

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.

faith, they would have perished to **eternity**. Sig. and Ex.

[A.]304. 'To live to **eternity**' is . . . to live after death in eternal damnation.

349². 'The days of **eternity**' (Mal.iii.4; Deut.xxxii.7)=the Most Ancient Church. 477³. 1259⁶. 2906⁶. 6075². 6239³. 6280^e. 8159².

794^e. Would he wish to destroy his soul to **eternity** ?

931. Hence it may be evident, that the Earth will not last to **eternity** . . .

967. Such could not but be kept in some Hell to **eternity** . . .

1048. The quality of a man . . . is at once known by the Lord from **eternity**, and what he will be to **eternity**.

1055. See COVENANT. 2054. 2084.

1276. Their situation is constant, nor is it varied to **eternity**.

1327³. The profanation of what is holy is attended with **eternal** damnation. 2520^e.

1382. Men cannot apprehend **eternity** except as an **eternity** of time . . . The very idea itself of the Divine **eternity** (is insinuated into the Angels) by this, that thousands of years do not appear to them as time, and scarcely otherwise than as if they had lived a minute; and (also) by this, that in their present they have past and future things together: hence they have no solieitude about future things; nor at any time any idea of death, but only an idea of life. Thus in all their present there is the **eternal** and the infinite of the Lord.

1414². That which a man derives from the father remains to **eternity**.

1568². The things which are discordant with the **eternal** life, that is, with the spiritual and celestial life, which is the **eternal** life, if not removed in the life of the body, are removed in the other life; and if they cannot be removed, the man can never be otherwise than unhappy to **eternity**.

1573³. The hereditary evil from the father is interior, and remains to **eternity** . . .

1820². Evil Spirits would not desist to **eternity** . . .

1990². Otherwise (mankind) would have perished by the death of the damned to **eternity**.

1999³. By this Internal, man lives . . . to **eternity**.

2029. 'For an **eternal** possession' (Gen.xvii.8)=what is **eternal**.

2077. He willed (thus) to save mankind to **eternity**.

2256². If goods and evils were commingled, man would perish to **eternity**. 2284². 2426^e.

2477². Thus they would not live to **eternity**.

2654⁶. The life is more heavenly in proportion as it is far from the things of space and time, and is near to the things which are **eternal**; in which, namely, in what is **eternal**, there is nothing whatever from the idea of time, nor from what is analogous to it.

2788. All **eternity** is present to Him.

2829. Thought and view from the Divine extend to each and all things which shall take place to **eternity**.

2889^e. This with ineffable variety to **eternity**.

2906. 'Year,' and 'years' . . . =**eternity**, when they are predicated of the Lord's Kingdom in Heaven. III.

3116^e. The Lord alone sees the state of man; not only the present state, but also what it will be to **eternity**. 6214^e.

— . Man would then perish to **eternity**; for, in the other life, he would hang between Hell and Heaven . . .

3195³. The origin of light was from **eternity**, from the Lord alone . . . The Divine Human, which was from **eternity** (John xvii.5), was that Light itself.

3308^e. This state (of progress) is continued, with those who are in good, after the life of the body to **eternity**.

3402. The danger of **eternal** condemnation, if Divine truth and Divine good be profaned. Sig.

3404². The Divine is infinite as to being, and **eternal** as to manifesting; and that which is finite cannot comprehend the . . . **eternal**, for the **eternal** is the infinite as to manifesting . . . Wherefore, the things which are infinite and **eternal** are presented before the Angels in appearances, which are finite; but still in such things as are very far above the sphere of man's comprehension; as, for example, man can never have any idea of **eternity** except from time; and because of this incapability, he cannot comprehend what from **eternity** is, thus what the Divine was before time or before the world was created; and so long as there is in his thought anything of idea from time, if he thinks about from **eternity**, he must necessarily fall into errors from which he cannot be extricated; but to the Angels, who are not in the idea of time, but in the idea of state, it is given to perceive this perfectly well; for **eternity** with them is not an **eternity** of time, but an **eternity** of state without the idea of time. 8325².

3701. For in the Lord everything is infinite and **eternal**; infinite relatively to being, and **eternal** to manifesting.

3854³. (Consequences going on to **eternity**. See CONSEQUENCE.)

—^e. As the Lord has foreseen from **eternity** what a man would be, and what he will be to **eternity**, it is evident that Providence is present in the smallest things . . .

3938. See BLESS—*bear*e.

—². The being of man is nothing but a recipient of the **eternal** which proceeds from the Lord . . . The reception of life is that of which manifesting is predicated.

—³. The happiness of **eternal** life is what, in the supreme sense, **Eternity** corresponds to, which **Eternity** is from the Divine being of the Lord.

3998. In the supreme sense, 'yesterday' = from **eternity**; 'to-day' = **eternity**; and 'to-morrow' = to **eternity**; for the times mentioned in the Word = states . . . and with the Lord there are no states, but everything there is **eternal** and infinite.

4172. Evil of guilt, or the evil which man has contracted through actual life, and has also confirmed in thought, even to faith and persuasion, cannot be amended, but remains to **eternity**.

4180⁵. He had been the Light itself from eternity . . .

4379. He is continually being conceived and born . . . in the other life to eternity. 5122³. 5202⁴. 5354³. 8326^e.

4383. Each and all things are foreseen by the Lord, what their quality will be to eternity.

4493⁵. If the internals (of Hamor and Shechem) had been closed up, they would have perished to eternity.

4552. Eternal rejection. Sig. . . 'Under an oak'=to eternity. Ex.

4601³. The things which are thus conjoined can never be separated to eternity, wherefore the deepest Hell awaits them.

4609. 'Asher,' in the supreme sense, =Eternity; in the internal sense, the happiness of eternal life.

4747². For the things which are once confirmed in both doctrine and life at the same time, remain to eternity. Ex.

4901^e. Therefore it is said of the Lord that He is 'the Last and 'the First' . . . and by this, in the relative sense, is signified what is perpetual; and in the supreme sense, what is eternal.

4926³. 'To build according to the days of Eternity' (Amos ix. 11)=according to the state of the Church in ancient times.

5110³. This Divine, or this Jehovah in Heaven, is the Lord from eternity.

5116². Universal nature . . . is a representation of the eternal and the infinite; of the eternal from propagation even to eternity . . .

5264². Providence, being from the Divine, has in it the eternal and the infinite; the eternal, because it regards neither a terminus from which nor a terminus to which . . . That in each and all things which the Lord does there is what is infinite and what is eternal, will be illustrated by examples elsewhere. 5503.

5309. To foresee is to Know from eternity to eternity.

5398². Man is such evil, that to eternity he cannot be fully delivered, even from one sin . . .

5663³. It is this Man that the Lord . . . united to the Divine Itself, as He had been united from eternity; for from eternity He was one.

6232². The Angels are being perfected to eternity . . .

6239³. Eternity is predicated of the Most Ancient Church, because it was in the good of love to the Lord, of which good eternity is predicated because it is immediately from the Lord. 'The generations of Eternities' (Is. li. 9)=the goods thence.

—⁵. 'Eternity' is predicated of Judah (Joel iv. 20), because by Judah is represented the Celestial Church.

—⁶. 'Eternity' (Is. li. 8) is predicated of the good of love; for 'justice' is said of it.

—⁷. Unless 'eternity' (Ps. cxlv. 13) were predicated of what is celestial; and 'generation,' of what is spiritual . . . it would be a useless repetition.

6280. This is the Divine Human from eternity. (See DIVINE HUMAN, here.)

6435⁹. 'The mountains of Eternity' (Hab. iii. 6)=the good of love which was of the Most Ancient Church. . .

When this Church is understood in the Word, being the most ancient one, there is sometimes added 'Eternity.'

6491. That the Providence of the Lord . . . regards what is eternal. Examp. 8478⁴. 8560. 10775^e.

6573. According to order from eternity. Sig.

6648². In the other life (the growth of good and truth) is immense, and this perpetually to eternity.

6888. In the Word, it is said 'to eternity,' and 'to generation of generations' . . . because 'eternity' is predicated of Divine good; and 'generation of generations,' of Divine truth.

6983. Not from eternity. Sig.

— In the Divine . . . instead of time, there is eternity. Infinity and eternity are the two things to which correspond the times and spaces which are in the world; and the states as to being and as to manifesting which are in the Heavens.

6984. 'From now,' or from to-day = eternity, thus to eternity, because it involves the time following.

7212. The Lord's life there to eternity. Sig. . . (For everything which is given as an inheritance, is the perpetual possession of him to whom it is given, in Heaven the eternal one, because they live there to eternity.)

7541³. When they are elevated into Heaven, they are afterwards perfected to eternity. But they who are cast into Hell . . . endure evils which are continually worse, until they dare not do evil to any one; and they afterwards remain in Hell to eternity . . .

7931. 'To keep this word even to eternity' (Ex. xii. 24)=that all this must be observed hereafter.

8174. 'Ye shall see them again no more for ever'=that the falsities which are once removed shall be removed to eternity.

8331. 'Jehovah shall reign for ever and to Eternity' (Ex. xv. 18)=that the Lord alone is the God of Heaven and earth. Ex.

8495. The conjunction of good and truth to eternity. Sig.

8637. (It is necessary to learn from revelation) that man will live to eternity; if he has lived well, in Heaven; and if evilly, in Hell.

8717². God sees all things, and knows all things from eternity; and provides all things to eternity.

—³. Not considering, that the Divine blessing consists in being happy to eternity, and that the Lord regards momentary things . . . no otherwise than as means to eternal ones . . .

8783. 'And also believe in thee to eternity' (Ex. xix. 9)=that there may be the faith of truth which shall be permanent.

8939. There is no proportion between what is temporary and what is eternal . . . The infinite as to time is the eternal.

8991. 'He shall serve him perpetually'=to eternity . . . It is said to eternity, because they who do what is good from the obedience of faith, and not from the affection of charity . . . in the other life can never be brought to a state of good . . . Wherefore . . . they remain such to eternity.

[A.] 9334^o. The regeneration of man in the world is only a plane for the perfecting of his life to **eternity**. 9452.

9683. The life in the world remains with everyone to **eternity**.

9715². For he who once conquers the Hells, conquers them to **eternity**.

9787^e. For everything which the Lord ordains, that is, provides, with man and Angel, is **eternal**.

9788. 'An age' = what is **eternal**.

9789. What is **eternal** in the Spiritual Kingdom. Sig. —. 'Generations' = what is **eternal**. Ex. and Ill.

—^e. '**Eternity**' is predicated of the Divine Celestial or good; and 'generation,' of the Divine Spiritual or truth.

9888. 'Overagainst its faces' = to **eternity**. (For) that which is overagainst the faces there, is in the Lord's perpetual view, thus is preserved to **eternity**.

10048². The infinite relatively to duration is the **eternal**. Hence it is that whatever the Lord disposes and ordains is **eternal** . . . There are in man external, internal, and inmost things; and all these are disposed and ordained simultaneously and successively to the reception of things that follow, to **eternity**.

10204. 'In your generations' = to **eternity** with those who are in faith from love.

10243². Unless the Natural is purified and cleansed with man while he lives in the world, it cannot be purified afterwards to **eternity**; for such as the Natural of man is when he dies, such it remains. Ex.

10248. 'It shall be to them the statute of an age' = an **eternal** law of order . . .

— See AGE=*saeculum*.

10284². Man is such, and remains such to **eternity**, as is his love.

10315^e. Many in that (Third) Earth believe that their spirits have existed from **eternity** . . .

10409². The goods, happinesses, and felicities which are . . . provided for man by the Divine, are **eternal** ones, and have no end. . . The temporary to the **eternal**, as the finite of time to its infinite, has no proportion. That which lasts to **eternity** Is, but that which has an end relatively Is not . . . —⁴.

10579⁴. This was the Lord from **eternity**. Ex.

10591. To be conjoined with God is to live to **eternity**.

10596. Hence such as a man's love and such as his faith has been when he lived in the world, such does his life remain to **eternity** . . .

10620. 'Keeping goodness to thousands' = to **eternity**. . . 'To thousands' = in perpetuity and to **eternity**. Refs.

10749. Hence it is evident, that those who come into Hell remain there to **eternity**; and that those who come into Heaven remain there to **eternity**.

H. 39^e. (It is from possessing this Inmost) that man lives to **eternity**.

167. As the Angels have not any notion of time, they have a different idea of **eternity** from that of men of the

Earth. By **eternity** the Angels perceive infinite state, and not infinite time. I was once thinking about **eternity**, and through the idea of time I could perceive what to **eternity** is, that it is what is without end; but I could not perceive what from **eternity** is, thus neither what God was doing before creation from **eternity**. On this causing me anxiety, I was elevated into the sphere of Heaven, and thus into the perception in which the Angels are concerning **eternity**, and then I was enlightened that **eternity** is not to be thought of from time, but from state, and that then what from **eternity** is perceived; which, also, took place with me. T.31². M.328³.

363. His dominant affection or love remains with every man after death; it is not extirpated to **eternity**. Ex.

414. They who are in Heaven are continually advancing to the spring-time of life . . . and this to **eternity** . . .

419. I saw that the extent of the uninhabited Heaven is so great, that it cannot be filled to **eternity** . . .

469. Through this, the Rational (of Spirits and Angels) is continually being cultivated, and this to **eternity**.

—². With every Spirit and Angel there remains the affection, as to both magnitude and quality, which he had in the world; and this is afterwards perfected through infilling, which also takes place to **eternity**; for there is nothing which cannot be infilled to **eternity**; for every thing can be infinitely varied . . .

477. There is a reigning love which remains with man after death, nor is it ever changed to **eternity**.

480. That man after death remains to **eternity** such as he is as to his will or reigning love. Gen.art.

—². Hence it is, that man remains to **eternity** as his life of love has been in the world.

501. Wherefore, such as a man is as to his interiors, such he remains to **eternity**.

N. 305². That the Divine Human from **eternity** was the Divine truth in Heaven . . . Refs.

— That this was the Son of God born from **eternity**. Refs.

J. 13. That every Divine work regards what is infinite and **eternal**. Gen.art.

25. That every man after the life in the world lives to **eternity**. Gen.art.

— The spiritual man, when separated from the natural, remains such as he is to **eternity**; for the state of man cannot be changed after death. Moreover, the Spiritual of every man is in conjunction with the Divine . . . and that which can be thus conjoined with the Divine, to **eternity** cannot die; for the Divine is with him, and conjoins him with itself.

—⁶. (How it is that the evil also live to **eternity**.) Ex.

64^e. Their lot after death, although it is to remain to **eternity**, they account of slight value.

L. 30. That the Lord from **eternity** is Jehovah. Gen.art. Ill.

S. 12². 'Death' (the rider on the pale horse) = **eternal** damnation.

F. 35. He thus keeps Hell . . . in obedience to Him to **eternity**.

W. 36. In every Divine work there is a union of love and wisdom; from this comes its perpetuity, nay, its **Eternity**.

76. He who . . . cannot from some perception think of God apart from time, is quite unable to perceive **eternity** otherwise than as an **eternity** of time; and then he cannot but rave in thought concerning God from **eternity** . . . From this idea he cannot be extricated, except by the spiritual or angelic idea about **eternity**, which is apart from time; and when it is apart from time, the **eternal** and the Divine are the same. The Divine is the Divine in itself, and not from itself. The Angels say that they can indeed perceive God from **eternity**, but in no wise nature from **eternity** . . . Being in itself is life itself, which is the Divine love of the Divine wisdom, and the Divine wisdom of the Divine love. This is **eternity** to the Angels; thus abstracted from time . . .

156. The creation of the universe . . . cannot be said to have taken place . . . from time to time, thus progressively and successively; but from **eternity** and infinity; not from an **eternity** of time, because there is no such thing, but from an **eternity** not of time, for this is the same as the Divine . . . T.31³.

—e. When it is said that . . . (an **eternity** of time is not possible, everyone affirms it from reason), because this is an infinity of time. If one say, to **eternity**, this is comprehended from time; but not so, from **eternity**, unless time is removed.

240². In these two faculties the Lord is with every man . . . Hence it is that every man, both good and evil, lives to **eternity**.

318. That in all the forms of uses there is some image of what is infinite and what is **eternal**. Gen.art. P.56.

P. 32³. By drawing nearer, this conjunction (of man with the Lord) may be augmented to **eternity**; and with the Angels it actually is augmented to **eternity** . . .

46. That in all it does the Divine Providence regards what is infinite and what is **eternal**. Gen.art. 55.

48. That the Infinite in itself, and the **Eternal** in itself, is the same as the Divine. Gen.art.

— By what is **eternal** the Angels understand the Divine manifesting.

—². There cannot be an infinity of time which is **eternity a quo**, because what is infinite is without first and last, that is, without boundaries.

51. From thought abstracted from time and space, there is a comprehension . . . of the Divine from **eternity**; but none at all from thought in which there inheres an idea from space and time. (Thus) it is possible to think about God from **eternity**, but never about nature from **eternity**.

52. That the Infinite and the **Eternal** in itself cannot but regard what is infinite and **eternal** from itself in finite things. Gen.art.

59². As they who are in the Divine think from the Lord, they think from what is **eternal** while they think from what is present; saying to themselves, What is that which is not **eternal**? Is not what is temporary comparatively as nothing? . . . It is otherwise with what

is **eternal**; this alone is, because its being never comes to an end. To think in this way is to think from what is **eternal** at the same time as one is thinking from what is present; and when a man so thinks and at the same time so lives, the Divine proceeding with him . . . in all its progression, regards the state of his **eternal** life in Heaven, and leads to that. In every man, both evil and good, the Divine regards what is **eternal**.

60. That an image of the Infinite and the **Eternal** stands forth in the angelic Heaven. Gen.art.

64. That to regard the Infinite and the **Eternal** in forming the angelic Heaven . . . is the inmost of the Divine Providence. Gen.art.

99². The adult who does not come into freedom itself and rationality itself in the world, can never come into them after death; for then the state of his life remains to **eternity** such as it had been in the world.

214. That the Divine Providence regards **eternal** things, and temporary things no otherwise than in proportion as they agree with **eternal** things. Gen.art.

215. By **eternal** things are meant those which do not perish and cease with time, thus not with life in the world.

216. That **eternal** things relate to spiritual honours and wealth, which are those of love and wisdom, in Heaven. Gen.art.

217⁴. That when dignities and wealth are blessings, they are spiritual and **eternal** . . .

218. That temporary and **eternal** things are separated by man, but that they are conjoined by the Lord. Gen.art.

219. What temporary things are, and what **eternal** things. Ex.

—². That man is in himself temporary, and that the Lord is in Himself **eternal**; and that therefore from man there can proceed only what is temporary, and from the Lord only what is **eternal**.

—⁴. That temporary things separate from themselves **eternal** things; and that **eternal** things conjoin with themselves temporary ones.

220. That the conjunction of temporary and **eternal** things with man is the Divine Providence of the Lord. Gen.art. —⁸.

—². That it is of the Divine Providence that by death man puts off . . . temporary things, and puts on . . . **eternal** things.

—⁴. That through His Divine Providence the Lord conjoins Himself . . . with temporary things through **eternal** things according to uses.

318¹. That everything confirmed in the will and at the same time by the understanding endures to **eternity**; but not that which is only confirmed by the understanding.

319². With the good these spirals turn forwards, but with the evil backwards . . . and as when the turning is once induced it cannot be reversed, it is evident, that such as a man is when he dies such he remains to **eternity** . . .

324. That every man is created to live to **eternity**.

— He who can receive the Divine, so as to see and

perceive it in himself, cannot be otherwise than conjoined with the Lord, and, through this conjunction, live to eternity.

[P. 324.]⁴. In Heaven they remain to eternity (in the age of early manhood).

333^o. All the present is to Him eternal.

334. The operation of the Divine Providence is said to last to eternity, because every Angel is perfected in wisdom to eternity; but everyone according to the degree of the affection of good and truth in which he was when he left the world: it is this degree which is perfected to eternity . . .

335^o. As this goes on to eternity, there is no last or ultimate which is the close.

R. 611. At last they find a Society which perfectly agrees with their affections, and there they dwell to eternity.

765^o. They thus become mere falsities as to the understanding, and so remain to eternity.

864. 'They shall be tormented day and night for ages of ages'—that they . . . were cast into Hell, where they will be interiorly infested by the love of their falsity and by the lusts of their evil constantly to eternity.

937^e. For such as a man is in the world as to the spirit, such he remains to eternity; with the sole difference, that his state becomes more perfect if he has lived well . . .

961^e. (I said), By the birth of the Son of God from eternity, I understand His birth foreseen from eternity and provided in time.

M. 18^e. The delight of the love of uses eternalizes these delights.

38. He perceives his happinesses—*faustitates*—ascending in a like degree (with marriage love); and these constant to eternity.

46. The reigning love . . . remains with the man to eternity, and together with it the subordinate loves.

132^o. The appearance that love and wisdom . . . are in man as his, causes man . . . to be able to be conjoined with God, and thus live to eternity.

—⁶. How can man live to eternity, unless he is conjoined with an eternal God?

134^e. Thus be conjoined with the Lord, and thereby become man, and live to eternity.

162. That with those who are in love truly conjugal, this conjunction becomes more and more inward to eternity.

185^e. Because eternity is the infinite of time.

216. That those who are in love truly conjugal, in marriage regard eternity . . .

—². (The effect on two married partners in Heaven from whom the idea of eternity in relation to marriage was taken away.)

328^o. (I said), You can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, because you think of the essence of God from eternity apart from time, and of His omnipresence apart from space . . .

524^o. I can therefore testify for certain, that everyone is there explored . . . and that the life which he has contracted in the world remains with him to eternity . . .

T. 31. That the infinity of God . . . relatively to times is called Eternity . . . but still there is nothing of time in His Eternity. Gen.art.

— . The reason the infinity of God relatively to times is called Eternity, is that to eternity is predicated of things progressive, which are measured by time, without end. Examp.

—². In Heaven . . . by Eternity, the Angels perceive the Divinity as to manifesting; also . . . by Eternity they perceive the Divinity as to wisdom: the reason is that from the Divinity the Angels abstract . . . times; and then these notions result. But as man cannot think otherwise than from ideas taken from such things as are of space and time, he cannot perceive anything . . . of His Eternity before times; nay, when he wants to do so, it is as if his mind fell into a swoon . . .

