is established.

4240³. 'The land of Seir' = . . . the Lord's Kingdom . . . with the gentiles when the Church is being established with them . . .

4290³. (Thus) Jehovah . . . did not will to establish the Church with them . . .

4333. The quality of the state when the old Church is being rejected, and the New one is being established. Sig. The rejection of the old Church and the establishment of the New is what is meant by 'the consummation of the age,' 'the Advent of the Son of Man,' and, in general, by 'the Last Judgment.'

4747³. Hence, when any new Church is being established by the Lord, it is not established with those who are within the Church, but with those who are without, that is, with the gentiles.

5117⁵. 'Fathers' . . . = those with whom the Ancient Church was first established.

—7. The establishment of the Spiritual Church. Tr. 6551^e. 6567. 6904.

6522. The Internal for the establishment of the Church. Sig. . . 'To bury' = resuscitation, thus establishment, because it is predicated of the Church. 6554.

6554^e. When the Church is being exsuscitated and established with a man; for this is effected through regeneration.

6583^e. The establishment of the Church as to the Intellectual and its derivatives. Sig. . . The establishment of the Church by the Internal . . . is signified by 'Joseph saw.' (As to the Voluntary and its derivatives. 6584.)

6634. The state of the established Church, when good acts as principal. Tr. 6639.

6639. As the Church is not established until the initiation (of the truths of the Church into scientific) has been effected . . .

6648. Because it now treats of the established Church. . . . While the Church is being established the man is in truths, and through them good increases; but when the Church with him has been established, the man is in good and from good in truths, which then increase continually.

6658. Thus the Church will be established. Sig.

— The Church is indeed established with a man when he does what is good from affection; but still it is not fully established until . . . he has undergone temptations . . .

7233². Everyone within the Spiritual Church acknowledges that . . . which their establishers have laid down . . .

8764⁶. This prophecy describes the establishment of the Spiritual Church by the Lord.

9182⁵. The Ancient Church, and its establishment by the Lord. Tr.

9204⁴. The Church is established with such as in the spiritual sense are 'the blind,' etc. . . thus with the gentiles . . .

9256⁵. Why a new Church is always established with the gentiles, who are outside the Church. Ex.

9340⁶. The perversion and destruction of the Church after it has been established. Sig.

—⁹. The establishment of the Church. Tr.

9595². The Church to be established with the gentiles. Tr. 10574⁵.

10248⁷. The Church on this Earth has been established four times. Enun.

W. 303^e. They who do not deduce the creation of the universe . . . from the First . . .

264². Not long after its establishment, the Church was turned into Babylonia . . .

—⁴. Genuine truths could not be revealed . . . until after the New Church . . . had been established by the Lord. Ex.

R. 43³. 'The candlestick' = the New Church to be established by the Lord.

53². 'That day' = the Advent of the Lord, when the old Church is destroyed, and a New one is to be established.

477. That the Church will perish if a New one is not established by the Lord. Sig.

700². The consummation or end of the present Church, and the establishment or beginning of the New Church. Tr.

878. The external of the Heaven collected from Christians from the first establishment of the Church. Sig.

895^e. This Church is called 'the bride' while it is being established; and 'the wife' when it has been established; here, 'the bride the wife' because it is certain to be established.

T. 52. The absurdities which have crept . . . through the heads of establishers into the Church . . .

64. The establishers of the present Church, Luther, Calvin, and Melancthon.

74⁴. God, from His omnipotence, established the Church.

84. Redemption was the subjugation of the Hells and the ordination of the Heavens, and, after this, the establishment of the Church. 95. 117. 599.

86². Nor could a new Church on earth be established by any other means.

118^e. Heaven and Hell had to be ordered, before the Church could be established on earth.

245. Doctrine does not establish the Church, but the integrity and purity of the doctrine, consequently the understanding of the Word; but doctrine does not establish and make the special Church, which exists with an individual man, but faith and a life according to it: in like manner the Word does not establish and make the Church in special with man, but faith according to the truths, and life according to the goods, which he draws thence and applies to himself.

4333. Suppers with them signified consociations and conjunctions in the first state of the establishment of the Church . . .

510². The Church which the Lord established.

563². After a priest has become established in his office, he goes boldly through.

[T.] 598^e. If a new Church were not established by the Lord . . .