—⁴. There appear two statues . . . at one extremity of the Spiritual World, by which those who think vain things about God from eternity seem to themselves to be swallowed . . .

49. Eternity, etc., pertain to the Divine being.

79^e. They asked those who were in that prison, whether they would live so to eternity. Some there replied, We have been here some ages, and we shall remain for ages of ages . . .

295. The celestial sense of the (first) commandment is, that Jehovah the Lord is infinite, immense, and eternal . . .

415^e. As the spiritual life has no end, it is eternal; wherefore being can be predicated of it.

504⁷. Reciprocal conjunction with God causes . . . that after death man lives to eternity . . .

718. With every man of sound mind, there is the faculty of receiving wisdom from the Lord . . . to eternity; and also of receiving love . . . to eternity.

D. 1126. The only thing they then think about is Eternity . . . I wanted to know from them how their thought could be fixed on Eternity alone, unless at the same time on eternal life. But they said that they could not then meditate on anything but eternity, and that it involved the same as eternal life. They tried to induce . . . the state of their Society on my . . . mind . . .

2583. As man supposes . . . that the soul of man will be tormented to eternity, this is evident,—that man is condemned to eternal suffering; for he has deserved it; but of the Lord's mercy damnation is at last taken away . . .

2679. What is eternal was represented as an abyss without a bottom . . .

2793. Punishments . . . do not alter or change the nature, which remains to eternity as contracted in the life of the body . . .

2826. There was one who supposed . . . that infernal punishments would last to eternity . . .

2876. It has been decreed from eternity . . .

2878. What are forty or fifty years . . . to Eternity ?

3478. Certain corporeal Spirits . . . could not perceive time from eternity; for that there is an eternity to come they could perceive from the fact that there is no end to time; thus that it is time without end; but that there has been time from eternity they cannot conceive . . .

3958. (I said) that no words are applicable to the Lord except eternal and infinite; and that only the eternal and infinite Is . . . And, as nothing but eternal things can be predicated of Him, the past, the present, and the future are all eternal. They wondered that the present should be called eternal, but as (the above) is the case, although no idea of it can possibly be perceived, it follows that our present is to Him eternal.

3973. On what is eternal. As the infinite Divine is not of space, so neither is the eternal of time. . . That a kind of idea of the Divine eternal is insinuated into the Angels by the Lord, is evident from the fact . . . that they have no idea of past and future things, but that both past and future things are in their present . . . Neither is there in their idea anything of old age or of death, but only of life; wherefore there is none of time; but in all their present there is as what is eternal.

4204. On those who think that there is an origin to all things, thus that God is not eternal.

— . They who are in the idea of time cannot think otherwise than by means of time, that eternity is nothing but time; when yet with the Lord each and all things are eternal, and the idea of time cannot agree with the idea of eternity.

—^e. By this idea it was impressed, that whether nature is eternal . . . or the Lord, the anxiety begins to be set at rest.

5552. (Thus) while man lives in the world, he acquires for himself a fixed plane, and this cannot be changed; whence it is, that man remains to eternity such as he has become in the world. He has this plane in him, but it is completely quiescent; but still his interiors cease in it.

5830^e. I then clearly perceived that he who once comes into Hell remains there to eternity . . .

6110⁶. Unless what is eternal is thought of, that is, an eternal conjunction, there is no wife, but a concubine; and from the idea of what is not eternal, marriage love perishes.

D. Min. 4609. On the quality of the idea of . . . the eternal from the idea . . . of time.

4652. The smallest movements of man's life have a series of consequences to eternity . . . Hence it may be evident, that the eternal of the Lord . . . is from the Lord . . .

E. 23. From Him who is the all in all of Heaven and the Church, from eternity to eternity. Sig. . . For all times in the Word=states of life . . . Therefore, when the Lord is treated of, they=infinite state; and infinite state, as to time, is eternity. . . Many things might be said concerning eternity, which is of the Lord alone; but they would not be understood by the natural man, whose thoughts are chiefly founded on time, space, and matter, when yet eternity does not include such things

in it; and therefore if a man could think about eternity as the Angels do, he might come into some idea of it, and thus comprehend what from eternity is . . . also what the Divine foresight is, that it is in every single thing from eternity; and what the Divine Providence is, that it is in every single thing to eternity; and therefore that whatever proceeds from the Lord is from eternity to eternity; and that unless this were the case, Heaven and the universe would not subsist.

—². Eternal cannot be expressed in Heaven by any other word than Divine. The reason is, that what is infinite cannot fall into an angelic idea, and still less into a human one, and the eternal is the infinite manifesting from the infinite being; but this falls only into the idea that the eternal, which is the Divine as to manifesting, is the all in all of Heaven and the Church . . .

112². Such as is the determination of the interiors of a man's mind, such does he remain after death to eternity . . .

128. For man remains to eternity such as he is (at the end of his life in the world); namely, such as his life has been to that period.

193. After death, man remains to eternity in that state of life which he has acquired in the world; wherefore, he must watch.

— . All things which are in the spirit of man remain with him to eternity . . . Those things remain in the spirit of a man which he has thought from himself, consequently, those things which he has thought from his own love when he was alone . . .

194³. 'Thou shalt not know in what hour I will come upon thee' = . . . thou art ignorant of the state of life that will remain to eternity; for such as is the state of a man's past life up to its end, such does the man remain to eternity. Ill.

—^e. (Note) that man remains to eternity such as he is as to his whole life up to the end, and not at all such as he is at the hour of death . . .

221. 'He shall no longer go out' = that they shall be therein to eternity.

289^e. The reason 'for ever and ever' = what is eternal, is that in the world these words = times as to all their duration; but in Heaven . . . they = what is eternal.

359. The removal of evils and thence of falsities at the end of life and afterwards to eternity. Sig. . . For he who fights against evils and falsities, and conquers them in the world up to the end of life, conquers them to eternity; for such as a man, from his past life, is at the end of life, such he remains to eternity.

383. Eternal damnation. Sig.

— . 'Hell,' here, = eternal damnation, because they who once come into Hell, remain there to eternity; wherefore, also, it is said 'and Hell followed with him;' for 'to follow with him' = to remain in it; namely, in damnation to eternity.

468. It is natural to say 'for ages of ages,' but spiritual to say to eternity.

629⁹. 'The mountains of Eternity' (Hab. iii. 6) = the Celestial Church, and love to the Lord.

[E.] 65⁵. Lest there be a representative of eternal damnation. Sig.

659²⁰. 'The seed of the malicious shall not be mentioned to eternity' (Is. xiv. 20) = eternal dissociation and separation.

701⁷. 'Even to eternity will I make firm thy seed' (Ps. lxxxix. 29) = the Eternity of the Divine truth from Him. 'To eternity will I keep mercy for him' (ver. 28) = the Eternity of the Divine good from Him.

860. Hence it was evident, that such as a man is when he dies, such he remains to eternity.

870. The eternal is the Divine as to manifesting.

972. This being is meant by the eternal; for the eternal, when predicated of the Lord, is understood in Heaven without any idea of time . . . For, in the angelic idea, the eternal is the state of the Divine manifestation . . . The infinite manifesting, which, also, is the eternal, is the Divine proceeding.

1029¹⁴. 'It shall not be inhabited to eternity' (Is. xiii. 20) = its destruction to eternity . . .

1087³. Hence it is, that such as a man is in the world, such he remains to eternity . . .

1130³. As God is uncreate, He is also eternal. Ex.

1131². The natural idea of eternity is from time; but the spiritual idea of it is not from time.

1162^e. The Inmost . . . through which man lives to eternity.

1220³. They fall into Hell; nor can they be taken out to eternity.

Ath. 78. They were asked whether they were able to think of His having been born from eternity . . .

117. The reason the Lord says, that He was with the Father as they are from eternity, is that in the world He was the Divine truth, which is the Divine proceeding; whence it is evident what is the Son of God from eternity, and the Son of God that was born. No mortal can comprehend what born from eternity means in any other sense. 149.

D. Wis. viii⁷. This is why Spirits and Angels can subsist and live to eternity. Ex.

xii. 4². In this is the eternal; and where there is the eternal there is also the infinite.

Can. God 3. This very God is from eternity; and thence is Eternity itself.

iii. 5. The infinity of God correspondently to times is called Eternity.

6. Still, there is nothing of time in His Eternity.

7. By the Eternity of God is meant His Divinity as to manifesting.

9. Angels and men . . . cannot comprehend His immensity and Eternity, as they are in themselves.

Coro. lii. This truly Christian Church . . . will last to eternity . . .

Etham. *Etham.*

A. 8103. 'They encamped in Etham' (Ex. xiii. 20) = the second state after they were delivered. . . This

second state is signified by the journey from Succoth to Etham.

Ether. *Aether.*

Ethereal. *Aethereus.*

A. 3702³. Whatever there is of what is arcane in the ether and its modifications is stored away in the eye. 4523-

5084⁶. The fallacy that the soul is something ethereal. 5222. 6400³. H. 74. 77. 170. 183. D. 3954.

6057. The eye is formed to the whole nature of the ether and of light.

— The interior viscera . . . are held together in connection and form by a more subtle air, which is called the ether.

H. 54^e. Like animals in the receiver of an air-pump, in ether . . . W. 183³.

W. 174. See ATMOSPHERE. 176. 184³. 192. D. 418. 1176. 1830. 4063. E. 342¹⁰. 538. 594. 726³. 832⁷. 1208⁵. D. Wis. xii. 5². J. (Post.) 312. Coro. 17².

223. Not the least thing in the ether and the air that has not in it these degrees; and as the ether and the air are the receptacles of heat and light . . .

370. The forms of the members, organs, and viscera . . . are fixed by such substances and matters as there are in earths; and from earths in the air and the ether . . .

R. 907². It would rise (above the air) far into the ether.

M. 10⁶. Like the state of birds in the ether. T. 339. D. 3466.

188². An elevation as . . . from the upper air into the ether.

T. 30². As the ether is in the land and water, by means of which the terraqueous globe is held together and made to revolve.

32³. No quality of the air can be elevated to any quality of the ether; nor any of this to any quality of the aura.

79⁵. They concluded that the human soul is nothing but ether; and that thought is nothing but a modification of ether . . . 178².

178. From this it would follow . . . that the ether is the supreme God . . .

186. As the light of the sun, passing through the ethers, and, progressively, the air . . .

499². (Metals, stones, and grains of sand) freely absorb the ether . . .

836. The idea of God as of ether.

D. 152. As the air . . . is to the ether or purer atmosphere, which belongs to sight.

—^e. Like the ethereal atmosphere, which reflects all objects . . . to the eye; and, in fact, to a thousand eyes at the same time.

3959. As the leasts of the ether gravitate to the leasts of our body, towards the centre . . .

E. 273². 'The skies (that is, the higher clouds) gave

a voice' (Ps.lxxvii.17)=truths from the spiritual sense of the Word.

541^e. As the Divine truth is the light of Heaven, it is said, 'Thy Truth is even unto the ethers' (Ps.xxxvi.5). By 'the ethers,' therefore, in the plural, is signified the Divine light up to the highest Heaven . . . The like is signified by 'ethers' in Ps.lxxvii.18; lxxviii.23.

594¹⁴. 'The skies gave a voice'=influx from the Heavens.

864². As they live thus, they live in a heavenly aura, or in a heavenly ether; into which no one can be admitted who is not in life from the Lord: if anyone else should enter into that ether, it would be like mice introduced into an exhausted receiver.

946^e. It is translucent like the ether.

J. (Post.) 307. Discrete degrees are circumstanced . . . as are the ether and the air.

Ethiopia. *Aethiopia.*

Cush. *Kusch.*

Ethiopian. *Aethiops.*

A. 116. 'The land of Cush' (Gen.ii.13)=the mind or faculty. The things of this river relate to the understanding, to which belong the Knowledges of good and truth.

117. The land of Cush or Ethiopia abounded with gold, precious stones, and spices, which signify good, truth, and the grateful things thence, such as are those of the Knowledges of love and faith.

— The like things are meant by 'Cush' or 'Ethiopia' as by 'Sheba.' Ill.

— 'The Ethiopians' (Dan.xi.43)=Knowledges.

349^e. 'Ethiopia' (Zeph.iii.10)=those who possess celestial things, which are love, charity, and the works of charity.

1132. They who cultivated the Knowledges of spiritual things are 'the sons of Cush' (Gen.x.7).

1160. 'The sons of Ham' (ver.6)=faith separated from charity. 'Cush, Mizraim, Put, and Canaan' were so many nations, by which in the internal sense are signified the Knowledges, knowledges, and worship which are of faith separated from charity. 1163.

1163. By 'Cush' or 'Ethiopia,' in the Word, are signified the interior Knowledges of the Word, by means of which they confirm false principles. . . By 'Cush' are also signified simply the interior Knowledges of the Word. 1164, Fully Ill.

1169. 'The sons of Cush' (ver.7)=those who had not internal worship; but the Knowledges of faith, in the possession of which they made religion to consist.

1171². 'Cush and Seba' (Is.xliii.3)=the spiritual things of faith.

— 'The merchandize of Cush and of the Sabeans' (Is.xlv.14)=the Knowledges of spiritual things, which are of service to those who believe in the Lord.

1172^e. 'The sons of Cush'=the Knowledges of spiritual things; and 'the sons of Raamah,' the Knowledges of celestial things.

1174. 'Cush' (ver.8)=the interior Knowledges of spiritual and celestial things.

1175^e. Such worship is called 'Nimrod;' and it is born from the Knowledges which are 'Cush;' and these from faith separated from charity, which faith is 'Ham.'

1176. 'Cush begat Nimrod'=that those who had the Knowledges of interior things instituted such worship. . . The Knowledges of interior things are those things which are called doctrinal. Examp.

1195^e. 'Cush and Put' (Jer.xlvi.9)=Knowledges.

1238². (Ethiopia was a country of the Ancient Church.) 2835⁵.

2588¹⁴. 'Cush and the Sabeans'=Knowledges.

3242^e. 'The tents of Cushan' (Hab.iii.7)=a religiosity from evil.

3540. As these external truths . . . are from evil . . . they are compared to 'the Ethiopian' or negro, and 'his skin' (Jer.xiii.23).

6723. 'Beyond the rivers of Cush' (Is.xviii.1)=to the Knowledges through which they confirm false principles.

9340⁶. 'The sons of the Ethiopians' (Amos ix.7)=those who are in the Knowledges of good and truth, which they apply to confirm evils and falsities.

10252². The knowledge of correspondences was the chief one in those times with the Arabians, the Ethiopians, and with others in the east; wherefore, in the Word, by 'Arabia,' 'Ethiopia,' and 'the sons of the east,' are meant those who are in the Knowledges of heavenly things. Refs.

S. 117. From these Words, religious things emanated . . . through Egypt and Ethiopia into the kingdoms of Africa.

D. 5946⁶. I was afterwards led in the spirit to others in Africa, to a tract which is known to Europeans, and in the maps is called Ethiopia, where they dwell in tents, a good nation.

E. 240³. See ASSYRIA.

304²². 'Beyond the rivers of Cush'=as to Knowledges themselves from the sense of the letter of the Word, which are falsified.

406³. 'Cush' (Is.xx.4)=the delight which is favoured by the natural man.

—¹⁵. By 'the isles of the nations' and by 'the Cushites-Kuschios' (Zeph.ii.11,12) are signified those who indeed are in falsities, but not in the falsities of evil; and, abstractedly, falsities, but not the falsities of evil.

439⁶. 'Ethiopia'=the natural man as to the Knowledges of good and truth.

532³. 'Egypt' (Is.xx.3)=the external or Natural as to what is scientific; and 'Cush'=the external or Natural as to worship; and when these are devoid of the internal Spiritual, they are also devoid of truth and good . . .

654²¹. 'The fat ones out of Egypt' (Ps.lxviii.31)=the gentiles who are in the affection of knowing truths; and 'Cush'=those who draw them in from the delight of the natural man.

780⁵. 'Shall the Ethiopian change his skin'=that evil cannot change its nature; 'the Ethiopian'=evil in its form, because he is all black.

P.P. Is. xviii. Concerning those who desire to be in blind ignorance respecting the things of salvation, who are 'Cush.'

J. (Post.) 124. See AFRICA.

Ettersalter. D.Min. 4627.

Etymology. *Etymologia.* T.665³.

Eu. *The vowel or diphthong.*

S. 90². See E. De Verbo 4².

D.5622^e. In place of ae (with the Celestial Angels) there is eu.

Eucharist. *Eucharistia.*

Eucharistic. *Eucharisticus.*

A. 1947⁴. The sacrifices that were spontaneous, votive, pacific or eucharistic. 2180².

3880³. The sacrifices of confession . . . were thanksgivings, and in a universal sense, were called eucharistic and retributory sacrifices, which were of two kinds, namely, of confession and votive. Ex. —⁹.

8936. 'Thou shalt sacrifice upon it thy burnt-offerings and thine offerings of thanksgiving' (Ex.xx.24)=worship in special according to the spiritual life of each person.

10097. The pacific or eucharistic sacrifices were voluntary sacrifices, and the things which are voluntary are from the freedom of man, (thus) from the love and from the will . . .

10114³. The eucharistic sacrifices were votive and voluntary sacrifices, thus not so much for the sake of purification and sanctification as the rest . . .

R. 738³. They say that in the eucharist . . .

795. The enormous falsity that the bread and wine are divided in the eucharist.

E. 141. Of the sacrifices, especially the eucharistic ones, some things were burned on the altar, and some were eaten in the holy place.

391². They were offered from goodwill in order to please Jehovah; these sacrifices were called eucharistic or gratuitous.

J. (Post.) 218. In their last hours, when they received the eucharistic . . .

Inv. ii. With those who take two kinds in the eucharist.

Eugene. *The Prince.* D.4405.

Eunuch. *Eunuchus.*

A. 394. They are called 'eunuchs' (Matt.xix.12) who are in the heavenly marriage; 'those born from the womb,' who are as the celestial Angels; 'those made by men,' who are as the spiritual Angels; 'those who have made themselves,' who are as angelic Spirits, who [act] not so much from charity, but from obedience.

5081². 'The eunuch' (Is.lvi.3)=the natural man as to good. . . For the Lord's Church is internal and external . . . Those who are natural, and yet in good, are 'eunuchs.'

M. 151. That chastity cannot be predicated of eunuchs so born, or of eunuchs so made. Gen.art.

156^e. By 'the eunuchs who have made themselves eunuchs for the sake of the Kingdom of God,' are meant spiritual eunuchs, who are those that in marriages sustain from the evils of whoredoms. That Italian eunuchs are not meant, is evident.

E. 710²⁸. Marriages, with the Jewish nation . . . understood in a spiritual sense, were adulteries . . . Hence the Lord spoke about eunuchs, by whom are meant those who do not want to enter into marriage . . . with the affection of evil, because so the understanding of truth and good would be perverted and dissipated: thus by 'eunuchs' are meant both the married and the unmarried with whom the understanding of truth and good is conjoined with the affection of truth and good. The reason they are called 'eunuchs' is that they are devoid of what is lascivious . . .

—²⁹. The marriage of the understanding of truth and good with the affection of truth and good . . . exists in a threefold degree . . . (This marriage) with the celestial, is meant by 'the eunuchs who are born eunuchs in the mother's womb.' Ex. . . But (this marriage) with the spiritual, is meant by 'the eunuchs who are made eunuchs by men.' Ex. . . And (this marriage) with the natural, is meant by 'the eunuchs who make themselves eunuchs.' Ex.

Euphrates. *Euphrates.*

Phrath. *Phrath.*

A. 118. 'Phrath' or 'Euphrates' (Gen.ii.14)=knowledge, which is the ultimate or boundary.

120. As by 'Egypt,' so by 'the Euphrates,' are signified knowledges or scientifics, and also the sensuous things from which are scientifics. Ill.

—^e. For the Euphrates was the boundary towards Assyria, up to which was the dominion of Israel, as the Scientific of the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man. The same is signified by these words which were said to Abraham: 'To thy seed will I give this Land, from the river of Egypt, even to the great river, the river Euphrates' (Gen.xv.18). These two boundaries signify like things. E.654¹².

130. With him who wants to be wise from the world . . . his river Euphrates is the whole of his Scientific, which is damned.

1585². The ultimate things, or boundaries, represented the external man. The boundaries of Canaan were . . . in general the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented external things.

—³. That the river Euphrates, being a boundary, represented the sensuous and scientific things which are of the external man, was shown before.

1866. 'From the river of Egypt to the great river, the river Phrath' (Gen.xv.18)=the extension of spiritual and celestial things: 'to the river of Egypt'=the extension of spiritual things; 'to the river Phrath'=the extension of celestial things.

—². That the river Euphrates=the extension of

celestial things, may be evident from the countries which that river bounds and separates from the Land of Canaan, by which are also signified the scientifics and Knowledges of celestial things; but here, as it is called 'the river,' and 'the great river,' it is nothing but celestial things and their Knowledges . . .

369⁵. The river Euphrates is one boundary of it, namely of spiritual and celestial things; and the Great Sea . . . the other.

4112. Aram or Syria was separated by . . . the Euphrates from the Land of Canaan.

4116. 'He passed over the river' (Gen.xxxi.21)=a state where there is conjunction; (for) 'the river,' here, the Euphrates, =conjunction, namely, with the Divine. The reason this river has this signification here, is that it was the boundary of the Land of Canaan on that side; and all the boundaries of Canaan represented that which is last or ultimate, and that which is first. Ex. . . As Jacob was now entering, this river was the first boundary, consequently conjunction, in the supreme sense, with the Divine.

—^e. As all things in Canaan were representative . . . so were the rivers which bounded it, as the river of Egypt, the Euphrates, and the Jordan.

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

9341. 'From the wilderness even to the river' (Ex. xxiii.31)=from the delight of the Sensuous even to the good and truth of the Rational. . . The Euphrates, which, here, is 'the river'=the good and truth of the Rational. The reason the Euphrates has this signification, is that Assyria was there, which=the Rational. This is meant by 'the Euphrates,' where it is said 'from the wilderness to the Euphrates,' also 'from the river of Egypt to the Euphrates.' Ill.

—³. But something else is signified by 'the Euphrates' when it is regarded from the middle of the Land of Canaan as its extremity on the one side, or as that which closes it on the one part; then by this river is signified that which is the ultimate of the Lord's Kingdom, that is, that which is the ultimate of Heaven and the Church as to rational good and truth. . . Therefore 'the Euphrates'=such truths and such goods as are of the Sensuous, and which correspond to the truths and goods of the Rational. But as the Sensuous . . . acknowledges nothing as good but that which delights the body, and nothing as truth but that which favours this delight, by 'the river Euphrates' in this sense is signified pleasure originating from the loves of self and of the world and the falsity which confirms it through reasonings from the fallacies of the senses. Ill.

—^e. Here, also, 'the river Euphrates' = truths falsified and goods adulterated through reasonings from fallacies, and from the scientifics thence which favour the loves of self and of the world.

9828⁴. 'The Euphrates' = the extension and the boundary of the celestial things which are of good in its ultimate.

R. 444. 'Loose the four Angels that are bound at the great river Euphrates' (Rev.ix.14)=that external restraints should be removed from them, in order that

the interiors of their minds might appear. . . 'The Euphrates,' in the Word=the interior things of the mind of man, which are called rational things, and which, with those who are in truths from good, are full of wisdom; but with those who are in falsities from evil are full of insanity. These are signified in the Word by 'the river Euphrates,' because that river divided the Land of Canaan from Assyria; and the Land of Canaan =the Church; and Assyria, its Rational; and therefore the bounding river=the interior things of the mind, which are called rational things, in both senses. E.569⁴. 995.

—². That 'the Euphrates'=the interior things of the mind of man coterminous with the spiritual things of his Church, may appear from those passages of the Word where Asshur or Assyria is mentioned.

— . But 'the Euphrates' occurs in the opposite sense, in which it=the interiors full of falsities, and thence of insanities. Ill.

699. 'The sixth Angel poured out his vial upon the great river Euphrates' (Rev.xvi.12)=influx from the Lord into their interior reasonings, by which they confirm themselves in justification by faith alone. 'The great river Euphrates'=interior reasonings; here, the interior reasonings of that Church, by which they confirm justification by faith alone.

791^e. 'The midst of the Euphrates' (Jer.li.63) has a similar signification to the sea, because the Euphrates bounded Assyria, where Babel was, and separated it from the Land of Canaan.

D. 2701. (I dreamed of a field of thick grass) beyond a river; and I perceived that the river was called the Euphrates . . . And in my dream it was replied, that if in our land—within the Euphrates—the land were destroyed, still in that land beyond the Euphrates it would not be destroyed so much.

2702. At last it was opened to me, that the land beyond the Euphrates is those who are in natural and philosophical things, and who want to be confirmed thence concerning spiritual and celestial ones . . . Such thoughts are that abundant grass. . . But still the grass in such a land as is beyond the Euphrates appeared to be useful; whereas, in the lands which are within the Euphrates, namely, with those who do not care for such things, and still believe, nay love; such grass . . . is not useful . . .

E. 406⁶. Which boundaries were represented by the rivers Jordan and Euphrates relatively to the Land of Canaan.

410⁰. 'The Euphrates'=everything of the Church as to good; here (Jer.xiii.) as to evil.

518¹⁶. 'The river,' here the Euphrates, =the Rational. —¹⁷. 654¹⁷.

—³⁰. 'All the depths of the river (that is, the Euphrates) shall dry up' (Zech.x.11)=that all acute reasonings from Own intelligence shall perish.

—³⁰. 'Asshur'=the Rational; here, the Rational perverted. Hence, its 'river' (Is.viii.7) which was the Euphrates, means ratiocination.

—³⁸. 'The river Euphrates' (Jer.xlvi.6)=false reasonings.

[E.] 569^d. By the river **Euphrates** is signified the Rational, and thence also ratiocination . . . because it distinguished Assyria from Canaan; and Assyria = the Rational; and Canaan, the Spiritual. Besides the sea, there were three rivers that were boundaries of Canaan . . . and by the river **Euphrates** is signified the Rational which is with man from knowledges and Knowledges.

—⁵. The river of Egypt or the Nile, and the river of Assyria or the **Euphrates**, signified the terminations of the Church, and also introductions into the Church.

—⁶. The river of Assyria or the **Euphrates** signified the Rational, because through the Rational, man is introduced into the Church. Ex.

—⁸. By 'the Angels bound at the river **Euphrates**' is signified a guard lest the Natural of man should enter into the spiritual things which are of Heaven and the Church . . .

—¹⁰. That the river **Euphrates** = the Rational, through which is the way from the spiritual man into the natural. Ill.

—¹⁵. As by the river **Euphrates** is signified the Rational, in the opposite sense ratiocination is signified by it. By ratiocination is here meant thought and argumentation from fallacies and from falsities; but by the Rational is meant thought and argumentation from knowledges and from truths. —¹⁶, Ill. 577³. 654⁴³. Coro. 34².

701¹². To possess the Land from the Red Sea to the river **Euphrates** = the Church with the whole of its extension . . .

996. The drying up of the waters of the river **Euphrates** (Rev. xvi. 12). Ex. 997.

Europe. *Europa*.

European. *Europaicus*.

A. 567. All that region is called the tract of the Church where are those who are instructed in the doctrine of true faith . . . as **Europe**, where the Christian Church now is.

1032². (Not merely those born in **Europe** are saved.)

8383. Some **European** Spirits then injected direful scandals . . .

9011^e. Even in so learned a part of the world as **Europe** . . . where the Word is . . . there is no Knowledge whatever of the internal sense.

9407⁷. By the holy Jerusalem descending from Heaven is meant a new Church with the gentiles after the present one which is in our **European** part of the world has been vastated.

10497^e. That what is left of the worship of that nation will have its end together with the end of the present Church in **Europe**. Sig.

S. 108^e. Communication with the universal Heaven exists by means of the Word; for which reason, by the Divine Providence of the Lord, the kingdoms of **Europe**, and especially those in which the Word is read, have a universal intercourse with the nations outside the Church.

P. 256. Because the Christian religion is confined to the lesser part of the habitable globe, which is called **Europe**,

R. 34. The reason this Revelation was made to John in Patmos, was that it was an island . . . between Asia and **Europe** . . . and **Europe** signifies those to whom the Church is about to come.

M. 103². I was told that those horsemen had gone to the wise in the kingdoms of **Europe** . . .

478². The Angels once assembled from **Europe** some hundreds of those who were distinguished for their cleverness, learning and wisdom; and questioned them concerning the difference between marriage and adultery . . . All but ten replied that the public law makes the difference . . .

D. 590. The learned **European** Spirits objected . . . Such are **Europeans**, who are called Christians . . .

594. On the infidelity of **European** Spirits.

3055. They cared almost nothing for what the evil **European** Spirits injected . . .

3194^e. Such (adulterous Sirens) are from **Europe**, where there is Christianity; not from the Asiatic, African, and American regions.

4635^e. Such (Sirens) are at this day vastly numerous, from **Europe**.

4728². Wolff wanted to be saluted as the light of **Europe**.

4769. On the atheistical crew within **Europe** where the Church is.

4772^e. This (idea of God as a Man) is inscribed from Heaven on the nature of the nations outside of **Europe**, and also on some within **Europe**.

4777. The Church which is now perishing in **Europe** will be established in Africa . . . but not by emissaries from Christians.

5244^e. All Christians, that is, all in **Europe** know from the Word that He was conceived from Jehovah . . .

5518. **Europeans** . . . think exteriorly, and only receive truths in the memory, nor do they see that they are truths from any other source than because they have been so instructed from infancy, and because some one has said so whom they believe to know, thus from authority. . . **Europeans** are they who in our earth are of the genius in which are the Angels in the Spiritual Kingdom. J.(Post.)119.

525. The English are of a different genius from the other nations of **Europe**.

5946³. (The Africans said) that those from **Europe** are not admitted to them . . .

—^e. A tract which is known to **Europeans** . . .

E. 21. When **Europe** is mentioned, the Angels perceive the north.

Ath. 198. The idea of **Europeans** (about the Lord's Humanity), especially that of the learned, is fallacious . . .

Eurus. See EAST WIND.

Eustachian Tube. *Tuba Eustachiana*.

A. 1118. Their breathing . . . did not enter the ear of another through the external way, and beat on what is called the drum of the ear, but through a certain way

within the mouth, which is now called the **Eustachian tube**. 7361. D.3322.

7359. The breathing (of the Spirits of Mars) . . . entered through the mouth, and through a way within the mouth, in fact through the **Eustachian tube**, into the brain.

10587. (The inhabitants of the Fourth Earth) think within themselves, and the ideas of thought are communicated to another by means of a certain gliding into the interiors of the ear, through a way unknown in this Earth, yet known to learned anatomists; for there is a certain channel within the mouth, which is called the **Eustachian tube**, and which opens into the mouth, and terminates in the chamber of the ear, being encompassed with a thin membrane. Through this channel, the respiratory air glides under a fine delicate sound, and thus the speaking thought is communicated. This is effected by means of the atmosphere.

D. 1541. The speech (of the inhabitants of Mars) is silent speech, being of a more subtle atmosphere, and is directed towards the mouth, into which it enters, and so proceeds through the **Eustachian tube**, which, as appears, is their organ of hearing. With such a speech did one speak to me . . . It entered through the lips, the fibres of which were disposed so as to receive its diversities; and so it penetrates through the Fallopiian tube, and thus upwards. It is very clearly perceived, and is a far fuller and more perfect speech than that of the ear, for it carries a number of things all at once. 3488.

1658^e. The sound of the speech (of the Spirits of Jupiter) flows in through a different way . . . namely, through the **Eustachian tube**.

3351. Mentioned.

Euxine. Coro. 39.

Evacuatory. See under **EMPTY**—*evacuare*.

Evangelical. *Evangelicus*.

A. 1800^d. They call themselves **evangelical**, etc. B. 18.

T. 137^f. The Angel said, Thou knowest what the **evangelical** so-called believe . . .

154^g. All Protestants, whether they are called **evangelical**, or Reformed . . . 813.

815^e. The **evangelicals** in their disputes with the Reformed . . .

Evangelist. See under **GOSPEL**.

Evangelize. See under **GOSPEL**.

Evaporation. *Evaporatio*.

A. 6571^e. This sphere is like a spiritual **evaporation** from each thing of the life.

W. 313. See **EARTH**—*terra*.

Eve. *Chavah, Chajah, Evah*.

A. 281. From the life of faith in the Lord (the Most Ancient Church) was called 'Eve,' and 'the mother of everything living.'

291. The first time, when the Church was in the flower of its youth . . . was called 'Eve,' from life.

476. 'Female' = the will . . . wherefore she was called 'Eve,' from life, which belongs to love alone.

P. 313^g. By the condemnation of **Eve**, is signified the condemnation of the voluntary proprium.

R. 239. See **ANIMAL**.

E. 388²². 'Wild animal' (in the Hebrew) is called *chajah*, and *chajah* means life; and the very spiritual life of man is in the affection of truth and good . . . As 'wild animal,' or '*chajah*,' in this opposite sense = the affection of truth and good, **Eve** the wife of Adam is called '*Chavah*' from that word . . . 650^o. 725².

1119^g. Hence it is that it is said of Adam and **Eve** . . .

De Verbo 14⁵. By Adam's wife is meant the Church, which, because it has life from the Lord, is called '**Eve**,' from life . . .

Evening. *Vespera, Vespertinus*.

A. 22. 'There was evening, and there was morning, day first' (Gen. i. 5) . . . 'The evening' is every preceding state, because it is one of shade, or of falsity and no faith. . . 'Evening,' in general, = all things which are proper to man.

—². As it is '**evening**' when there is no faith . . . the time when the Lord comes is called '**evening**' (Dan. viii. 26).

28². Concerning the man to be regenerated, in Zechariah: 'There shall be that one day, known to Jehovah, not day, nor night, and it shall be, at the time of **evening** there shall be light . . . (xiv. 7).

860. (Thus) all regeneration proceeds from **evening** to morning . . . The **evening** is here described (Gen. viii. 2, 3).

883. 'The dove returned to him at the time of **evening**' (ver. 11) = that the goods and truths of faith began to appear a very little. The time of **evening** is as in the twilight before the morning. . . **Evening** is a term of regeneration, in fact, of that state of it when he is as yet in the shade, or when as yet very little light appears with him. . . As the **evening** meant the twilight before the morning, mention is so often made of **evening** in the Jewish Church; and for the same reason they commenced their sabbaths and feasts from the **evening**; and Aaron was commanded to kindle the holy lamp in the **evening** (Ex. xxvii. 21).

1837. The Lord's Church is compared to the times of the day . . . its last state to sunset or **evening** and the shades which then prevail.

2318. 'There came two Angels to Sodom in the **evening**' (Gen. xix. 1) = the visitation which precedes judgment. . . That '**evening**' = the time of visitation, will be seen below. 2323, Ex.

2323. The state of the Church which is called '**evening**,' is when there is no longer any charity, and therefore when there begins to be no faith; thus when the Church ceases to be. This is the **evening** which is followed by night. It is also when charity, and consequently faith, begins to shine forth, thus when a new Church arises. This **evening** is the twilight before the morning. Thus '**evening**' = both; for it is provided by the Lord, that when a Church ceases to be, a new one

arises, and this at the same time . . . This chapter treats of both states of the Church . . . hence it is that it is here said, that 'two Angels came to Sodom in the evening;' and that mention is made of what was done in the evening . . . in the night . . . and in the morning.

[A.2323]^e. Visitation is called 'evening' in Zeph.ii.7.

2335. 'Evening' = the state of the Church which precedes the last one, when there begins to be no faith; and also the visitation which precedes judgment.

2405⁶. 'Evening,' here (Ex.xxvii.21) = the twilight before the morning.

3056. 'Near the time of evening' (Gen.xxiv.11) = a state at that time more obscure. . . 'Evening' = what is obscure. For 'evening,' in the Word, = the state which precedes the last state of the Church which is ceasing to be, which is called 'night;' and also the first state of the rising Church, which is called 'morning.' In both senses, it is what is obscure which is signified by 'the evening;' but here, the obscurity which precedes the morning.

3197. 'Towards the evening' (ver.63) = relatively to those things which are beneath. 'Evening' = what is obscure; (for) those things which are beneath with man, namely, those things which are of the natural mind, relatively to those which are above, are obscure . . .

3643. In the Heavens, they are in . . . light as of morning and mid-day, verging also towards evening.

3693. 'The sun setting' = what is in obscurity; for it is then evening, by which is signified what is obscure.

—4. These changes of state (with the Angels) are as . . . evening when the sun is setting . . .

—7. When good and angelic Spirits fall into a state of the love of self and thence into a state of falsity, they are remitted a little into their natural or lower state, and are therein imbued with Knowledges of good and truth as to that thing, which is signified by 'washing themselves with waters in the evening' (Lev.xxii.6; Deut.xxiii.11).

3833. 'It came to pass in the evening' (Gen.xxix.23) = a state as yet obscure. . . The feasts which took place in the evening, that is, the suppers, signified among the ancients . . . the state of initiation which precedes conjunction, which state, relatively to that of conjunction, is obscure . . .

3949. 'Jacob came from the field in the evening' (Gen.xxx.16) = the good of truth in a state of good, but in the obscurity which is characteristic of the Natural.

5156. In the evening the day commenced anew; therefore, unless those who had been hanged were cast away before the evening, it would have represented that evil was not cast away . . . That those who were hanged remained until the evening and no longer, see Jos.viii.29; x.26.

5270^e. The state when man is apparently deprived of truths, is called in the Word 'desolation,' and is also compared to 'evening,' in which man is before he comes into the morning; wherefore, in the representative Church, the days commenced from the evening.

5576². When the Angels are in the evening, that is, in the state in which the things of intelligence and

wisdom are lacking, to the same degree they are relatively not in happiness . . .

5579^e. In the Spiritual World there is evening, or the shade of their day, but after it comes the dawn or the morning . . . They come into that evening, or into spiritual hunger, in order that they may have appetite and longing for truths and goods.

5672. The alternations of enlightenment there are . . . as morning, noon, and evening on earth. States of shade come forth like those in the evening, not from the Sun there . . . but from the proprium of the Angels; for, as they are let into their proprium, so they come into a state of shade or of evening. 6110⁴.

5725². The former is the evening, or autumn, of Spirits.

5962². It is the evening of Spirits and Angels when they are removed from truths; it then appears to them that the Lord is more remote, and that He is hidden from them.

5964. It here treats . . . of removal from the things which are of good and truth, thus from those which are of the Church . . . This state in the Word is signified by 'evening' . . .

6000⁷. The day when it was 'not day, nor night,' was when the Lord was born, for it was then evening, that is, the end of the representatives of the Church. 'The light about the time of evening' = the Divine truth which would then appear.

6110. When it is evening (with the Angels) truths fail, and this even to the daybreak . . .

—6. In Heaven there is no night, but only evening, which is succeeded by the daybreak which precedes the morning.

— In Hell . . . the evening is anxiety.

6443. 'At the evening he shall divide the prey' (Gen.xlix.27) = their possession in the Lord's Kingdom while as yet they are in obscurity. . . The reason this is said to be done in the evening, is that those who are elevated into Heaven are at first in obscurity . . .

7174. They said that they saw a light much clearer and purer than they had ever seen before, and that a greater light could not possibly be seen; it was then the time of evening here.

7193³. States of temptations and of infestations, also states of desolations, are there evening and night.

7218². When there is a state of evening and night with Spirits, their thought is in a state of compulsion . . .

7844. 'Between the evenings' (Ex.xii.6) = the last and the first state. 'Evening' = a state of falsity, and also a state of ignorance of truth; for the shade of evening is falsity, and is also ignorance of truth. . . The end and the beginning (of states as to truth and good) is the evening; therefore, when it is said 'between the evenings,' all states are involved. Here, therefore, '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, when

the first-born there were given to slaughter. That this is called 'evening,' is evident from 'Thou shalt sacrifice the passover in the evening, when the sun has set, at the stated time of thy going forth out of Egypt' (Deut.xvi.6).

—³. In the Word *passim*, 'evening' is mentioned, and by it is signified the last time of the Church, and also its first time; the last with those among whom the Church is ceasing, and the first with those among whom the Church is beginning. Hence, primarily, by 'evening' is signified the Advent of the Lord, for then was the end of the former Church, and the beginning of a new one, the first state of which is also called 'evening,' because the man of the Church commences from obscure light . . .

—⁴. That the Advent of the Lord into the world is signified by 'the evening' and 'the morning,' III.

—⁵. 'Evening' (Zeph.ii.7)=the first state of the rising Church.

— As 'the evening'=the last state of the old Church, and the first of the new one, it was commanded that Aaron and his sons should 'make the lamp ascend from evening even to morning before Jehovah.'

—⁶. That 'evening'=the last state of the Church, when there is dense falsity because there is no faith. III.

7901. 'In the evening' (Ex.xii.18)=the end of the former state and the beginning of a new one. 7904.

8108°. When it is evening and night there, they have obscurity of the understanding; but this is tempered by the Lord by means of the good of love (the pillar of fire).

8426. 'In the evening and ye shall know that Jehovah hath brought you forth out of the land of Egypt' (Ex.xvi.6)=at the end of the former state a revelation that they are delivered. . . The reason 'evening'=the end of the former state. Ex. . . The end of every state corresponds to evening, and is also sometimes called 'evening' in the Word. . . When it is evening, they are in obscurity as to truths, and in the delight of natural love: this delight is what is signified by 'the quails' which they received in the evening.

—³. (Thus) 'evening'=the end of the state of the thing that is being treated of; hence, also, the end of the state of the Church.

8431. 'In Jehovah giving you in the evening flesh to eat' (ver.8)=that at the end of the state good will be appropriated by means of delight.

—². By that which is given in the evening time, is signified natural good or delight; for, in the other life . . . the state of evening is when natural good, or the good of the external man, is in clearness; and spiritual good, or that of the internal man, is in obscurity. Alternations thus succeed each other, to the intent that man may be perfected, especially that good may be appropriated to him, which is done in a state of evening by means of delight.

8447. 'Between the evenings ye shall eat flesh' (ver. 12)=that at the end of the state good will be appropriated by means of delight. 8451.

8452. The reason 'the quails'=what is productive of good, is that they were given in the evening; for when in the other life there is a state which corresponds to

evening, the good Spirits, and also the Angels, are remitted into the state of the natural affections in which they had been when in the world, consequently into the delights of their natural man . . . in order that they may be perfected. All are perfected through the implantation of faith and charity in the external or natural man . . .

8487°. But the concupiscences into which those who are in Heaven are remitted, when it is evening with them, are not concupiscences which are opposite to heavenly good. Ex.

8687. 'From morning even to evening' (Ex.xviii.13) =in every state, interior and exterior. . . (For, in the other life, they are . . . exteriorly in good and truth, when in the state of evening there; for when they are in the state of evening, they are in natural delight. 8690.

8750°. Hence it is that there is a correspondence of the states there with the times in the world; namely . . . a state of obscurity with evening and night.

8812°. In the other life . . . evening and night=the privation of the good of love and the truth of faith, which are ignorance and blindness in the things which are of faith; and torpor and cold in the things which are of celestial love.

9787. 'From the evening even to the morning before Jehovah' (Ex.xxvii.21)=constantly in every state; 'the evening'=the end of one state; and 'morning,' the beginning of another; (and) 'evening' involves every state of shade which is signified by the following night . . .

10134°. By 'evening,' in the Word, is signified a state of light in obscurity. Refs.

—⁹. The third state of a Church is a state of light in obscurity, which is its evening.

10135. 'The other lamb thou shalt do between the evenings' (Ex.xxix.39)=the like in a state of light and of love in the external man. . . For 'evening' in the Word=the state of the interiors when the truths of faith are in obscurity and the goods of love in some cold; for when the Angels . . . are in a state of light in obscurity, it is evening with them; and afterwards, when they are in a state of love in obscurity or in some cold, it is night with them, or rather the twilight before the morning. . . (It is) when they are in externals (that) they are in a state of love and thence of light in obscurity . . .