667. For the sake of the New Church which is to be established by the Lord . . .

D. Min. 4724. Why miracles were performed . . . in order that the Church might be established.

E. 294². 'To create' = to reform and regenerate men and thus establish the Church. —¹⁶.

— The establishment of the Church with the gentiles. Tr. —³. 326⁴. 329¹⁷. 355². —⁵. 357. 406⁴. 447⁵. 569¹³. 650³. 730²⁷.

—⁷. 'Thou renewest the faces of the earth' = the establishment of the Church.

—¹⁵. The establishment of the first Church on this Earth. Tr.

326⁵. The establishment of the Church, which was then devastated. Tr.

391¹⁹. 'The foundation of the world' = the establishment of the Church. 1057², Ill.

—²³. The establishment of a new Church by the Lord. Tr. 405¹⁷. 650³⁴. —³⁹. 687¹⁶. 724²¹.

403⁷. The establishment of the Church. Tr.

405¹⁴. The establishment of the Church by them, or the regeneration of the men of the Church. Sig.

—¹⁵. 'To plant a vine' = to establish that Church.

419¹³. The reformation of man, and the establishment of the Church. Tr.

443⁷. In this prophecy it treats of the establishment of the Church; and the Church is not established through faith separated from charity, but by the truth and good which are from the Lord.

595^e. Restoration and the establishment of a new Church, which is called the Ancient Church, through Divine truth conjoined with spiritual good . . . is representatively presented by rainbows in Heaven.

600¹⁵. The establishment of the Celestial Church. Tr.

610³. The end of the former Church, and the establishment of a new Church afterwards. Tr.

624³. That the time is protracted before the New Church is fully established after the last Judgment . . .

633³. The number 'forty' = . . . the establishment of the Church anew, that is, reformation.

641³. The reason of the revelation at the end of the Church . . . is the establishment of the New Church, not only in the natural . . . but also in the Spiritual World . . .

664². As in the first chapter of Genesis it treats of the establishment of the Most Ancient Church; and the establishment is effected successively from one state to another . . . the 'days' there . . . = the successive states of the regeneration of the men of that time, and thence of the establishment of the Church with them. 725².

665². The commencing only of the New Church is here meant, and not as yet its establishment. Ex.

—³. When a man is being reformed and regenerated, thus when the Church is commencing and is being established with him . . .

—⁴. The establishment of a new Church through the 'inspiration of new life,' that is, regeneration. Sig.

670³. This was the reason why so long a time intervened before the Christian Church was universally established in the European world.

—³. Until the old (Adamic) Church arrived at its end, and when the new (Noetic) Church was to be established . . .

—^e. This doctrine was taken up into Heaven, lest it should be injured by the evil before the establishment of the New Church.

691. The establishment of the New Heaven and of the New Church, after the destruction of the former Heaven and Church. Sig.

695¹⁷. These things are said about the new Church that was to be established by the Lord, that it could not be established with the Jewish nation . . .

700¹¹. All the historical and prophetic things of the Word treat . . . of the Church and its establishment and progression.

706¹³. In (Matt. xxiv. Mark xiii. and Luke xxi.) the Lord instructs His disciples concerning the successive vastation of the former Church, and the establishment of the New Church at its end.

706¹⁸. It here treats of the Advent of the Lord, and of the establishment of the Church by Him.

714¹⁵. The Advent of the Lord, and the establishment of a new Church with the gentiles by Him. Tr. 721⁸.

721⁹. 'Bring forth, O earth' = the establishment of the Church, that is, the reformation of those who will be of the Church. —¹².

724²⁶. The Ancient Churches, and their establishment by the Lord. Tr.

727³. That from its establishment the Spiritual Church was instructed in truths. Sig.

807. Whose Divine in the Human has not been acknowledged from the first establishment of this Church. Sig. 808^e.

1100⁵. The establishment (of a new Church by the Lord) anew, that is, from its first rising. Sig.

J. (Post.) 58. I spoke with the establisher (of the Quakers).

Can. Prologue. *Hodie non aliud quam suisona ratio amoris instaurabit . . .*

Coro. xxviii. Thus the establishment of the New Church.

Establish. *Stabilire, Constabilire.*

Stabiliment. *Stabilimentum.*

P. 338⁸. The external men of the Church establish (this doctrine).

M. 300³. As these pledges are the stabiliments of marriage love . . .

T. 74³. Man, in whom He established the laws of His order . . .

354³. He established this his faith by means of some Truths from the Word.

362^e. To establish decisions and dogmas concerning faith, etc.