—⁴. But here . . . 'the evening' involves also the twilight; for when in the Word it is said 'morning and evening,' the whole day is meant; thus by . . . 'evening' also the night or twilight. Hence it is that . . . 'evening,' here, =a state of light and also of love in obscurity, that is, in the external man.

—⁵. That 'between the evenings' does not mean the time between the evening of one day and the evening of another day, but the time between the evening and the morning, thus, inclusively, the night or twilight, is evident from the fact that the continual burnt-offering from a lamb was made not only in the evening, but also in the morning; and hence it may be manifest that 'between the evenings' has a like signification elsewhere, as in . . . Ex.xi.6; Num.ix.5,11.

[A.10135]^f. That 'evening,' in general, = a state of light in obscurity. Ill.

—^e. The end of the Church is 'the time of evening' (Zech. xiv. 7).

10202. 'Between the evenings' (Ex. xxx. 8) = an obscure state of love, and thence of truth in the shade. Ex.

H. 155². Evening corresponds to the state of their wisdom in obscurity.

—^e. (Hence) in the Word . . . 'evening' = wisdom in its shade.

C. J. 13^e. As such things are meant by 'evening,' and 'night,' the Lord, in order to fulfil the Word, was buried in the evening, and afterwards rose again in the morning.

F. 66. This vision predicts the future states of the Church . . . for it is said that . . . this was to be 'to the evening the morning' (Dan. viii. 26), when what is holy shall be justified. For by 'the evening' is meant the end of the Church when there will be a new one. 67^e. B. 83^e. E. 573⁴. 612².

W. 73^e. By 'evening' is meant the decrease of the Church.

253². (Such) are in the boundaries in some higher Heaven, where they are as it were in the light of evening . . .

R. 219^e. 'The evening' = the last time of the Church; wherefore, when the Lord went away from the world, it being then the last time of the Church, He supped with His disciples, and instituted the Sacrament of the Supper. The evening = the last time of the old Church, and 'the morning,' the first of the new Church. 816⁴.

816⁴. The reason it is called 'the wedding supper of the Lamb,' is that this takes place at the last time of the Church, which is called 'evening;' and suppers take place in the evening; whereas the first state of the new Church is called morning. In the evening, man is called to the Church, and when those who are called are present, it becomes morning.

M. 18^e. (The evening in Heaven mentioned, and its events described.) 19. 23.

137⁵. With us in Heaven there is . . . never the shade of evening, still less darkness . . .

T. 109. The difference (between the Churches before and after the Lord's first Advent) is like that between the evening and the morning. The state of the Church before the Lord's Advent is also called 'evening,' in the Word . . .

433. Their suppers signified consociations and conjunctions in the first state of the establishment of the Church; for the evening, in which they took place, signified that.

764². In these passages, by 'evening,' and 'night,' is meant the last time of the Church.

D. 1973. What is 'the evening and the morning, a day,' in Gen. i. Ex.

4639. Appearance in the evening of the Sun in the Inmost Heaven. Des. When it is morning in the Inmost Heaven, it is evening in the Second Heaven. Ex.

5127^e. The state of evening with Spirits and Angels. Ex.

E. 179⁹. 'Evening' = the last state of the former Church; and 'morning,' the first of the new. 677⁹.

187². 'Evening' = a state of ceasing faith and charity.

401²⁹. The feast of the Passover began in the evening, because the first state of regeneration is one of ignorance.

405²³. 'About the time of evening it shall be light' = the last time of the Church, when the Judgment takes place; it is then 'evening' to the evil; but 'light' to the good.

706⁷. The reason the Lord then spoke about 'the evening' and 'the morning' (Matt. xvi. 2, 3), is that by 'the evening' and 'the morning' is signified the Advent of the Lord; here, when the Church with the Jews was devastated, with whom there was then 'fair weather,' because they did not know Him, and lived securely in falsities from evil; this is 'the evening.' But when they knew Him, and, on account of the falsities from evils in which they were, denied Him, and attacked Him, is signified by 'the morning when there is a tempest.' Hence it was that the Lord said, 'Ye hypocrites, ye know how to judge of the face of the heaven, but 'the signs of the times,' that is, of His Advent, 'ye cannot judge of.'

Coro. ii. Of each Church there have been four periods . . . which are meant in the Word by . . . 'evening,' etc. 5.

iii. The third was its decline, at which time was its evening or vastation. 6. 29.

5. *Vesperascere*, occurs.

Event. *Eventus.*

A. 1820. Certainty concerning the event precedes victory . . .

4251. According to every event. Sig.

P. 176. If man foreknew events (he would not act from freedom according to reason). Ex. 178.

178. This delight is completed in the event . . .

187. While they see events in a certain wonderful series . . .

Ever. See under AGE-*saeculum*, ETERNAL, and PERPETUAL.

Everything. See under ALL.

Everywhere. *Ubivis.*

A. 9491. 'From within and from without thou shalt overlay it' = everywhere.

9640. 'Thus shalt thou do with all the boards of the Habitation' = so everywhere.

W. 8. The Divine is everywhere, and yet not in space.

D. 6045. The Divine proceeding is everywhere, as the heat and light from the sun are everywhere. Ath. 82^e.

Evil. *Malum.*

Evilly. *Male.*

See DO EVIL; and under AMORITE, BREAD, CON-

CUPISCENCE, FLESH, GOOD, HEREDITARY, LOVE OF SELF, NATION, ORIGIN, PROPRIUM, RED, RESIST, SHUN, and WILD BEAST.

A. 21. (Before regeneration) evil appears like good, and falsity like truth.

30°. For in evil and falsity there is no life . . .

38. 'Night'=evil; wherefore . . . evils are called works of the night.

39. As in man there is nothing except evil and falsity . . . 55°.

50°. The Angels (then) merely arrange that man does not precipitate himself into ultimate evil. . . But when he has been regenerated, the Angels . . . inspire him . . . with horror and fear of evils and falsities.

63. Meanwhile the Lord continually fights for man against evils and falsities.

127. A desire to inquire into the mysteries of faith by means of sensuous and scientific things . . . is the cause of the fall of every Church; for thence come not only Falsities, but also evils of life.

139°. He who desires, is already in evil, and it is granted to him.

150°. The man who supposes that he lives from himself . . . appropriates to himself all evil and falsity; which he would never do if he believed as the case really is.

154. Nothing evil and false ever exists which is not proprium, and from proprium; for the proprium of man is evil itself, whence man is nothing but evil and falsity . . .

209. The evils of those who lived in the most ancient time sprang from the will.

230. The dominant evil of this posterity was the love of self; and not so much the love of the world, as at this day.

231. The evil of the Most Ancient Church . . . the evil of the Ancient Church . . . the evil of the Jewish Church, and the evil of the Church of the gentiles after the Lord's Advent, as also the evil of the present Church, is that they do not believe the Lord or the Word, but themselves and their senses; hence comes no faith; and when there is no faith there is no love of the neighbour; thus there is all falsity and evil.

233°. Of himself, man cannot do otherwise than do evil . . . yet it is not man who does this, but the evil Spirits who are with him; nor do the evil Spirits do it, but the evil itself which they have appropriated to themselves; nevertheless, man really does evil . . . and is in fault.

—^e. When they believe that what is spiritual and celestial has no existence . . . they love whatever is of self and the world; hence, from falsities come cupidities and evils.

251. 'The serpent'=all evil in general . . . because all evil originated from what is sensuous, and also from what is scientific.

—^e. 'The devil' . . . means evil itself.

389. That all evil and falsity would destroy him. Sig.

— . Without charity there is disjunction (from the Lord, and then) man is left to his proprium; and whatever he then thinks is falsity, and whatever he then wills is evil.

585. 'The evil of man was multiplied in the earth' (Gen. vi. 5)=that there began to be no will of good.

—^e. (Thus) 'the evil of man in the earth'=his natural evil, which is of the will.

592. (He afterwards learns) that nothing of evil comes from the Lord . . . but that it is man who brings evil on himself; although it is not man, but evil Spirits, who excite and lead him; still it is man, because he believes no otherwise than that it is he himself. —².

—². For such is the . . . equilibrium in the other life, that evil returns to him who does evil, and becomes the evil of punishment . . . which is said to be permitted, on account of the amendment of evil; but still the Lord turns all the evil of punishment into good. 696. 967.

633. With every man, and with every Angel whatever, even the most celestial, his proprium is nothing but falsity and evil.

—^e. Every man is able to be perfected . . . according to the actualities of his life in consonance with the hereditary evil implanted in him by his parents.

681. The reason evil Spirits speak and do evils, is that they so receive and pervert all the goods and truths which are of the Lord; for such as is the form of the recipient, such is the reception and affection. Examp.

689. See EQUILIBRIUM. 2122°. 5982. 6308. 6477. 6657, etc.

719°. When man is being regenerated, there are evils which are to be dispersed, that is, loosened and tempered by means of goods; for no actual and hereditary evil with man can be so dispersed as to be abolished; but it remains implanted, and is only loosened and tempered by means of goods from the Lord, so as not to do harm and appear. . . Actual evils are those which are loosened and tempered; not so much hereditary evils.

761. The Angels . . . defend even the things which are false and evil with man; for they know perfectly well whence man's falsities and evils come . . . Man never produces anything false and evil from himself, but it is the evil Spirits who are with him who produce it, and at the same time make the man believe that it is from himself . . . The man who has not faith in the Lord cannot be enlightened so as not to believe that evil is from himself; and therefore he appropriates evil to himself . . . As the Angels know this, in the temptations of regeneration they defend man's falsities and evils; for otherwise he would yield, because with man there is nothing but evil and the falsity thence, so that he is a mere heap and composition of evils and thence of falsities.

845. Evils, which are of the will, are the things which damn man . . . not so much falsities, unless they are coupled with evils, in which case the one follows the other . . .

847. When there is a celestial temptation, there is a fluctuation between good and evil; when there is a

spiritual temptation, there is a fluctuation between truth and falsity . . .

[A.] 868. At this day everyone believes that when man is being regenerated, the evils and falsities with him are entirely dispersed and abolished, so that when he is regenerate, nothing of evil and falsity remains . . . But this is most false. Never is there a single evil, or a single falsity, so dispersed as to be abolished, but everything whatever that has been hereditarily imbued from infancy, and that has been acquired by actuality, remains; so that man, although regenerate, is nothing but evil and falsity. Ex.

—². As, therefore, the state of man is such, that never is there any evil and falsity so dispersed as to be abolished, because his proper life consists in evil and falsity, the Lord . . . when He regenerates man, by means of temptations, so subdues his evils and falsities, that they appear as if they were dead . . . The Lord, also, through temptations, gives a new capacity of receiving goods and truths, by endowing man with ideas and affections of good and truth, to which evils and falsities can be bent.

—². When man is thus formed, he is said to be regenerate, all his evils and falsities still remaining . . .

—^e. In the other life, all the evils and falsities of him who is evil return, exactly as he was in them in the life of the body, and they are turned into infernal phantasies and punishments.

929. When man is regenerate, he is withheld from the evil and falsity which are with him . . . If, however, he were in the least let go, or left to himself, he would rush into all evil and falsity.

948. A tun . . . in which are those . . . who had made good to consist in evil.

966. No one undergoes any punishment or torment in the other life on account of his hereditary evil, but on account of the actual evils which he has himself committed. 2308.

986. When the internal man dominates, the man has fear of evils, and terror at falsities . . .

—³. As to 'fear' being predicated of evils; and 'terror,' of falsities, the case is this. The Spirits with man do not so much fear to do evils, as they fear to speak falsities; for man is born again through truths . . . wherefore Spirits are not allowed to excite falsities. For with everyone of them there is nothing but evil, so that they are in evil; their very nature, and thence all their endeavour, is evil; and as they are in evil, and their proper life consists in evil, they are excused when they do evil, while they are in any use; but to speak falsity is not permitted . . .

—^e. To the regenerate man . . . the evil itself of life is falsity, because it is against the truths of faith. It was otherwise with the man of the Most Ancient Church . . . He perceived the evil of life as evil, and the falsity of faith as falsity.

987. They are in the greatest error . . . who believe that they are able of themselves to have dominion over evils; for man is nothing but evil; he is a heap of evils; all his will is mere evil; as is said in the preceding chapter: 'The fashion of the heart of man is evil from his childhood' (Gen. viii. 21). Fully Ex.

1011^e. It is the order of all things in the other life, that evil itself punishes itself; in like manner falsity, so that in the evil and falsity itself there is the punishment thereof; and as there is such an order that evil punishes itself; or, what is the same, that an evil person runs into the punishment answering to his evil; the ancients derived from it their law of retaliation; which is here signified by . . . 'He who sheddeth blood, his blood shall be shed.' D. 2438.

1079^e. They who are in charity scarcely see the evil of another, but . . . the things which are evil and false they interpret for good. Such are all the Angels, which they have from the Lord, who bends all evil into good.

1307. The love of self . . . is the source of all evils. Enum. 1326.

1311². Judgment is predicated when evil is brought to its height . . . (For) all evil has its limits up to which it is permitted to go; when it is carried beyond these limits, it runs into the punishment of evil . . .

1321. At last falsity is acknowledged as truth, and evil as good.

1327³. Like a man who does evil, but does not think evil: to him is not imputed the evil he does.

1444. 'The Canaanite was then in the Land' = hereditary evil from the mother in His external man . . .

— . No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the least of temptation, for it is evil which the evil Spirits excite. With the Lord there was not any actual or proper evil, as there is with all men, but only hereditary evil from the mother . . . 1573⁴. —⁶. —⁷. —⁸.

—^e. All kinds of evils are signified by the idolatrous nations in the Canaanitish land.

1477^e. Thus He expelled the hereditary evil from the mother.

1511. Spirits who are in falsities inflow into the thought, and completely persuade that falsity is truth . . . In like manner, Genii, who are in evils, inflow into the will, and make us feel, most completely, that evil is good . . . Thus it is perfectly evident whence come the falsities and evils with man . . .

1573. 'The Canaanite and the Perizzite were then dwelling in the Land' = evils and falsities in the external man . . . For where there is hereditary evil, there is also falsity; the latter is born from the former; but falsity cannot be born from evil, until the man has been imbued with scientifics and Knowledges; for evil has nothing into which it may operate or inflow, except into scientifics and Knowledges; thus evil, which is of the voluntary part, is turned into falsity in the intellectual part; therefore, this falsity also was hereditary; but this is not the case with falsity from principles of falsity . . . And as there was hereditary evil from the mother before the Lord was imbued with scientifics and Knowledges . . . it is said that 'the Canaanite was then in the Land' . . .

—³. For it is impossible for one man to be born of another man, without deriving evil thence; but . . . the hereditary evil from the father is interior, and remains to eternity . . . Such the Lord had not . . . But the hereditary evil from the mother is of the external man,

which was with the Lord, and is called 'the Canaanite in the Land,' and the falsity thence 'the Perizzite.'

—⁷. The Divine is not susceptible of evil.

— . It was also that He might put on evil, against which He would fight, and which He would overcome, that the Lord came into the world . . .

1580^e. They who have been in temptations . . . long for separation (from evil), sometimes to such a degree that they are angry with evil, and want to expel it. Sig.

1581. But there is not separation, but quiescence. The evil which is in the external man cannot be separated with any man, but only with the Lord; for whatever a man has once acquired, remains. But it seems to be separated when it is quiescent . . . and then for the first time there inflow goods from the Lord, and affect the external man. Such is the state of the Angels; they know no otherwise than that evil is separated from them; but there is only a detention from evil, thus its quiescence . . .

1607^e. He expelled all evil, which alone disunites.

1661². No one can ever fight against evils and falsities until he knows what evil and falsity is . . . and what evil is, man does not know, and still less what falsity is, until he has power in understanding and judgment . . . Every man first of all combats from the goods and truths which he receives through Knowledges; and from and through those (goods and truths) he judges concerning evils and falsities. —⁵.

—³. Before he is regenerated, no one can ever know . . . that he cannot resist any evil and falsity by his own power; for he does not know that evil Spirits excite and infuse evils and falsities . . . —⁴. —⁵.

1668². Evils or evil Spirits rebel, in proportion as a man who wills to be in goods and truths, confirms with himself any evils and falsities . . .

1673². (These persuasive Spirits) excite with man mere confirmations of falsity, so that a man sees no otherwise than that falsity is truth, and evil good . . .

1680. As to the evils and falsities against which the Lord fought, they were infernal Spirits who were in evils and falsities . . .

1683². It is the evil Spirit who brings evil on himself . . . This follows from the nature of evil . . . It is the nature of evil to want to assail everyone . . .

1691. All evil and falsity comes forth from the love of self and the love of the world; they have no other origin . . .

1692. Temptations are the means by which evils and falsities are loosened and dispersed in man.

1695. Still, licence is not granted to (evil Spirits) to think and speak what is false, except that which is from their evil; but not that which is contrary to their own proper evil . . . For in so far as they speak falsity from their own evil, they speak from their own life . . .

1740. That evil and falsity was conquered. Sig.

—². The reason why evil and falsity is conquered, or why evils and falsities are conquered, by means of the combats of temptations . . . is that evils and falsities are thus dissipated . . . For it is evil Spirits who excite

evils and falsities; and unless they are excited, man scarcely knows that evils and falsities exist; but they then appear, and the longer the combats of temptation last, the more they appear, until at last they are held in horror as evils and falsities. And as evils and falsities are dissipated, so do goods and truths succeed in their place; and the more horror there is contracted for evils and falsities, the more of love for goods and truths is insinuated by the Lord. The more horror, also, there is for evils and falsities, the less dare evil Spirits approach, because they cannot endure aversion and horror for evils and falsities, in which their life consists . . .

1832². They suppose . . . that because He permits evil, He is the cause of evil.

1834². As charity vanished, evils succeeded, and with evils falsities also insinuated themselves . . . Sig.

1835. When the Church is only beginning to recede from charity, evils and the falsities thence are more easily put to flight. Sig. and Ex. . . But in process of time, evils and the falsities thence increase, and are thus confirmed and strengthened.

—². So far as possible, the Lord is continually putting evils and falsities to flight, but this by means of conscience . . .

1857². In the other life the evil are not punished until their evils are carried to their height, and this both in general and particular; for such is the equilibrium there, that evil punishes itself, or that the evil run into the penalty of evil; but only when it is carried to its height. Every evil has its own limit, and this with diversity in everyone . . .

—³. When there is nothing but evil, he is thrust down into Hell.

1860. There is 'darkness' when there is falsity instead of truth; and 'thick darkness' when there is evil instead of good . . . When there is hatred instead of charity . . . man is utterly ignorant that it is evil. Ex.

—^e. (The Hebrew word for 'thick darkness,' here) involves both . . . That is, dense falsity from which is evil, and dense evil from which is falsity.

1864². What is man but something vile and filthy, which from itself can think and do nothing but evil?

1868². With every man who is being regenerated, the falsities and evils which had possession of him are subdued and dissipated, and in their place are implanted truths and goods. (Sig. by the expulsion of the nations from Canaan by the Israelites.)

1874^e. The Lord provides . . . that evils are turned into goods.

1875. Temptation and evil were rejected (in the angelic ideas about the Lord's Prayer).

1906². Man's states of evil, without tempering by states of the affection of good, would be more fierce than those of any animal . . . These states of good are what are called remains . . .

1911⁴. The Rational first conceived . . . supposes that as the Lord rules everything, evil also is from Him . . .

1921. Whatever is from the exterior man, has with it what is hereditary, thus also evil.

[A.] 1937². When any **evil** crept in, as they did not feel any resistance from within, they surrendered themselves to it; but these . . . are among the more useless . . . Whereas, they who have compelled themselves against **evil** and falsity, although at first they supposed that this was from self, in the other life cannot be led by evil Spirits, but are among the happy.

—⁵. In temptations . . . when a man compels himself against the **evil** and falsity which is infused and suggested by evil Spirits, there is more freedom than there ever is in any state out of temptations . . .

—⁶. In this freedom, when man compels himself against **evil** and falsity . . . there is celestial love . . .

1944. The Rational . . . is said to be born, when man begins to think that it is **evil** and falsity with himself which contradicts and is adverse to truth and good; and still more when he wills to remove and subdue it . . .

1992^e. At that time . . . they were in this religion . . . that all **evil**, thus all temptation, came from God . . .

2107. 'To be circumcised' = to be purified from the loves of self and of the world, or, what is the same, from **evils**, for all **evils** are thence. Refs.

2116. Not the smallest **evil** which a man has thought and actually done in the life of the body, is wiped away and altogether blotted out; but it all remains even to the least of it . . . 2694⁴. 5134, Ex.

—². All the **evils** of life of those who have lived in love to the Lord and in charity towards the neighbour remain, but they are tempered by the goods which, through the life of charity, while they lived in the world, they have received from the Lord; and thus they are elevated into Heaven; nay, are withheld from the **evils** which they have with them, so that they do not appear. They who doubt . . . that they have **evils** with them . . . are remitted into them, until they know that the case is so . . .

2196⁶. When he is withheld from **evil** . . . man from appearances supposes that there is nothing but good . . . with him; when yet in man there is nothing but what is **evil**, unjust, and profane.

2240. 'Cry' = falsity; and 'sin' = **evil**.

—⁶. 'The voice of weeping shall not be heard' = no **evil**.

—⁷. 'For judgment a scab' = that instead of truth there shall be found **evil**.

—⁸. 'The fields and grapes of Gomorrah' = **evils** from falsities.

—^e. There are two kinds of falsity . . . and so there are two kinds of **evil**. Sig.

2243. Whether **evil** has arrived at its height. Sig.

— . There are two kinds of falsity . . . namely, the falsity which is from **evil**, and the falsity which produces **evil**; the falsity which is from **evil** is all that a man thinks while he is in **evil**, namely, all that favours **evil**. Examp. . . But the falsity which produces **evil**, is when a man takes up any principle from his religion, and therefore believes that it is good and holy, when yet in itself it is **evil**. Examp.

—^e. (Thus) consummation is when **evil** comes to its height.

2246. That mankind was in such great **evil**. Sig.

2256. 'The impious' = **evil**.

—². All the **evil** (which a man has ever thought and done, remains) so that not the least of it perishes entirely; it is written in his book of life . . . But goods are never so commingled with **evils**, and **evils** with goods, that they cannot be separated . . . When man comes into the other life, if he has lived in the goods of love and of charity, the Lord separates **evils** . . . But if he has lived in **evils**, namely, in things contrary to love and charity, the Lord separates goods from him; and the **evils** carry him into Hell . . . It is, however, a separation, and never a plenary taking away.

2269³. Goods can never be insinuated into falsities, nor can **evils** into truths, as recipient vessels . . . If they should endeavour to conjoin themselves, the one would spew out the other; good would spew out **evil** as poison, and **evil** would spew out good as what excites vomiting. Such enmity between **evil** and good has been provided by the Lord, lest they should ever be commingled . . .

2272. In temptations . . . **evils** are regarded as abominable; hence come new thoughts . . . to which he can afterwards be bent, and thus from **evils** to goods . . .

2280⁴. All over twenty died in the wilderness, because **evil** could be imputed to them.

—⁶. The life of charity is attended with this, that the falsity and **evil** of ignorance can be easily bent to truth and good . . .

2284. (The influx of good and truth from the Lord is received) according to the life of **evil**, and according to the principles of falsity, in which a man has confirmed himself . . . Lest, therefore, goods should be commingled with **evils**, and truths with falsities . . . the Lord separates them, and stores up the goods and truths . . . in his interior man, whence he never permits them to come forth, so long as he is in **evil** and falsity . . .

—³. Man is now such, that he can counterfeit good, although within he is nothing but **evil**; and can also appear to be **evil**, although within he has good.

2307. (Although little children in Heaven) have no actual **evil** . . . they are equally in **evil**; nay, are nothing but **evil**; but they, like all Angels, are withheld from **evil** and kept in good by the Lord . . . After they have grown up in Heaven . . . they are sometimes remitted into their **evils**, which they have received hereditarily, and are left in them, until they know . . . that the case is so. Examp. H. 342.

2313. The second state (of the Spiritual Church), that with them **evils** begin to act against goods, but that they are powerfully withheld from **evils**, and are kept in goods by the Lord. Tr.

2318^e. The destruction of those who are altogether in **evil** and falsity. Tr.

2327^e. The worst **evils** of all. Enum.

2334. Temptation is attended with . . . despair . . . in order that they may be confirmed in this . . . that with self there is nothing but **evil**.

2348. Falsities and **evils** recent and confirmed. Sig.

2354². The Divine Human and Holy proceeding of the Lord is denied at heart by all those who are in the life of evil; namely, by all those who despise others in comparison with themselves, who hate all that do not worship them, who feel delight in revenge against the same, nay, in cruelty, and who account adulteries as nothing.

—³. Through evil Spirits man communicates with Hell . . . In proportion, therefore, as his life accedes to evil, Hell flows in . . . (Therefore) they who are in the life of evil cannot acknowledge the Lord . . .

2357². They who are in the life of evil are admitted no further than to the Knowledge of good and of the Lord, and not as far as to the veriest acknowledgment and faith; because so long as they are in evil, they cannot be in good . . . He who once acknowledges and believes, and then returns to a life of evil, profanes good . . .

—^e. This is why so few are now permitted to believe . . . for they are in the life of evil.

2363. See BLESS-beare.

2364^e. They who have imbued the life with evil, are bent to good by abstaining from evil . . .

2371². (That man is mere evil used as an argument for faith alone.)

2380. In the other life, the approach is closed by the separation of the good from the evil, so that they cannot be infested by the spheres of the persuasions of falsity and of the cupidities of evil . . . Sig. and Ex.

—³. They who are in evil have no conscience; they do not care for what is just and fair except in so far as it affects their reputation; they do not know what good and truth are . . . they think evilly about the neighbour, and will evilly for him, and also do evilly . . . if he does not favour them; and they perceive delight in it; if they do anything of good, it is from the end of recompense. Such within the Church secretly deny the Lord . . .

—^e. The delight of evil they believe to be good.

2388. That all . . . should be saved . . . even they who are in the truth of faith, if they would recede from evil. Sig. and Ex.

—². The truths of faith are the recipient vessels themselves of good, and they receive good in proportion as man recedes from evil; for good is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are . . . in the memory. Hence, in proportion as man recedes from evil, good enters, and applies itself into his truths. . . Truth does not live so long as man is in the life of evil . . .

2401. That they should not remain in a state of evil. Sig.

2410. Resistance from the nature of evil. Sig. . . For the evil which is in man continually reacts against the good which is from the Lord. Evil from what is hereditary and actual with man adheres to every single one of his thoughts; nay, to the least things of his thoughts; this draws him downwards; but the Lord, through the good which He insinuates, withholds and uplifts him; thus man is kept suspended between evil and good. Therefore, if man were not withheld from

evils by the Lord every instant, of himself he would rush downwards . . .

2426. 'Lest perchance evil cleave to me and I die' (Gen. xix. 19) = that then it could not be otherwise than that he would be at the same time in evil, and would thus be damned. . . (For) the Lord constantly provides against the commingling of evil with good; so that in proportion as man is in evil he is removed from good; for it is better that he should be altogether in evil, than that he should be in evil and at the same time in good; for if he is in evil and at the same time in good, he cannot but be damned to eternity.

2438³. Unless the good were withdrawn from the evil, from the cupidities of evil and the persuasions of falsity which the evil continually scatter about like poison, they would easily perish. In general, however, before this is done, (it is necessary) that with the good evils should be separated, and that with the evil goods should be separated, in order that the former through their goods may be uplifted into Heaven, and the latter through their evils may cast themselves down into Hell. 2449², Ex. 2451.

2520⁴. Evil and falsity are from Hell.

2568⁶. See DENY.

2588⁴. All evil is from man or self.

—⁵. They who are in good can believe, but not they who are in evil . . . (For) truth and good agree together, but not truth and evil; and as in evil, so also from evil, is all falsity . . . (Moreover) truths shun evils, and evils spew out truths.

2590^e. Evil of life never receives (the seed of truth); for even if they who are in evil were to be instructed in a thousand ways, and were even to become the best instructed of all, still the truths of faith would penetrate no further with them than into the memory . . .

2632^e. When he is regenerate, the Lord flows in through an internal way, and successively and continually separates those things which adhere from hereditary and actual evil.

2634². That the interiors of man are to be successively and continually purified from the evils which are of cupidities, and from the falsities which are of phantasies thence, is according to Divine order . . .

2654⁴. This Rational would mock, if told that . . . whatever it thinks and does from proprium is evil, even if it is good.

2689⁴. See DOUBT.

—^e. (Persuasive truth) is indeed born in addition to evil, but it does not conjoin itself with evil; and it is therefore extirpated in the other life.

2715. As the Voluntary with the spiritual man is so destroyed, that it is nothing but evil, and yet the evil thence constantly inflows into the intellectual part or thought, it is evident that the good there is comparatively obscured.

—⁵. (Thus) the spiritual man does not know what evil is; he scarcely believes anything to be evil but what is contrary to the precepts of the Decalogue, not being aware of the evils of affection and of thought, which are innumerable; nor does he reflect upon them,

nor call them evils . . . being ignorant that such are the things which affect his spirit, and that he becomes altogether such in the other life.

[A.] 2760, Preface². This faith closes Heaven, to prevent evils and falsities from entering. Sig.

2768^o. It is the evil with man which makes and which also leads into temptation . . .

2826³. In order that there might be worship from fear with such, all evils even to curses were attributed to Jehovah. Refs.

2842. His glory in Heaven, nay, His mercy itself (appeared like a devouring fire and smoke) before the people who were in evil and falsity.

2851. That charity and faith shall succeed in the place where before there was evil and falsity. Sig. 3187.

—, 'Enemies-hostes' (and 'enemies-inimici')=evils and falsities; or, what is the same, those who are in evil and falsity.

—². One (of the two gates in man) stands open to Hell, and is accessible to evils and the falsities thence derived. . . The gate of Hell is accessible with those who are in evil and falsity . . . —³.

—³. The infernal Genii and Spirits, with evils and falsities, can come no further than the lower or external gate, and never into . . . the rational mind . . . But when they have come thus far . . . the (rational mind) is closed . . . Hence it is that such persons . . . place good in evil, and truth in falsity . . .

—⁴. But when a man is . . . being regenerated, evils and falsities . . . are driven away from that gate or mind, and then goods and truths succeed in their place. Sig. (This signification of 'gate' in relation to evils and falsities, fully ill.)

—¹³. 'To speak with the enemies in the gate'=to have no fear of evils and falsities, thus not of Hell.

2886. Things evil and false have connection with the Hells . . .

2888. Good and truth is received as evil and falsity by the evil, and is also turned into evil and falsity with them.

2889. They first begin to live when they have lost the life of the cupidities of evil and of the persuasions of falsity . . .

2892^o. He who believes that he rules himself is in continual inquietude . . . and because he so believes, the cupidities of evil and the persuasions of falsity adhere to him.

2893. The man of the Church at this day does not believe that all the evils and falsities with him flow in from Hell . . . when yet . . . everybody says, when anyone has committed a great evil, that he has suffered himself to be led by the devil.

2910⁴. One cause (of the fall of the Church) is that parents accumulate evils, and from frequent use and at last habit induce them on nature, and thus transmit them into their offspring . . . Hence the will is more prone to evils and falsities.

2930. For we are able to understand good and truth, but still to will evil and falsity.

2946². Whatever does not come from the Lord is evil and falsity . . .

—^o. If man compels himself to resist evil . . .

2959. In order that the evils and falsities with them may be separated, and as it were dispersed . . .

2967². There are evils and falsities with which man has imbued himself from infancy, and which prevent one person from receiving the like gift as another: these evils and falsities must be vastated before the man can be regenerated.

2995. It was different after these times, when evil and falsity began to reign . . .

3024⁷. That good and falsity, and evil and truth, are not to be conjoined together. Sig.

3033. That falsity can never be conjoined with good, nor truth with evil, because they are of a contrary nature. Refs. 3267^o.

—². That there can only be (a conjunction) of falsity with evil . . . has been given me to perceive to the life . . . When a man has . . . the affection of evil, that is, when he wills evil . . . then when anything is to be thought that is to be willed and done, his will in-flows into his thought, and there excites the Knowledges which appear like truth, and thus impels him to think, to will, and to act; and this by a wrong application of Knowledges, and by looking at some general things which he has drawn from the sense of the letter of the Word, or from some other knowledge, as things which are applicable in every sense. Thus it is evil which is coupled with falsity; for in this case the truth that was therein is deprived of all the essence of truth . . . Such have sometimes been present with me, but they were not susceptible of any affection of good from truth, however much the truths they had known in the life of the body were recalled into their minds; for there was evil with them, with which truths could not be conjoined.

3036. By virtue of Whom the Lord delivered Himself from maternal things as to evils and as to falsities. Sig. . . He fought against the hereditary evil from the mother, but He had no actual evil. . . 'The house of my father'=the maternal Hereditary as to evil; and 'the land of my nativity,' the maternal Hereditary as to falsities; for where there is evil there there are falsities; they are conjoined with each other.

3048². 'The beasts of the south'=those who are in the light of Knowledges, but in the life of evil.

3089^o. Such an (impure) affection must precede; but still it is successively purified by the Lord; until at last evils and falsities are removed and are cast out as it were into the circumference; still, they have served as means.

3108^o. (The conjunction of falsity with evil described. See Good, here.)

3110². If falsity approaches, good betakes itself inwards, and (the falsity) conjoins itself outwardly with some evil, which it believes to be good . . . For evil and falsity is Hell, and flows in from Hell . . . (Therefore) evil and truth can no more be conjoined together than Hell and Heaven . . .

3116^o. Exploration is a most exquisite weighing, lest

the least of falsity should be conjoined with good, or the least of truth with evil: in either case man would perish eternally . . .

3142. Nothing more is required of man than to sweep the house, that is, to reject the cupidities of evil and the persuasions of falsity thence; he is then filled with goods . . .

3147⁸. To wash the feet was of charity, namely, that they did not reflect upon the evils of another; and was also of humiliation, namely, that he would cleanse another from evils, as from dirt.

3170. When spiritual things are appropriated to the natural man, the things which belong to the cupidity of evil and the persuasion of falsity recede, thus those things which induce unrest . . . for all unrest is from evil and falsity.

3175³. For in the natural man there are . . . cupidities of evil, and also persuasions of falsity . . .

—⁴. It is a spiritual truth, that . . . all evil is from Hell.

—^e. Man is utterly ignorant of this so long as he is in evil.

3187³. Before man is regenerated, he is interiorly nothing but evil and falsity . . . But when he is being regenerated, evils and falsities, or, what is the same, infernal and diabolical Spirits, are expelled thence, and good and truth enter, and inherit their place.

3310². 'Thorns' = evils.

3318². The vessels (in man's Rational and Natural) are in a contrary position in relation to the influent life, in consequence of the hereditary evil in which man is born, and of the actual evil which he acquires.

—^e. The man who is made new by regeneration still retains in himself the inclination to evil, nay, evil itself, but he is withheld from evil by the influx of the life of the Lord's love . . . Whereas the Lord entirely cast out all evil . . .

3340. The infernals live in (thick darkness and cold); the thick darkness with them is from the falsities in which they are, and the cold is from the evils.

3353². That evil will fight with evil, and falsity with falsity. Sig.

3402². Good and truth with man betake themselves inwards in proportion as he is in evil and falsity . . . The removal of good and truth from the man . . . who is in evil and falsity does not appear to him, because he is then in the persuasion that evil is good and that falsity is truth, and this from the affection and thence the delight of them.

3408². The natural good which is born with man . . . may be evil, for it may receive falsities also, and believe that to be good which is evil.

3469⁴. See HEREDITARY.

3488⁴. See ENMITY.

—⁶. Where there is no faith there is no charity, and where there is no charity there is no faith; but charity is that which receives faith, and no charity is that which rejects faith; this is the origin of all falsity and of all evil.

—^e. For when men are in falsity and evil, they no

longer know what truth and what good are; they then believe falsity to be truth, and evil to be good; and *vice versa*. When the Church is in this state 'then will the end come.'

3603^e. When a man grows up, that which he has hereditarily from his parents manifests itself more and more; and if he is of such a character as not to suffer himself to be regenerated, he takes evils thence, and makes them his own.

3605². 'Deliver us from evil.' (From these words) evil is rejected (by the Angels), even until there remains . . . good, without the idea of . . . evil; and this with the addition of a kind of indignation and aversion, that evil should be thought of when the Lord is thought of.

—³. The Divine is mercy; but when this flows in with a man who is in evil, and he runs into the punishment of evil, it then appears as hatred.

3607. In the other life, all the good which flows down from Heaven to those who are in evil, is turned into evil; and, with the infernals, into the opposite; in like manner is truth turned into falsity; wherefore, on the other hand, the evil and falsity that is with such, in Heaven is good and truth; and in order that it may become good, there are Spirits on the way, who reject the ideas of evil and falsity . . . Moreover, when evil and falsity approaches those who are in good and truth, it does not appear as evil and falsity, but under a different appearance according to the nature and state of the goodness with them.

3614³. 'Jacob' = those who are in evil; and 'Israel,' those who are in falsity.

—⁴. Victories over evils, and . . . victories over falsities. Sig.

—⁵. With the Prophets, where evil is spoken of, so is falsity.

3642. One morning I was in company with angelic Spirits, who acted in unity by thinking and speaking, as they are wont to do. This penetrated towards Hell, into which it was continued, insomuch that they appeared to act in unity with the infernals; but the fact was that the good and truth with the Angels, by a wonderful conversion, was changed into evil and falsity with the infernals; and this by degrees as it flowed down, where Hell acted in unity by means of persuasions of falsity and cupidities of evil.

3696². As (the man who is being regenerated) passes into the new life, he passes at the same time into an untranquil state; for the evils and falsities which he had before imbued emerge . . . and disturb him . . .

3701. Man is born into the nature of his parents, of his grandfathers, and of his great grandfathers . . . thus into the hereditary evil of them all successively accumulated, insomuch that as to what is from himself he is nothing but evil . . . and therefore it is evil which he calls good, and even believes to be good; and falsity which he calls truth, and even believes to be truth. Examp.

—³. In order that (man may become new), he must . . . learn what evil and falsity are . . .

—⁷. In the same degree in which man apprecives delight in this good, and pleasantness in these truths, he feels undelight in the evils of his former life, and unpleasantness in the falsities thereof . . .

[A.] 3743². Hence it is that the evil appropriate evil to themselves, because they do not believe that evils are from Hell.

— . Nevertheless, the evil . . . are forms recipient of life from the Lord, but such forms that they either reject, suffocate, or pervert good and truth; and thus the goods and truths which are from the Lord's life become with them evils and falsities. Examp.

3793. When this good of infancy is indrawn, then into the Natural of man there succeeds and enters evil, to which falsity couples itself, and effects the conjunction and as it were the marriage of evil and falsity with him. In order, therefore, that man may be saved, he must be regenerated, and evil must be removed . . .

—^e. (They who are not in good and truth) do not know what good and truth are, for they suppose evil to be good, and falsity to be truth; wherefore, when good is mentioned, there is at once presented the idea of evil; and when truth, the idea of falsity.

3813⁶. 'Flesh' = man's voluntary proprium, which in itself is nothing but evil. Ill.

—7. The evils which are from falsities, and the evils from which are falsities. Sig.

3854². The Lord foresaw from eternity . . . that evil would continually increase . . .

— . Whatever is not rooted in freedom, is dissipated at the first coming of evil and of temptation.

3905⁹. The truths of faith which are not learned for the sake of doing . . . adjoin themselves to affections of evil and falsity.

3926. The twelve sons of Jacob . . . in the opposite sense = . . . all things of falsity and evil.

3928². They who do not affirm and acknowledge good and truth . . . cannot come into any combat of temptation, because there is nothing within which is opposed to the evil and falsity to which natural delight persuades.

—^e. Here 'Naphtali' = those who fear nothing of evil, because they are in truths and goods.

3938⁴. The affections of evil and falsity also have their delights; and before man is being regenerated . . . he believes there are no others. . . But . . . in proportion as advance is made into the delights of the affections of truth and good, the man begins to hold cheap those delights of evil and falsity, and at last to feel aversion for them.

—⁵. Those . . . in the delights of evil and falsity . . . have no life until they are deprived of their delights . . .

— . For the Lord inflows into the delights of charity with the light of truth and the flame of good, and thence with intelligence and wisdom; but falsities and evils reject, suffocate, and pervert these things . . .

—⁶. They at first think . . . that they can come into Heaven, not attending to their past life, that thereby they have put on the delight of the affection of evil and falsity by the loves of self and of the world . . .

— . Hence it is evident . . . that they who are in the delight of the affections of evil and falsity, cannot possibly be among those who are in the delight of the affection of good and truth . . .

—⁸. For man is affected either with evil and falsity, or with good and truth, from love . . .

3941². 'To reap thorns' = the evils and falsities which are of the love of self and of the world.

—^e. 'The tares' = evils and falsities.

3957⁷. Where there is no charity and consequently no conscience, the influent good and truth flows through, and is turned into evil and into falsity.

3963². They are in the affection of evil, with which truth cannot be conjoined.

—^e. They who are in the affection of good from which there is no truth . . . suffer themselves to be led into every evil and also falsity, provided that on the evil there is induced the appearance of good, and on the falsity the appearance of truth.

3987². For the evil can will evil and do good, and also think evil and teach good.

3993. That all good and truth of his shall be separated with which evil is mixed, which is 'the speckled;' and with which falsity is mixed, which is 'the spotted.' Sig.

—4. 'Black,' in general, = evil; in special, the proprium of man, because this is nothing but evil.

—⁸. With man there does not exist pure good, or good with which evil is not mixed; nor pure truth, or truth with which falsity is not mixed, for the Voluntary of man is nothing but evil, from which falsity continually inflows into his Intellectual; for . . . man derives from his parents evil that has successively accumulated, and from this evil he himself produces evil actually and makes it his own, and still superadds evil from himself. But the evils with man are of various kinds; there are evils with which goods cannot be mixed, and there are evils with which they can; in like manner falsities; and unless this were the case no man could ever be regenerated. The evils and falsities with which goods and truths cannot be mixed are those which are contrary to love to God and to love towards the neighbour, as hatreds, revenges, cruelties, and consequent contempt for others in comparison with ourselves; also the persuasions of falsity thence derived.

—⁹. But the evils and falsities with which goods and truths can be mixed are those which are not contrary to love to God and to love towards the neighbour. Examps. . . This evil is what is proper to man, and is that which is born with him hereditarily; and if it were suddenly taken away from him, it would extinguish the fire of his first life . . .

—¹². Further, simulation and cunning which have good as their end . . . are prudence; and the evils mixed with them may be mingled with good, from the end and for the sake of the end; but simulation and cunning which have evil as their end, are not prudence, but are guile and deceit, with which good cannot be at all conjoined; for deceit . . . sets evil in the midst, and rejects good to the circumferences, which order is the infernal order itself.

—¹³. That there are evils and falsities to which goods and truths can be adjoined may be evident from the fact, that there are so many diverse dogmas and doctrinal things, of which many are utterly heretical, and yet in every one of them there are those who are

saved . . . which could not possibly be the case, unless there were evils with which goods can be mixed, and falsities with which truths can be mixed. For the evils with which goods are mixed, and the falsities with which truths are mixed, are disposed in order by the Lord in a wonderful manner; for they are not conjoined together, still less are they united, but they are adjoined and applied; and in fact so, that in the midst as it were in the centre are goods with truths, and, by degrees towards the circumferences, there are such evils and falsities. Hence it is, that the latter are enlightened by the former, and are variegated like white and black by the light from the midst or centre. This is the heavenly order. Sig.

3994. The proprium of innocence consists in knowing, acknowledging, and believing, not with the lips but with the heart, that there is nothing but evil from self . . . consequently, that man's proprium is nothing but black, namely, both the voluntary proprium which is evil, and the intellectual proprium which is falsity.