616. That this dogma might be still more firmly established . . .

Can. Trinity viii. 4. *Constabilire*, occurs.

Coro. 17. Night and winter do not contribute to the stability of the world.

Estates. D.6103².

Estimate. *Aestimare*.

Estimation. *Aestimatio*.

A. 379². No one esteems the expressions of anyone . . .

451. In the Spiritual World everyone is estimated according to the good and truth . . . in which he is ; (as on earth) everyone is estimated for his wealth and his favour with his chief. H.407.

1114. Can speak with any others whom they have esteemed and revered.

1795². Such as is the animus and mind, such is the estimation of all things which come forth through the external.

2540⁰. Many things which are of slight value—*levia*—to man . . . are most highly valued by the Angels . . . And those things which are most highly valued by man . . . are of slight value—*levia*—to the Angels . . .

3104. 'A shekel'=the price or estimation of good and truth.

3107. A full state of what is estimated as to good. Sig.

4759. The estimation (of Joseph). Sig. and Ex.

H. 292⁰. Everyone esteems and loves his own.

342². Esteemed adulteries as nothing.

390. In the Heavens . . . as everyone loves, esteems, and honours a use, so he loves, esteems, and honours the person to whom that use is adjoined ; and the person, too, is so far loved, esteemed, and honoured, as he does not ascribe the use to himself . . . Spiritual love, esteem, and honour are nothing but the love, esteem, and honour of use in the person . . .

526⁴. Abraham, etc., are there held in no higher estimation than others.

R. 313. The estimation of good and truth, such as it exists with them. Sig. 315. E.373, Ex. 374.

T. 595. Every created thing is esteemed according to its internal goodness . . .

660. Imputation itself corresponds to the estimation and price.

D. 2515. As everyone is estimated according to his interiors . . .

D. Min. 4590. According to virtues and their estimations.

4593. The spiritual have reverence and esteem . . .

Eternal life. *Vita Aeterna*.

A. 59⁰. Combat (necessary) in order to attain the happiness of eternal life.

168. On the entrance of man into eternal life. Gen. art. 314.

726⁰. By eternal life is meant eternal happiness.

3938. The happiness of eternal life. Sig.

6201⁰. In order for a man to be elevated from (these sensuous Spirits) let him think about eternal life.

6484². He was asked whether he had ever thought about eternal life. He said he had not believed in it. Why.

6488. All are predestinated to eternal life.

8941². The truths which are from the Word regard and have as an end eternal life.

8981². They who from infancy have thought but little about eternal life . . . yet have lived a good moral life . . .

9013. The wickedness of depriving the neighbour of eternal life. Sig.

9282. The things which have no being and manifesting with man are not appropriated to him . . . Thus they do not effect anything to the eternal life of man . . .

10447. 'They shall inherit for ever'=eternal life.

10578³. The life of Heaven, which is called eternal life, is not infused into anyone immediately, but mediately.

H. 452⁰. In proportion as anyone confirms himself against the eternal life of his own soul, he confirms himself against the things of Heaven and the Church.

S. 12. 'The crown'=eternal life the reward of victory. E.358.

61⁰. I have seen them . . . exalted into angelic wisdom, and into its happiness, which is eternal life.

P. 73⁶. Spiritual freedom is from the love of eternal life. No one comes into this love and its delight but he who thinks that evils are sins, and therefore does not will them, and at the same time looks to the Lord . . .

324⁶. (Thus) eternal life is also eternal bliss.

R. 944. That the Lord will give eternal life to those who keep and do the truths . . . of this Book now opened by Him. Sig.

—'. 'Blessed'=him who receives eternal life. Refs.

D. 2809. On eternal life, that is, the life after death, that it is the end.

E. 84. Eternal life from Him. Sig.

—'. His life in others is eternal life . . . His life is in the faith and love with man ; and this life is eternal life.

291. Acknowledgment that eternal life is from the Lord. Sig.

349¹². That those who are conjoined with the Lord through love and faith receive eternal life. III.

D. Love xvii. That man has eternal life according to the uses of his affections. Gen.art.

Eternity. *Aeternitas*.*

Eternal. *Aeternus*.

Eternize. *Aeternare*.

See under INFINITE, NEVER, and TO-DAY.

A. 298⁰. Thus he could never be saved to eternity, which is 'to live to eternity' (Gen.iii.22).

301. If they had been instructed in the mysteries of

* Eternity—*aeternitas*—is distinguished by a capital E.