3995. That all the good of truth shall be his in which falsity and evil is mixed. Sig.

4005. That the truths of good were separated which were besprinkled and mixed with evils and falsities. Sig.

—². 'Variegated'=truth besprinkled and mixed with evils; and 'speckled'=good besprinkled and mixed with evils: truth mixed with evils belongs properly to the understanding; but good mixed with evils belongs properly to the will; this is the difference.

—³. There are goods mixed with evils, and truths mixed with falsities . . .

4018°. Evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections flow forth from the love of self and of the world as their fountains.

4031². He supposes that the Lord . . . could save everyone . . . by means of Angels who should withhold from evils . . .

—³. (But) whatever compels a man, does not implant in him any affection, and if it is such that it does implant it, it binds itself to an affection of evil; for . . . when the state is changed, the man returns to his former affections, namely, to evils and falsities, and then he conjoins that holy [state] with evils and falsities, and it becomes profane.

4067². There are innumerable Societies . . . which are arranged . . . according to all the genera of good and truth, and there are Societies in the opposite, according to all the genera of evil and falsity . . . So that there does not exist any genus of evil and falsity, nor any species of that genus, nor even any specific difference, to which there do not correspond diabolical Societies.

—³. The evil with man (is so manifold, and consists of such various things, that it can never be investigated, even as to generals). But . . . such as is the evil with a man, such is the Society of evil Spirits that is with him . . .

4073². When the man himself adjoins Societies to himself, he is in evil; but when they are adjoined to him by the Lord, he is in good.

4078. No one can do evil to the Divine, but to hinder its influx is possible; all evil does this.

4126. 'To speak from good even to evil' (Gen.xxxi. 24)=to speak good and think evil; and thus at last to speak evil, and to do evil; for he who thinks evil at last speaks it and does it.

4136³. As he had led an evil life, he was in such stupid ignorance about good . . .

4151⁵. As all good and truth is from the Lord, so is all evil and falsity from Hell . . . Hence it may be evident, that as all good and truth flows in, so does all evil and falsity, consequently, the thinking of evil and the willing of evil . . .

—⁶. Some said, If all evil and falsity flows in, nothing of evil and falsity can be attributed to us . . . But they received for answer, that they appropriated it to themselves by this, that they believed themselves to think from themselves and to will from themselves; whereas if they had believed as the case really is, they would not have appropriated them to themselves . . . and then the evil which entered into their thought and will would not have affected them, inasmuch as evil would not have gone forth, but good would have gone forth; for the things which enter do not affect, but those which go forth . . . Those who are evil can know this, but still not believe it, because they want to be in proprium . . .

4156². With those who are in the life of evil, scientifics are means of being insane, for they thereby confirm not only the life of evil, but also principles of falsity . . .

—³. He is strong in the Rational who can clearly see that good is good and truth truth, and therefore that evil is evil and falsity falsity; whereas he who regards good as evil, and evil as good, and who also regards truth as falsity and falsity as truth, can in no wise be called rational . . . With him who clearly sees that good is good, and truth truth; and on the other hand that evil is evil, and falsity falsity, there inflows light from Heaven, and enlightens his Intellectual . . . But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light . . .

4165. That he had not separated himself from evil. Sig. . . 'Transgression and sin'=evil.

4169². 'Go ye not to the gentiles'=not to those who are in evils.

4171. That evil not by his own fault was with that good. Sig. (For) 'torn'=death occasioned by another, thus evil not by his own fault. The evils with man have many origins; the first origin is from what is hereditary . . . The second origin is from what is actual, namely, that which a man acquires through a life of evil; this evil, man takes partly from what is hereditary, as from an ocean of evils, and puts it into act; and he partly superadds many things from himself . . . But this actual evil . . . has also divers origins, in general two, namely, first, that he receives evil from others without his own fault; secondly, that he receives evil from himself, thus by his own fault. Sig. and Examps.

4172. The evil of fault, or the evil which a man has contracted by actual life, and has also confirmed in thought even to faith and persuasion, cannot be amended, but remains to eternity; whereas the evil not of fault, which man has not confirmed in thought, and has not

inwardly persuaded himself of, does indeed remain, but only adheres to the externals; for it does not penetrate to the interiors, and pervert the internal man. Such is the evil through which comes good; for the internal man which has not as yet been affected and has not consented, can see it in the external that it is evil, and thus it can be removed . . .

[A.] 4174. The evil of merit in like manner. Sig. and Ex.

4180^o. They who are in evil do not receive Divine good . . . But Divine truth can be received even by the evil, but only by their external man. Ex.

4198^o. Whereas they who receive His presence . . . in evil and falsity are in the life of insanity and folly, yet are still in the capacity of being intelligent and wise . . .

4214^o. That which is from infatuated lumen is in evil, that is, it exists with those who are in evil. The reason they can reason about (spiritual things) is . . .

4215^e. For he who regards self as the end . . . is in evil.

4217^o. The Lord rules . . . the man who is in evil, solely by means of external bonds . . .

4236⁴. 'Camp' = evils and falsities, and therefore Hell.

4249. Evil Spirits keep man in evils and falsities.

—². When a man thinks and wills evils, and is thence delighted with falsities, he may know that his thoughts and affections are from Hell.

4255⁴. The Jordan being divided, and their passing through on dry land = the removal of evils and falsities, and the admission of those who are in goods and truths.

4274^e. They who yield come into the confirmation of evil, and into the persuasion of falsity. Ex.

4293. Falsities are phantasies, because they are of phantasies; and evils are cupidities, because they are of cupidities.

4295^o. The Angels also say that all their proprium is evil and falsity, both from what is hereditary and from actual life in the world . . . and that evil and falsity is not separated or wiped off from them . . . but that it all remains with them; yet that they are withheld by the Lord from evil and falsity . . .

4299^o. If the presence of the Lord is (too near) the man comes into temptation . . . because the evils and falsities which are with the man, tempered by the goods and truths with him, cannot endure a closer presence . . .

—³. Evils, falsities, and unmerciful things are continually striving to do violence to these holy things; and in proportion as they attack them they are tormented . . . and they then suppose that it is the Divine which torments.

4302^e. See HALT.

4307. Temptation is an excitation of the evil and falsity with man. Refs. Good Spirits and Angels never excite evils and falsities, but defend man against them, and bend them into good.

—². The (Israelites) believed that all evil was from Jehovah.

4317⁴. Hereditary evil originates from the parents of each person, and from the parents of his parents in

succession. Every evil which they have acquired by actual life . . . is derived into the children . . . together with that which has been implanted in the parents . . . The hereditary evil from the father is interior, and the hereditary evil from the mother is exterior; the former cannot be easily eradicated, the latter can. When man is being regenerated, the hereditary evil inrooted from the immediate parents is extirpated; (with others) it remains . . . Every family has some peculiar evil or good . . .

—⁵. Hereditary evil . . . consists in willing and thence thinking evil; hereditary evil is in the will itself and thence in the thought; it is the endeavour itself which is therein, and it adjoins itself when the man does good; it is known by the delight which is felt when evil befalls another . . .

— . It is from hereditary evil to love self more than another; to will evil to another if he does not honour him; to perceive delight in revenge; also to love the world more than Heaven; and all the cupidities thence derived.

— . In the other life it is manifestly shown how much of evil from what is hereditary, man has attracted to himself by actual life . . .

—⁶. The hereditary evil with the descendants of Jacob could not be eradicated by regeneration . . .

4319. The evil think, will, and act from Hell . . . yet evils . . . appear to be as from themselves. Christians know that evils are from the devil . . . but few believe it; and because they do not believe it, they appropriate to themselves the evils which they think, will, and act.

—^e. They do not believe, because they live in evil.

4327. With those who are in evil and in the falsity thence, there is no longer any general involuntary sense. Ex.

4328^o. The black column signified the Voluntary (of the Celestial Church), that it was altogether destroyed, and that it was nothing but evil.

4333. The Lord's Celestial Church . . . perished in the Antediluvians, by an inundation of evils and falsities, which, in the internal sense, is 'the Flood.' 4334³.

4334⁴. 'Eating and drinking, marrying and giving in marriage' = their state as to the appropriation of evil and falsity, and thence conjunction therewith.

—⁶. 'And Knew not until the Flood came, and took them all away' = that the men of the Church of that time will not know that they are inundated with evils and falsities, because on account of the evils and falsities in which they are, they will be ignorant what the good of love to the Lord and the good of charity are, and also what the truth of faith is.

4347². For when man is in humiliation, he is averse to the evil and falsity with him, and thus removes them; and when they are removed the Divine can flow in with good and truth . . .

4368^o. Everyone may see this confirmed by the daily experience, that those who are in evil do not believe . . . Hence it is very manifest, that the truth of faith is conjoined with good, and never with evil.

4416. They who have known (and confirmed) truths, and yet have lived a life of evil, appear in a snowy, but cold, light . . .

—². But they who are in evil and thence in falsities, appear in a lumen like that of a coal fire . . .

4424. They who are in the Knowledges of good and truth . . . and yet in a life of evil, are said to be 'divided' when they are removed from them; for in the other life the Knowledges of good and truth are separated from them, and they are kept in evils, and thence also in falsities . . .

—³. 'Wailing' = their state as to evils; and 'gnashing of teeth' = their state as to falsities.

4444. That they were in evil against the truth of the Church with the ancients. Sig.

4493^e. But all the evil which the evil intend and do to the good, the Lord turns into good. Examp.

4503². After the truth and good of the Church, which are represented by Simcon and Levi, had been extinguished, and in their place there was falsity and evil, there were then superadded the falsities and evils which . . . are signified by the rest of the sons of Jacob . . . These general principles of faith and charity, which were represented by them, become falsities and evils of that kind, when once the truth and good of the Church have been extinguished; and then these (falsities and evils) are superadded; for falsities and evils grow up continually in the Church once perverted and extinguished. Sig.

4563. Hereditary evil, that it was expelled. Sig.

—². It is known that man derives evil from both parents, and that this evil is called hereditary evil. Into this, therefore, he is born, but still it does not manifest itself until the man grows up, and acts from the understanding and thence from the will; meanwhile it lies stored up, especially in early childhood . . . Therefore little children . . . appear to be in a state of innocence, but still hereditary evil lies concealed in everything which they do; it yields them nourishment, or is as a nurse until they possess judgment . . .

4564². The evil, both hereditary and actual, with the man who is being regenerated, is not exterminated so as to vanish or become nothing, but is only separated, and, by means of disposition by the Lord, is rejected into the circumferences; thus it remains with him, and this to eternity; but he is withheld by the Lord from evil, and is kept in good; and when this is done it appears as if evils were rejected, and thus that the man is purified from them, or, as they say, justified. All the Angels . . . confess, that so far as they derive from themselves, there is nothing but evil and the consequent falsity . . . Tr.

—³. They who have confirmed themselves that they are justified . . . are remitted into the state of their evils from what is actual and hereditary, and are kept in it until . . . they know that of themselves they are nothing but evil . . .

—^e. But the Lord . . . entirely removed, expelled, and cast out all the hereditary evil from the mother; for He had no hereditary evil from the Father . . .

4572². All the conjunction of good with truth is effected by means of temptations; the reason is, that evils and falsities fight back and as it were rebel, and in every possible way strive to impede the conjunction of good with truth . . .

4586². (In temptations) interior goods and truths combat with the evils and falsities which are from what is hereditary and actual; inasmuch as man is then . . . assaulted by the evils and falsities which break forth from what is hereditary and are present from what is actual . . . Hence come temptations, by which not only are evils and falsities rejected and removed when they are overcome . . .

4644². No man is born into any good, but everyone is born into evil; into interior evil from the father, and into exterior evil from the mother . . .

4663^e. For evil never agrees with truth, but the one rejects the other. If, therefore, they who are in evil speak truths, they speak them from the mouth . . .

4672^e. If evil is in the place of good, it drives away the Lord, and rejects and perverts all things which are of the Lord, thus all things which are of faith . . .

4674. 'An evil report' (Gen. xxxvii. 2) = the blemishes and vices of those who are signified by Joseph's brethren . . .

—². The case is this: the falsities and evils of . . . those who are in the Church do not appear to those who are there; for falsities are not seen from falsities, nor evils from evils, because principles of falsity put truths completely in the shade, and a life of evil extinguishes them. Both of them . . . induce an appearance as if falsities were truths, and truths falsities; and as if good were evil, and evil good . . .

4729. 'An evil beast' (ver. 20) = the life of cupidities.

—². Therefore, when a man wills evil from cupidity, he thinks and confirms it; the confirmation of evil by means of thought is what is called falsities from the life of cupidities; these falsities appear as if they were truths; and when he has confirmed falsities with himself, then truths appear to him like falsities . . .

4744³. 'An empty pot' is one in which there is uncleanness and scum, that is, evil and falsity.

4745. 'They sat down to eat bread' = the appropriation of evil from falsity.

—^e. There are two origins of evil in general, one from life, the other from doctrine; that which is from the doctrine of falsity is called evil from falsity.

4750³. Against the good of celestial love in the opposite is the evil of the love of self; and against the good of spiritual love in the opposite is the evil of the love of the world; they who are in the evil of the love of self are against every good whatever; they who are in the evil of the love of the world not so much so.

—⁵. The evil of the love of self, is not, as commonly appears, the outward elation which is called pride, but is hatred against the neighbour, and thence a burning desire for revenge, and the delight of cruelty . . .

4779³. See DUST.

4782. 'All his daughters' = those who are in evils.

4818. The affection of evil from the falsity of evil. Sig.

—³. Evil from the falsity of evil is evil of life from the false doctrine which has been hatched from the evil of the love of self, that is, by those who are in that evil, and confirmed by means of the sense of the letter of the Word; such is the origin of the evil with the Jewish

nation; and such is the origin of the evil with some in the Christian world, especially with those who are meant by 'Babel.' This evil is of such a character that it closes up every way to the internal man to such a degree that nothing of conscience can be formed therein; for the evil which a man does from false doctrine he believes to be good, because he believes it to be true; and thus he does it from allowableness, freedom, and delight. Therefore Heaven is so closed to him that it cannot be opened. Examps.

[A. 4818]^e. This evil, as to its quality, cannot be distinguished from other evils by men in the world; but in the other life evils and falsities appear, as to their quality, and as to their source, with all their distinctive differences, which are innumerable. The Hells are distinguished according to the genera and species of evils and falsities. Man knows almost nothing about these innumerable things; he merely believes that there is evil, but the quality of evil he knows not; and this simply because he does not know what good is. . . . Had he known the good of charity, he would also have known its opposites, or evils, with all their distinctive differences.

4823. 'Son,' in the opposite sense, = falsity and also evil, but the evil which is from falsity. In its essence, this evil is falsity, because it is thence; for he who does evil from false doctrine, does falsity; but as it comes into act, it is called evil. The first-born (son of Judah) = falsity; and this one = evil. Ex.

—². In the opposite sense, falsity is signified by 'man-vir;' and evil by 'wife.' But when 'husband and wife' are mentioned. . . . then in the opposite sense, evil is signified by 'husband;' and falsity, by 'wife.' Ex.

4836^e. For evil is nothing but aversion and hatred against the good and truth of the Church.

4837. Evil from the falsity of evil is described by what Onan did. . . .

4839. 'What he did was evil in the eyes of Jehovah' (Gen. xxxviii. 10) = that it was against Divine order.

— . 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. . . . sometimes appears as evil, but still is not evil if the end is not evil. . . .

—². That evil is against Divine order. . . . may be known to everyone. Ex.

—^e. Evil Spirits. . . . appear as monsters. . . . because evil itself is against order, thus against the human form. . . .

4843². The worship of evil is signified by 'to sacrifice upon the heads of the mountains;' and the worship of falsity, by 'to offer incense upon the hills;' the life of evil is signified by 'the daughters committing whoredom;' and the doctrine of falsity from which is the life of evil, by 'the daughters-in-law committing adultery.'

—⁴. In temptations, there is a combat of evil against truth, and of falsity against good; for spiritual temptations are nothing else than vastations of the evil and falsity with a man.

4851. A change of the state as to evil from falsity. Sig.

4865. Therefore adulteries and harlotries = evil and falsity. . . (for) they descend from the conjunction of evil and falsity, which is from Hell.

4876³. 'To inquire of wood' = to consult evils; 'the staff shall answer' = the falsity thence, which has power from the evil which they confirm; 'the spirit of whoredom' = the life of falsity from evil.

4942. The Spirits there are kept in such fear (of thieves) to the intent that they may be deterred from evils, because with some, fear is a means of amendment.

4956. The essence of charity. . . is the acknowledgment of self as being evil and falsity. . . . The opposite to the neighbour is evil and falsity; to these he who has charity is averse: he therefore who has charity. . . is averse to evil and falsity because they are from himself. Sig.

4997. 'How shall I do this great evil, and sin to God' (Gen. xxxix. 9) = that thus there would be disjunction, and no conjunction. . . It is said 'to do evil, and sin to God,' because, regarded in itself, evil, and also sin, is nothing else than disjunction from good; evil itself consists in disunion. . . (For) evil is of the love of self and of the love of the world; the evil of the love of self disjoins a man not only from the Lord, but also from Heaven, because he loves no one except himself. . . . Nor is the case different with the evil of the love of the world; for this evil covets the wealth and the goods of others. . . . hence, also, come enmities and hatreds, but in a less degree. In order for anyone to know what evil is, and therefore what sin is, let him only study to know what the love of self and the love of the world are. . . . From this he will know what evil is, and consequently what falsity is.

5025³. It is spiritual. . . to view everyone as separated from ourselves who is in evil, whether he is known or unknown. . . . for then we are disjoined from those who are in Hell.

5032^e. They who are solely in natural good, in the other life suffer hard things. . . (because) they had done many evils under the appearance of good.

5036². The man is at that time let into the state of the evil in which he is, (and then) evil Spirits surround him, and when they apperceive that he is interiorly protected by Angels, they excite the falsities which he has thought, and the evils which he has done, but the Angels defend him from within: it is this combat which. . . is perceived as temptation. . . .

5069. They who believe themselves to be. . . so justified, that they have no longer anything of evil, are not among the just, but are among the unjust. . . . They who are called 'just' and 'holy,' are they who know, and acknowledge, that. . . all evil is from self, that is, is with them from Hell.

5070. It is the opposite with those who are in evil; these do indeed appear, especially to themselves, to have life, but it is such life as in the Word is called 'death' . . . (for) as there is life in good and in the truth thence, there cannot be life in evil and in the falsity thence. . . .

5071. The reason it is said. . . 'Depart from Me ye cursed into eternal fire' . . . is that they had turned to evil and falsity. . . 'Eternal fire' . . . is the concupiscence of evil. . . . That it is not the torment of conscience,

is because all who are in **evil** have no conscience . . . Infernal fire is from the love of **evil** and falsity . . .

5102. 'Wherefore are your faces **evil** to-day?' (Gen. xl.7)=from what affection was the sadness?

5113². By means of this new will, the spiritual man is elevated by the Lord into Heaven, **evil** still remaining in his own proper will, which will is then miraculously separated, and this by a higher force, by which he is withheld from **evil** and kept in good.

—¹¹. 'The wild boar in the forest'=falsity; and 'the wild beast of the fields'=**evil**, which destroy the Church as to faith in the Lord.

5117². 'It made wild grapes'=the **evils** of hatred and revenge.

5118². Influx is continual from the Lord through the Rational into the interior Natural, and through this into the exterior Natural; but the things which flow in are changed according to the reception; with the non-regenerate, goods are there turned into **evils**, and truths into falsities.

5125². Man is in a worse lot (than the irrational animals) if he abuses his . . . Rational to confirm the **evils** and falsities which sensuous things persuade to . . . But if he does not affirm them, but from within sees their deviations into falsities and their excitations to **evils**, and studies to chastise them . . . then sensuous things are reduced into order . . .

5126⁴. So far as he then and in the following age . . . in their place believes falsities and does **evils**, the Rational is closed, and also the interior Natural; yet . . . so much of the communication remains as enables him to apprehend (goods and truths), but not to appropriate them, unless . . . for a long time afterwards he struggles with falsities and **evils**.

5127². Still more (is man's thinking and willing solely of the exterior Natural) when he thinks falsities and wills **evils**, Des.

—³. The faculty or power of understanding is always preserved to man by the Lord, but it is very obscure with those who are in falsities and **evils**; and is always more clear as the falsities and **evils** are lulled. The Lord's Divine continually flows in with man and enlightens, but where there are falsities and **evils**, that is, where there are things contrary to truths and goods, the Divine light is either reflected, or suffocated, or perverted; and only so much of it is received as it were through chinks as to enable the man to be in the capacity of thinking and speaking from sensuous things . . .

5128⁴. For a life of **evil** closes up all life or communication with the Rational, and causes the man to be merely natural and sensuous.

5134. 'And bring me forth out of this house'=deliverance from **evils**. . . For this follows in its order, (because) when faith is received in the exterior Natural correspondence is effected, and charity is received, and thus communication is effected with the interior Natural; and then the former is delivered from the **evils** by which the Celestial represented by Joseph has been estranged . . . Moreover, when the Natural is regenerated by means of charity and faith, it is delivered from **evils**; for **evils** are then separated, and are cast out of the

centre where they were before, to the circumferences, to which the light of truth from good does not reach. With man, **evils** are thus separated, but are still retained, for they cannot be quite blotted out; but with the Lord . . . **evils** and falsities were completely cast out and blotted out; for the Divine can have nothing in common with **evils** and falsities, nor can it be terminated in them, as is the case with man; for the Divine is estranged from **evil** and falsity at an infinite distance.

5135. That celestial things were estranged through **evil**. Sig. . . 'To be taken away by theft'=to be estranged through **evil**. Ex. . . It shall be told how the case is with **evils** and falsities when they enter and occupy the seat, and also when they claim for themselves the goods and truths which are there. Ex.

—². When man advances in age . . . if he denies (the things which he had before learned and believed) it is a sign that he is in **evil** . . .

—⁴. But if **evil** steals the goods and truths there, and applies them to confirm **evils** and falsities . . . it consumes these remains, because it then commingles **evils** with goods, and falsities with truths, so that they cannot be separated, and then it is all over with the man.

—⁵. The **evil** which takes away the remains of good, is signified by 'him that stealeth,' and by 'the house of the thief;' and the falsity which takes away the remains of truth, is signified by 'him that perjureth himself,' and by 'the house of the perjurer.'

—⁶. By 'the accursed things' were signified falsities and **evils**, which were in no wise to be commingled with holy things.

—⁷. 'Esau'=the **evil** of the love of self to which falsities are adjoined. That this **evil** consumes the remains of good and truth. Sig.

—⁸. 'Grapegatherers'=falsities which are not from **evil**; by these falsities the goods and truths which are stored up by the Lord with man in the interior Natural—that is, remains—are not consumed; but by falsities from **evils**, which steal truths and goods, and also, by wrong applications, apply them to confirm **evils** and falsities.

—¹¹. 'Murders'=the **evils** which destroy goods; 'enchantments'=the falsities thence which destroy truths.

5138. Above, **evil** was treated of . . . here, falsity is treated of; for where in the Word it speaks of the one, it also speaks of the other . . . for there is an infernal marriage of **evil** and falsity; for where there is **evil** there also is falsity; falsity adjoins itself to **evil** as a wife to a husband . . .

5149². It is the falsity of **evil** which consumes goods; **evil** itself is opposite to good, but by itself it does not consume goods, but by means of falsity . . .

5155. Providence is predicated of good, but foresight of **evil**; for all good flows in from the Lord . . . but all **evil** from Hell or from the proprium of man . . . Providence concerning **evil** is nothing else than the direction or determination of **evil** to less **evil**, and as much as possible to good; but the **evil** itself is foreseen.

5156². Unless those who had been hanged had been cast away before the evening, it would have represented that **evil** was not rejected . . .

[A.5156².] Stoning was on account of falsity; and hanging upon wood was on account of evil. Ex.

—^e. 'To commit adultery with stone and wood' = the perversion of truth, or falsity; and the adulteration of good, or evil.

518^{5e}. They are those who in the life of the body have adhered tenaciously to their opinions, not so much from evil of life, as from natural depravity.

520³. 'Evil in aspect' (Gen.xli.3)=what is not of faith.

524⁶. For when a man is being tempted, unclean Spirits are near him . . . and excite the evils and falsities which are with him, and also withhold him in them, and pile them up, even to despair . . .

—³. But when the state of temptation ceases, this dark cloud is dissipated, and there is serenity; the reason of which is, that the falsities and evils with man are opened by means of temptations, and are removed; when they are opened, that dark cloud appears; and when they are removed, that serenity appears. Sig.

525⁹. Consequently . . . that man thinks falsely and acts evilly, is from the form which he has impressed on himself.

527⁰. The truths which a man has imbibed cannot be initiated and conjoined with good, so long as there remain in the natural man the evils of the love of self and of the world.

—^e. When this has been done, the Natural is illuminated from within, and then the evils of the loves of self and of the world give place, and in the same degree truths are restored and are conjoined with good.

533^{9e}. Hence the man who is in evil and thence in falsity, is a Hell in the least form.

535¹². That which proceeds from the will is called . . . evil with those who do not want to receive (a new Voluntary from the Lord); and that which proceeds from the Intellectual, is called . . . falsity with those who are not regenerate.

535². The removal, after temptations, of the evils which occasioned grief. Sig.

535³. The removal of hereditary evils. Sig. . . 'The house of my father,' here, = hereditary evils.

— . In the Original Language, 'Manasseh' means oblivion; thus, in the internal sense, the removal of evils both actual and hereditary; for when these are removed the new Voluntary arises; for the new Voluntary comes forth by means of the influx of good from the Lord, which is continual with man, but it is evils both actual and hereditary which prevent and oppose its reception; wherefore, when they are removed, the new Voluntary comes forth. Examps.

535⁴. Few know what good and evil are . . . because they do not know what charity . . . is; did they know this, they would also know what good is; and, from good, what evil is. . . This Celestial is continually flowing in, but evils and falsities stand in the way and prevent its reception. In order, therefore, that it may be received, it is necessary for man to remove evils, and, so far as he can, falsities too, and thus dispose himself to receive the influx; when, after evils have been

removed, man receives the influx, he then receives a new will and a new Intellectual . . .

—³. From himself, man is nothing but evil, which continually exhales as from a furnace, and is continually endeavouring to extinguish the nascent good; and the removal of such evil, and the inrooting of good in its place, can only be effected through the whole course of life, and by Divine means which are innumerable and ineffable . . .

535^{6e}. By means of temptations, evils and falsities are mastered, so that they no longer attempt to rise up. Thus are evils with falsities rejected to the sides, and there hang, but flaccidly downwards.

538^{0e}. For the falsities and evils in which the infernals are, are nothing but urine and excrement in the spiritual sense.

539⁸. The men of the Church . . . do not know what sin or evil is. If they knew this, they would know that sins cannot possibly be wiped away from anyone, but that they are separated or rejected to the sides to prevent their rising up . . . also that this cannot be done, unless evil is continually cast out, and this by means indefinite in number, and for the most part ineffable . . .

—². Still, they (whose sins are remitted) are not on that account separated from the diabolical crew, to whom they are tied by means of evils, which follow the life, which all have with them. They afterwards learn by experience that to be separated from the Hells is to be separated from sins; and that this cannot possibly be effected, except by a thousand and a thousand methods known to the Lord alone; and this by a continual succession . . . to eternity; for man is such evil, that to eternity he cannot be fully delivered from a single sin; but only, of the Lord's mercy, if he has received it, be withheld from sin, and kept in good.

547⁰. As man is born in sins, he cannot possibly live, unless on the one part he communicates with Hell . . . When a man grows up . . . if, then, he betakes himself to evils, the two Spirits from Hell draw near . . . When, therefore, a man betakes himself to evils, as takes place with most in adolescence, if anything of anxiety is felt when he reflects upon anything evil which he has done, it is a sign that he will still receive influx through the Angels, and it is also a sign that he will afterwards suffer himself to be reformed. But if nothing of anxiety is felt when he reflects upon anything evil which he has done, it is a sign (of the contrary).

—^e. For with those who are in anxiety on such occasions, there is an internal acknowledgment of evil . . .

548⁹. Hence it is, that with the unregenerate, who have rejected the good of charity, the scientifics, which are the truths of the Church, have adjoined to them such things as are of the love of self and of the love of the world, thus evils, which, on account of the delight that is in them, they call goods.

556¹. Into such a state are they reduced who have led an evil life, and yet have some remains of good . . .

558⁵. If there is no conjoining medium, there is no reception of good; and when there is no reception of good, there is evil in its place. If, then, man cries to

the Lord, inasmuch as he cries from evil . . . there is no hearing . . .

5623². To those who are in evil, evil is pleasurable, and so is to confirm evil by means of falsities; and therefore they long for falsities; and as they long for falsities they are averse to truths; hence it is that they have no capacity of receiving truths . . . Moreover, every man . . . is in the capacity of receiving truths, but they who turn themselves to evil extinguish that capacity.

5651². The Natural from infancy has imbued nothing else than the things which belong to the cupidities of self and of the world, thus things contrary to charity. The effect of these evils is, that good cannot flow in through the internal man from the Lord; for whatever flows in, is turned in the Natural into evil; the Natural being the plane in which the influx is terminated; and therefore, unless the Natural, that is, the evil and falsity which has formed the Natural, becomes of no account, good cannot possibly flow in through Heaven from the Lord . . . for it cannot abide in evil and falsity.

5696^e. Not that the Lord ever removes or hides mercy, but when he who is being regenerated is let into his evils, the Lord appears to him as if He were removed and hidden: there are evils which interpose themselves, and they effect this.

5712^o. That man is subject to death by reason of evils, or on account of sin, is known . . . So also is he to diseases, for these belong to death.

5725. When man is in this inundation, he is angry, etc., in one way when the left part of the brain is inundated, where falsities are, and in another way when the right is inundated, where evils are.

—^o. The last posterity of the most ancients . . . were completely inundated with evils and falsities, and so perished.

5726. Evil closes the smallest and quite invisible vessels . . . (See DISEASE, here.)

5746. 'Wherefore do ye recompense evil for good?' (Gen. xlv. 4) = why is there aversion? . . . For evil is nothing but aversion (or turning away) from good; for they who are in evil spit out good, that is, the spiritual good which is of charity and faith. That evil is aversion, is very manifest from the evil in the other life, (where) they appear . . . completely inverted, consequently averted.

5758. Man cannot be admitted into Heaven until he acknowledges at heart . . . that whatever is from himself is nothing but evil. . . The Angels perceive manifestly . . . that they are withheld from evil by the Lord . . . and this by a mighty force. This has been given me also to perceive evidently for a number of years; and also that in proportion as I have been left to proprium or to myself, I have been inundated with evils; and in proportion as I have been held back therefrom by the Lord, I have been elevated from evil into good . . . Man cannot be in humiliation, consequently, cannot receive the mercy of the Lord . . . unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord; moreover, he otherwise attributes to himself for merit whatever he does . . . and this is the spring of many evils . . .

5763. All freedom from proprium is infernal; for when a man does and thinks anything from his Own freedom, he does and thinks nothing but evil; and is therefore the slave of the devil, for all evil flows in from Hell; he also feels delight in this freedom, because it agrees with the evil in which he is, and into which he was born.

5764. In Hell all associates conspire together into evil . . . (therefore) when they do evil, all are punished . . .

5798². The man who is in evil is angry, etc., and then opposes himself to good and truth; and the penalty which is from the evil he attributes to Jehovah . . .

—⁴. This is like a criminal . . . who attributes to the judge, and not to himself, the evil of the penalty.

—⁵. Here, 'fury,' etc., are nothing but the evils of the penalty on account of aversion and active hostility against good and truth. By a Divine law, all evil is attended with its own penalty . . . In the other life, evil and the penalty cohere together; for as soon as an infernal Spirit does evil beyond his wont, the punishing Spirits are present, and punish, and this without advertence . . .

5828. The apperception that (internal good) has perished by evils and falsities. Sig. . . The reason 'to be torn to pieces' has this signification, is that in the Spiritual World there is no tearing to pieces except that of good by evils and falsities . . .

—². The good which flows in from the Lord . . . perishes no otherwise than by evils and the falsities thence, and by falsities and the evils thence; for as soon as that good comes in a continuous state through the internal man to the external, it is met by evil and falsity, by which the good is torn to pieces and extinguished in various ways as by wild beasts . . .

—³. If there exists no efflux, but if there is resistance in the external man, that is, evil and falsity, which tear to pieces and extinguish the influent good, it follows . . . that the influx accommodates itself to the efflux; and therefore the influx of good draws itself back, and thus the internal is closed . . . and at last comes insanity, so that he sets up falsities against truths, and calls the former truths, and the latter falsities; and he sets up evils against goods, and makes the former goods, and the latter evils; thus good is completely torn to pieces.

—⁴. 'What is torn to pieces,' in the proper sense, = that which perishes by falsities from evils; but that which perishes by means of evils is called 'a carcase;' when, however, only 'what is torn to pieces' is mentioned, it = both . . . Ill.

5846. Everything flows in . . . evil and falsity from Hell, thus through the evil Spirits who are with man.

5848. In order that the Lord's life may flow in . . . there are continually with man . . . (two) Spirits from Hell . . . The reason there are Spirits from Hell, is that of himself man is continually in evil, for he is in the delight of the love of self and of the world; and in proportion as man is in evil . . . Angels cannot be present.

5893². I have apperceived, that when evil Spirits poured in evils and falsities, the Angels . . . kept me in the truths which had been implanted, and thus withheld me from evils and falsities.

[A.] 5897⁵. The goods and truths from the Lord are stored away in man's interiors . . . the reason is that man is continually among evils and falsities. Sig.

5963². They who are in the perception of the Lord's presence, are in the perception . . . that evils do not reach them . . .

5977. Spirits infuse falsities . . . but Genii infuse evils (and) smell in a moment what a man longs for ; and if this is good, they most skilfully bend it into evil : they are in the delight of their life when they can cause good to be apperceived as evil, and evil as good. From experience.

5981. (The Angels perceive evil mildly.)

5992². The Angels observe whether any Hells are open that were not open before . . . as takes place when a man goes into any new evil . . .

—³. The Angels call forth the goods and truths with man, and oppose them to the evils and falsities which the evil Spirits excite ; thus man is in the midst, and does not perceive either the evil or the good . . . If the Angels were to intermit [their care] for a single moment, the man would be precipitated into evil, from which he could never afterwards be brought out.

5993². (Thus) man cannot live without communication with the Hells . . . for all his life which he derives from his parents . . . and all he superadds thereto from what is his own is of the love of self and the world . . . thus it is one of contempt for others in comparison with himself, of hatred and revenge against all who do not favour him, and therefore of cruelty . . . and unless such Spirits were applied to these evils . . . and man, through them, were led according to the delights of his own life, he could never be bent towards Heaven . . .

6000⁹. 'The death which wastes at noonday' = the evil in which he openly lives.

6024³. That falsity and evil were extirpated. Sig.

6071². He who has drawn from the literal sense of the Word, that God . . . makes evil, may be drawn away into false ideas about God, as that from good itself . . . evil can come forth . . . when yet . . . evil comes from evil. But this scientific appears with a different face, if interior truths are insinuated into it, as . . . that evil is with man ; that it makes man angry ; that it leads into temptations, punishes, casts into Hell ; and from itself continually produces evils . . . So, also, this truth, that it is the Hells from which come all evils ; and that this is permitted them because it is inevitable for the sake of man ; for he is in evil, and his life is thence ; and therefore unless he is left in evil he cannot be in freedom, thus cannot be reformed ; nevertheless, nothing but good comes from God, for in proportion as man allows it, God bends that into good.

—⁴. This general scientific (is first to be believed), that all things which come forth are from God, and so therefore are the evils of penalty ; but in what way they are from God, is to be learned afterwards.

—⁶. Moreover . . . they who are in Hell say that all evil is from God, because He permits it and does not take it away ; but those who are in the World of Spirits receive for answer, that if evil were taken away from them they would have no life, nor would the man who

is in evil ; and that the evil which is in them punishes itself according to a law ; and that by means of the evils of penalty they at last abstain from doing evils ; and also that the punishment of the evil is the protection of the good.

6097. 'Little and evil have been the days of the years of my life' (Gen. xlvii. 9) = that the state of the life of the Natural is full of temptations . . . Temptations in that state are signified by 'the days having been evil.' All temptations appear evil . . . for the man is then let into the state of his evils . . .

—^e. The Natural is especially let into temptations when it is to receive the Spiritual, because therein reside the evils of life and the falsities of doctrine.

6159². The Spirits who are evil, that is, with whom evil has the dominion, are evil in each and all things, even when they are speaking truth and doing good . . . The Angels . . . are good in each and all things . . . and even if they do anything of evil in the external form, still it is their end or intention that good may come forth from it. (Thus) where good universally reigns, it reigns in each and all things ; and in like manner evil.

6203. As to the origin of the influx of evil from Hell, the case is this. When a man first from consent, then from purpose, and at last from the delight of affection, casts himself into evil, the Hell is opened which is in such evil—for according to evils and all their varieties are the Hells distinguished from each other—and afterwards there is an influx from this Hell also. When a man comes into evil thus, it adheres to him ; for the Hell in whose sphere he then is, is in its own delight when it is in its own evil ; wherefore it does not desist, but obstinately persists, and causes the man to think about that evil, at first occasionally, and afterwards as often as anything occurs which is related to it, and at last it becomes with him that which universally reigns ; and when this takes place, he seeks out such things as confirm it not to be evil, and this until he completely persuades himself ; and then, so far as he can, he studies to get quit of external bonds, and makes evils allowable and clever, and at last even creditable and honourable ; as adulteries, thefts achieved by means of arts and wiles, various kinds of arrogance and boasting, contempt for others, vituperations, persecutions under the appearance of justice, and the like . . .

6204. The evil which enters into the thought does no injury to the man, because evil is continually infused by Spirits from Hell, and is continually repelled by the Angels ; but when evil enters into the will, it does injure, for then it goes into act as often as external bonds do not restrain. Evil enters into the will by being kept in the thought ; by consent ; and especially by act and consequent delight.

6206. All evil flows in from Hell . . . but the reason evil is appropriated to man, is that he believes and persuades himself that he thinks and does it from himself ; thus he makes it his own. If he believed as the case really is, evil would not be appropriated to him . . . for then, when evil flowed in, he would at once think that it was from the evil Spirits with him ; and when he thought this, the Angels would avert and reject it . . .

—². When a man thus appropriates evil to himself,

he procures for himself a sphere of that evil, which sphere is that to which the Spirits from Hell adjoin themselves who are in the sphere of the like evil.

6279. 'The Angel who redeemeth me from all evil' (Gen.xlviii.16)=the Lord's Divine Human by which there is deliverance from Hell. . . 'Evil'=Hell. . . because Hell itself is nothing but evil; for whether you say that all in Hell are the evil, or that Hell is evil, is the same thing. In the spiritual sense, when evil is mentioned, Hell is meant. Ex.

—². 'Sin'=Hell, which is at hand when man does evil. Evil itself also with man is nothing but Hell, for it inflows thence; and man is then a Hell in the least image.

6298. Evil is foreseen and good is provided; and the evil which is foreseen is bent by Providence into good. 6489.

6308. With the evil there is not an equilibrium between evil and good. But they who are in good. . . know from the Word that there is something within which fights against the evil and falsity with them.

—². The evil which inflows into the thought from evil Spirits does no injury whatever to man if he does not receive it; but if he receives it, and transfers it from the thought into the will, he then makes it his own. Sig.

6324². If man believed as the case really is. . . that all evil and falsity is from Hell, he could not be made guilty of any fault, nor could evil be imputed to him; but as he believes that it is from himself, he appropriates evil to himself; for the faith effects this; thus evil adheres to him, nor can it be separated from him. H.302.

6325. It is an eternal truth. . . that no one lives from himself except the Lord; consequently that everything of life flows in; the life of good from the Lord, and the life of evil from Hell. . . When a man is in this faith, as he can be when he is in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from Hell. . .

6348. If faith in doctrine. . . is not initiated into and conjoined with good, it is either dissipated. . . or is initiated and conjoined with evil and falsity. Sig. and Ex.

—³. If (faith alone) is conjoined with evil, which is done when a man first believes the truth of faith, and still more when he first lives according to it, and afterwards denies and lives contrary to it, it becomes a profane thing; for the truth which is of faith and the good which is of charity are first by means of doctrine and life inrooted in the interiors, and are afterwards called forth thence and conjoined with evil. The man in whom this takes place has the worst lot of all in the other life; for with such a one good cannot be separated from evil, which yet are separated in the other life. Neither has such a one any remains of good stored up in his interiors, because they have completely perished in evil. . . Therefore, in order to prevent the profanation of good and truth, the man who is such as not to suffer himself to be regenerated. . . is permitted to be in evil and thence in falsity.

6354. That spiritual good does not want to know the evils which are of their will. Sig.

6368. From himself, man is in Hell; for his will and thought from proprium is nothing but evil and the falsity thence. . .

—². All the states which a man has acquired in the life of the body are retained in the other life, and are infilled. . . The states of evil with the evil are retained and are infilled with evil. . .

6370. He is safe among all evils, even in the midst of the Hells; for love to the Lord and love towards the neighbour are attended with this. Ex. and Sig.

—². There are innumerable Hells, distinguished according to the genera of all evils and the falsities thence, and according to their species, and the singles of species.

6398^e. 'A serpent'=all evil in general; and evils are distinguished by the various kinds of serpents.

6423. Good is of such a character that nothing of evil and falsity can approach it. . .

6427². As the good with the spiritual is impure, they cannot but be infested by evils and falsities, and thus be in combat. Sig.

6467. There is only one life. . . but it is received. . . according to the quality which a man has induced on his soul by his life in the world; hence, with the evil, goods and truths are turned into evils and falsities. . .

6475^e. Where the good of charity is, there the Lord is; and (also) where the contrary is; but no otherwise than to give them life, and, so far as possible, to withdraw them from evil.

6495². As the man who is in this state (that he receives influx from Hell) desires nothing but evils, and thinks nothing about spiritual life but falsities. . . he is kept in bonds by his loves themselves. . .

6502. 'Joseph commanded his servants the physicians'=preservation from the evils which impeded conjunction. . . 'Physicians'=preservation from evils. . . because, in the Spiritual World, diseases are evils and falsities; spiritual diseases are nothing else; for evils and falsities take away health from the internal man, and induce sicknesses of the mind, and at last pains. Ill.

6559. 'To bring back the evil which we have recompensed to him' (Gen.l.15)=a penalty according to merit.

— How the case is with the bringing back of evil. . . in the Spiritual World. . . If evil Spirits do any evil in the World of Spirits beyond what they have imbued by their life in the world, the punishers are at once present, and chastise them exactly according to the degree of the transcendency; for it is a law in the other life, that no one must become worse than he had been in the world. They who are punished are utterly unaware how it is that the chastisers know that the evil is beyond that which they had imbued; but they are informed that such is the order in the other life, that the evil itself has its own penalty with it, so that the evil of the deed is completely conjoined with the evil of the penalty, that is, in the evil itself there is its penalty.

—². This is the case when evil Spirits in the World of Spirits do evil; but in their own Hell the one chastises the other, according to the evil which they

have actually imbued in the world ; for this **evil** they bring along with them into the other life.

[A. 6559]^e. As to good Spirits, if perchance they speak **evilly** or do **evil**, they are not punished, but are pardoned, and also excused, because their end is not to speak **evilly** or do **evil** ; and they know that such things are excited with them by Hell . . .

6563. 'Transgression'=**evil** against truth, which is less ; and 'sin'=**evil** against good, which is greater.

6564. 'Because they have recompensed **evil** to thee' (ver.17)=that they were averse to the good and truth which flow in. '**Evil**'=aversion.

—². This closing up (of the interiors) penetrates towards the exteriors more and more according to the life of **evil** and the persuasion of falsity thence.

6571. 'Ye thought **evil** upon me' (ver.20)=that the things which are estranged intend nothing but **evil**. Ex.

— . The man who is estranged from good and truth intends nothing but **evil** (and this **evil** is in the least things of his thought and will) . . . Hence it may be evident, that the man who is an **evil** end cannot possibly be among those who are good ends . . . —^e.

6574². 'Ye thought **evil** upon me, God thought it for good' are words which contain a great arcanum, (which) is this : the Lord permits the infernals in the other life to lead the good into temptations, consequently, to infuse falsities and **evils** . . . but at such times the Lord . . . is present, and resists, by rebutting the falsities of the evil Spirits, and by dissipating their **evil**, whence come refreshment, hope, and victory . . . (Thus) the Spirits who induce temptations intend nothing but **evil**, but the Divine turns it into good . . .

6600². The thought and affection of those who are in **evil** and falsity have extension into infernal Societies, and this according to the degree of the **evil** and falsity with them.

6610. So long as a man lives, the ideas of his thought are . . . multiplied and divided, and are thus extended to various and to new Societies ; with those who are in **evil**, to infernal Societies ; and in like manner with those who are in persuasions of falsity.

6631. Then the delights of earthly loves take entire possession of him, and with them all the **evils** which are delightful to him from these loves.

6635. The infestation of the truths of faith by the falsities and **evils** in the Natural. Tr.

6637². They who live in **evil**, thus who live contrary to doctrine, are further outside the Church than the Gentiles . . .

6655². They who are true men of the Church . . . if they see **evil** with anyone, excuse it.

—^e. But they who are in **evil** are afraid of anything they are thinking and willing to shine forth ; for they intend nothing but **evil** to the neighbour . . .

6657. That thus the associates will be strengthened who inflict **evil**. (Sig. by what Pharaoh said to his people, Ex.i.10.)

— . The sphere which is from Hell (which is around every man and good Spirit) is a sphere of endeavours to do **evil** and to destroy . . . Hence man is in equilibrium, and has freedom to think and will **evil** . . . When,

therefore, the man of the Church comes into temptation, which takes place when he is let into his **evil**, there is a combat around him . . . which lasts so long as the man is kept in his **evil**.

6663. Most Spirits who come from the world, and have lived the life of the Lord's precepts, before they can be elevated into Heaven . . . are infested by the **evils** and falsities with them, to the intent that these may be removed . . . The infestations are effected by means of immersions in their own **evils** and falsities ; and while they are in them, Spirits are present who are in like **evils** and falsities . . . But still they are not immersed in their own **evils** and falsities any deeper than so that the influx from the Lord through the Angels prevails ; this is done with an exactitude like that of a balance. The reason is, that he who is being infested may appear to himself to be in freedom, and thus to fight from himself against **evils** and falsities . . .

—². In such combats it is a general thing for the Lord to turn into good all the **evils** which the Hells intend ; wherefore it is not permitted to bring forth more and other **evils** than what can be turned into good that is suitable to him who is in the combat . . .

6666^e. For all **evil** is contagious, and infects, as dregs do the dough ; thus at last it infects all. T.120².

6669. 'In clay and in bricks'=on account of the **evils** which they found out and the falsities which they fashioned. . . That 'clay'=the **evil** from which is falsity. Ill.

6677². If **evil**, which is of the love of self and the love of the world, and is apparent good to those who are in these things, attacks the good which is of celestial love, the life of the one fights against the life of the other . . .

6708^e. They who are in **evil** are indeed the neighbour, but in a quite different respect . . .

6724. 'She bituminated it with bitumen and pitch' = good mixed with **evils** and falsities. Ex.

—². While man is being reformed, as to his internal he is kept . . . in good and truth, and as to his external is let into his **evils** and falsities, consequently, among the evil Spirits who are in these **evils** and falsities . . . (But) that which acts interiorly prevails immensely over that which acts exteriorly . . . Thus can good be among **evils** and falsities, and still be in safety . . . Thus are the **evils** and falsities removed in which he is, and goods and truths are inserted in their place.

—^e. Further, good can be mixed with **evils** and falsities, but they are not on that account conjoined together ; for the one shuns the other, and by a law of order each separates itself from the other . . .

6779. They who teach and are in **evils**. Sig. and Des.

—². For they who are in **evils** never acknowledge that charity and its works contribute to salvation . . . (for) being in **evils**, they do not even know what charity is . . .

6828. For he who is in temptation is in vastation and desolation ; for the falsity and **evil** which are with him emerge, and obscure and almost take away the influx of truth and good from the Lord ; neither does the truth which flows in appear to him to have such life as to dispel the falsities and **evils**.

6829. When a man is in temptation, he is obsessed

round about by falsities and evils, which impede the influx of light from the Divine . . . But when the man emerges from the temptation, light appears together with its spiritual heat . . . (and then) falsities and evils are removed; on the removal of which there is an approach by which good and truth penetrate more interiorly. Sig.

6858. 'To the place of the Canaanite and the Hittite' = the region occupied by evils and falsities. By the nations in the Land of Canaan . . . are signified all the genera of evils and falsities.

6859. 'And of the Amorite and the Perizzite' = by evils and the falsities thence.

— . There are two origins of evil, and also two origins of falsity; one origin of evil is the falsity of doctrine or religiosity; the other is the cupidities of the love of self and of the world: the first origin of falsity is . . . the falsity of doctrine or religiosity; and the other origin of falsity is the evil of the cupidities of the said loves. Sig.

6951. The Lord provides for that which He foresees; He foresees evil and provides good. Here, therefore, by 'Jehovah said' is signified Providence, because the serpent is now turned into a rod, that is, evil into good.

6952^a. If a man is in evil and falsity, his interiors together with sensuous things look downwards, thus only to those things which belong to the world; thus he puts off the human nature, and puts on a ferine one; for wild beasts look downwards. . . He who looks downwards wills evil and thinks falsity; but he who is elevated upwards by the Lord wills good and thinks truth; the elevation is effected by the Lord actually, and thus a removal from evils and falsities . . .

6971. The man who is sensuous and corporeal is not rational, thus neither is he spiritual, for he thinks falsities and wills evils . . . (and) the acknowledgment and faith of truth, and the life of good, is the veriest Spiritual itself in the Rational . . . whereas the acknowledgment and faith of falsity, and the life of evil, is what is contrary.

—². Hence it is that such see no otherwise than that the evils of their life are goods, and thence that falsities are truths.

6972^a. (After death) he who is in evil can no longer be reformed; and to prevent him from having communication with any Society of Heaven, all truth and good is taken away from him, whence he remains in evil and falsity, which increase according to the capacity of receiving them which he has acquired in the world, but still he is not allowed to pass beyond the acquired limits. It is this inversion of state which is here signified; and which is such, that he cannot afterwards be amended as to the interiors, but only as to the exteriors, namely, by fears of penalties. When he has often endured these, he at last abstains . . . the cupidity of doing evil still remaining . . . This is the state of the evil in the other life.

6978^a. 'The whole (city) is a lie and full of rapine' = falsity and the evil from falsity.

—^c. 'A heap of the carcase, neither is there an end of the body' = that thence are innumerable evils, and they who are in evils.

6991. From (the influx of life from the Lord) there come forth both the evils and the goods with everyone; but the evils from man, and the goods from the Lord. The reason evils come forth from man, is that the life which flows in from the Lord, that is, the good and truth, is turned by the man into evil and falsity, thus into what is contrary to life . . . But as it appears as if the Lord brings in evil also, because He gives life, therefore . . . in the Word evil is attributed to the Lord.

6997². The reason anger is attributed to the Lord . . . is that it is a most general truth that all things come from God, thus both evils and goods; but this most general truth, which must be for children and the simple, must afterwards be enlightened, to wit, that evils are from man, but that they appear to be from God, and that it is so said in order that they may learn to fear God, lest they should perish by the evils which they themselves do; and that they may afterwards learn to love Him; for fear precedes love . . .

—⁵. In many passages, 'anger,' 'fire,' etc., mean the punishments and damnations into which a man casts himself when he casts himself into evils; for from Divine order goods are attended by their rewards; and hence it is that evils are attended by punishments; so much so, that they are conjoined together. Ill.

7007. He thinks that if the Divine were in everything that takes place, evils would not come to pass . . .

—². (But) unless man is in freedom he can never be reformed . . . Hence it is that man is allowed to think evil and to do evil so far as external fears do not restrain.

7032. Obstnacy from the delight of doing evil. Sig..

—². This obstnacy is (indescribably great) . . . the reason is that it is the delight of their life to do evil: this delight they have acquired while they lived in the world, especially from this, that they loved themselves alone . . . They who are such . . . act from their own proper Voluntary, which is evil both hereditarily and from actual life; and they who act from (that) act evil from love . . . Hence they have the delight of doing evil, and in proportion as they are in this delight, they are in obstnacy. That this is the case does not appear in the world . . . but in the other life, where external things are taken away from them, and they are left to the will . . . they apperceive nothing more delightful than to do evil; which also they do with such obstnacy that they never desist except through punishments . . . and afterwards through demersions into Hell.

7097³. As after the death of the body the life remains, thus the evil which they have thought, contrived and done, therefore, in order to defend the evils of their life, they either apply the things which they have said to be of faith, or utterly reject them; and lest they should abuse the truths of faith, they are deprived of them (and then) they seize upon falsities . . . and afterwards by means of falsities infest those who are in truths; which is then the delight of their life . . .

7102. 'Lest peradventure He fall upon us with pestilence and sword' = to avoid the damnation of evil and falsity.

—². There are four kinds of vastations and punish-

ments mentioned in the Word . . . 'the sword'=the . . . punishment of falsity; 'famine'=the . . . punishment of evil; 'the evil wild beast'=the punishment of evil from falsity; 'the pestilence'=the punishment of evil which is not from falsity but from evil. . . Damnation is also signified, because this is the punishment of those who persevere in evil. III.

[A.7102]⁰. 'The dread of night'=the falsity which is hidden; 'the missile that fieth by day'=the falsity which is open; 'the pestilence that creepeth in thick darkness'=the evil which is hidden; 'the death that wasteth at noonday'=the evil which is open.

7122. There adheres to man, and is in his memories, after death, everything of his thought in the world, of his intention, of his will, of his speech, and of his action; for nothing is obliterated . . . (Therefore) it cannot but be that . . . the evils and falsities from the life in the world adhere . . . Therefore . . . it is necessary that these evils and falsities should be revealed, in order that he may see them, and know them, and thus learn what truth and what good are. This cannot possibly be effected without combat with the evils and falsities appertaining to himself; which combat takes place actually; the evil Spirits excite the evils and falsities, and the Angels excuse if the end has been good . . .

7155. 'The directors of the Sons of Israel saw themselves in evil' (Ex.v.19)=near damnation . . . 'Evil'=damnation; for, regarded in itself, evil is Hell, thus damnation.

7161³. All who are in falsities and evils have an aversion for goods; and truths stink to them.

—⁴. That those who are in evils and falsities have a stink . . .

7178. No one can know what evil is, unless he knows what the love of self and the love of the world are . . . Nor can he ever know what falsity is, unless he knows what evil is . . .

7250. When (these inhabitants of the planet Venus) come into the other life, they are infested to the greatest degree by evils and falsities. . . The Hells which are from them . . . do not communicate with the Hells of the evil of our Earth, because they are of a totally different genius . . . and hence their evils and falsities are of a totally different kind . . .

7255. As . . . evil makes Hell with man, it is of the first importance to know . . . what evil is. . . That is evil which is of the love of self and of the love of the world: hence it follows, that it can only be known from the loves . . . what evil is.

7256. All things in the universe which are against Divine order have relation to evil and falsity . . .

7272. Obstnacy from the evil of falsity. Sig.

— . The evil of falsity is that which has its origin in principles of falsity. Examps.

—³. They who act the evil of falsity all believe that falsity is truth, and consequently either that evil is not evil, or is not worthy of condemnation.

—^e. In a word, the evils of falsity are as many as the falsities of faith and of worship. These evils condemn, but not to such a degree as evils from an origin of evil: evils from an origin of evil are those which are

from cupidity which arises from the love of self and of the world.

7301. That those who are in evils from falsities did not receive. Sig.

— . In proportion as they infest, they are in evil from falsities; for infestation is from evil, and is effected by means of falsities.

7317. They who infest are those within the Church who have professed faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, they who have been in persuasive faith, and in a life of evil . . . When these come into the other life . . . they say that because they have had faith all the evils of life have been washed away by the blood of the Lamb . . .

7319. Falsity has no stench unless it is applied to truth, nor evil unless it is applied to good . . .

7327. Falsification becomes total when falsity begins to reign; for the man then lives according to the evil innate and acquired, and feels delight therein . . .

7332. The reason (the infesters) are permitted to falsify truths, is to prevent them from having communication, by means of the truths of faith, with those who are in Heaven, and by means of the evils which are of life with those who are in Hell; and thus, by means of truths, acquiring something of light from Heaven . . . and causing it to be of service to the evils which are of life; for they would apply the things which are of intelligence in favour of evil.

—^e. Moreover, truths with the evil effect nothing whatever towards the amendment of their life, but the evil merely use them as a means to do evil . . .

7344². This truth is falsified by the fallacies that the Lord can take away evil if He wants . . . and that as He does not take it away, He is the cause of it, and therefore evil too is from the Lord . . . that the Lord is said 'to punish,' etc.; when yet it is they who are in evil who do this to themselves, and thus bring upon themselves the evil of penalty; for in the other life the evil of penalty and the evil of fault are conjoined together.

7376. (Thus) these two loves are the origins of all evils . . .

7378. The fourth degree (of the vastation of the infesters) is that they were in evils ('lice') which destroyed all good with them, and also whatever they had from natural good. 7419, Ex.

7424. 'The louse was in man and in beast'=that the interior and exterior evils of cupidities were thence.

—². They are called the evils of cupidities because all evils are of cupidities, because cupidities are of loves.

— . Interior evils are distinguished from exterior evils by this: that interior evils are those which are of thought and will, and exterior evils are those which are of act. That there are interior evils which are not exterior ones, is evident from the fact, that a man can be evil, and still in external form appear as if he were an upright man . . .

7436. The appearance of the Divine to those who are in evils. Sig.

7437. That from these evils they again think falsities. Sig.

—¹. 'To go forth' = thought from evils to falsities; for when they who are in evils think from them to falsities, they are said 'to go forth,' because evil, being of the will, is inmost, and falsity is outside of it, because falsity is of the understanding and therefore of the thought. . . Moreover, evil action is from evil will. Sig.

—². As to thought from evils to falsities, it is to be known that those who are in evils cannot do otherwise than think from them to falsities; for evils are of their will and thence of their love, and falsities are of their thought and thence of their faith; for what a man wills he loves, and what he loves he confirms and defends; and evils can only be confirmed and defended by means of falsities. Hence in the Word, where evil is compared to a city, falsities are compared to the fortifications around a city. The reason they who are in evils think to the falsities by means of which they defend the evils, is that evils are the very delights of their life, inasmuch that they are their very life; wherefore, when they apprehend from others that they are evils, in order to prevent their appearing as such, they excogitate falsities, by means of which they cause evils not to be believed to be evils. If, however, the evils dare not appear by means of falsities, they are concealed in the interiors, nor do they manifest themselves except when the fear of the law, and of the loss of reputation, etc., ceases; then the evils break forth, either by means of arts, or by means of open hostilities.

—³. Evil and falsity are conjoined together, inasmuch that he who knows that anyone . . . is in evil, may know that he is in the falsity of his evil; and that he is in falsity in the proportion that he excels in the gift of ratiocinating and perverting; and, further, in proportion as he is in fear of the loss of reputation . . . and in proportion as he wants to be in freedom to do evil. Wonderful to say, after such persons have for some time defended evils by means of falsities, they persuade themselves that evils are goods, and that falsities are truths.

7439³. Not knowing that if the life of evil were taken away from the evil, they would have no life at all . . .

7448^e. That falsities entered where evils were, and that they conjoined themselves with evils. Sig. But when falsities have been conjoined with evils, then evils break forth by means of falsities. Sig.

7488. As all evils come forth from the loves of self and of the world, all falsities come forth thence.

7493. As man appropriates evils to himself, so the Lord separates the good of innocence and charity . . .

7519². So long as evil or infernal Spirits are separated from Heaven . . . they do not know that they are in evils and falsities; for they then believe falsities to be truths, and evils to be goods; but as soon as Heaven approaches nearer to them . . . they apperceive the falsities and evils . . .

7523. 'It shall be upon man and upon beast' = the things which are from interior and exterior evil. . . The interior . . . evil which is signified by 'man,' is that which is of the intention or end; but the exterior

. . . evil which is signified by 'beast,' is that which is of the thought, and thence, when nothing stands in the way, of the action.

7533. It is the evil with man which hardens him against the Divine; and evil comes from man, and flows in from Hell.

7541². With the good (there) evil is successively separated . . . But the evil . . . are infilled successively with evils . . .

7542. The inmost with the evil is the love of self and of the world . . . the things which are around, and which constitute as it were the circumferences, are the evils together with falsities which favour (these loves); and these are disposed in the order in which they favour. In the other life these things are unfolded according to the order in which they are disposed . . .

7577. 'There was hail, and fire walking together in the midst of the hail, very grievous' = the persuasions of falsity together with the cupidities of evil . . . 'To walk in the midst' = to be together, in fact, the cupidity of evil inmost, because the falsity was from it.

—². The persuasions of falsity and the cupidities of evil are inseparable; for he who is in evil as to life is in falsity as to doctrine. It may seem otherwise to those who are in the life of evil . . . (but) they either profess these truths with the mouth and think differently, or they think that it is so from persuasive faith, which faith is for the sake of gain or honours, and therefore when honour and gain are no longer objects of pursuit, this faith falls to the ground, and then they seize upon the falsities which agree with the evils of their cupidities. Falsities which agree with the cupidities of evil exist interiorly with those who live evilly, however much they may believe that they do not. That this is the case, manifests itself clearly in the other life. When external things are there taken away, and such persons are left to their interiors, then the falsities break forth, both those which they have thought in the world, and those which they have not manifestly thought; for they break forth from the evils which have been of their life; for falsities are nothing but evils ratiocinating and supporting themselves.

7599^e. The evil turn themselves away from the Lord . . . hence comes all evil.

7604². All evils and falsities look downwards . . .

7627. Every man can see . . . that truth and evil disagree, and that they cannot be conjoined together. . . Experience testifies the same; he who is in evil as to life, is either in falsity as to faith, or in no faith, or is altogether against faith. And, what is an arcanum, he who is in evil as to life, is in the falsity of his evil . . . 7689. 7790. 7950.

7643. The reason that evil is not from the Lord, but that it comes forth from man, is that man turns to himself that good which flows in from the Lord; and instead of viewing the Lord . . . in everything, he views himself. Hence comes the concupiscence of domineering over all, of possessing all things which belong to others; and hence come contempt for others, and hatreds, revenges, and cruelties against those who do not favour and study him; hence also comes contempt for all

things which are of faith and charity, because when these things flow in from the Lord they are turned to himself . . . From these things it may be seen that man turns into evil the good itself which flows in from the Lord. Hence also it is that the evil in the other life remove themselves from Heaven as much as possible; for . . . when good and truth flow in more strongly, they rush the more strongly into the contrary, that is, into evil and falsity; and in the degree in which evil and falsity increase . . . they rush into the evils of penalty; for in the other life evils and penalties are conjoined together.

[A.7643]³. From these things it may be evident . . . that evil is from those who are in evil.

—⁵. 'The bruchus' = evil, and 'the locust,' falsity; both in the extremes of the Natural. But when 'the locust' alone is mentioned, there is signified both falsity and evil together; for 'the locust' = falsity from evil.

—⁶. Falsity and evil are especially multiplied in the extremes of the Natural . . .

7711. 'Darkness' is predicated of falsity, and 'thick darkness' of evil together with it; but the word by which 'thick darkness' is here expressed, means the densest darkness, by which are signified such falsities as spring from evil: such falsities come forth with those who have been of the Church, and have lived a life of evil contrary to the precepts of faith which they knew. The evil from which these falsities spring is against the Church, against Heaven, and against the Lord, thus is diametrically contrary to good and truth.

7795. That it may be confirmed that they were in no faith, but in evil. Sig.

— The reason there are so many degrees (of vastation) is that the evil may be confirmed that they are in evil . . .

—². Justice reigns there, and no one is damned, until he himself knows and is interiorly convicted that he is in evil . . . His evils are opened to him. Sig. . . And, what is more, he is also admonished to desist from evil, but when, on account of the dominion of evil, he cannot do so, all the power of doing evil by means of falsifications of truth and simulations of good is taken away from him, which is effected successively, from one degree to another, and at last damnation follows . . . This takes place when he comes into the evil of his life.

—³. The evil of life is the evil of will and of thought thence . . .

7879. The devastation of the evil in the other life, and also their damnation . . . does not come immediately from the Spirit who is in evil, but it comes from the Hells; for the evils which are there all come forth by means of influx from the Hells . . . and they come forth according to the state of the evil in which are the Spirits who are being vastated and damned; and the state of the evil comes forth according to the privation of good and truth: according to this state there is effected communication with the Hells; and the Hells are most ready to introduce evil; for to introduce evil is the very delight of their life.

7902². Innocence is to acknowledge that with one's self there is nothing but evil . . .

8087. They who separate faith from charity in both doctrine and life cannot be otherwise than in falsity, because evil of life is continually operating, and persuades of falsity conformable to itself; and if truth is offered, by a wrong application it causes it to conform itself, and thus falsifies it.

8094. Evil of life is attended by its own falsity; this falsity lies stored away with the man who is in evil of life, and sometimes he is unaware that it is with him; but as soon as he thinks about the truths of the Church, and especially when he thinks about salvation, this falsity comes forth—*prodit*—and manifests itself, and if it cannot deny the truth itself as to its own general, it explains it in favour of its own evil, and thus falsifies it. Examp.

8137². There are as many Hells as there are genera and species of evil; every Hell is separated from the others as by mists, clouds, or waters; in the other life evils and falsities appear before the eyes of Spirits as mists and clouds, and also as waters; the falsities from the evils of those who had been of the Spiritual Church and had lived evilly, as waters; but the falsities from the evils of those who had been of the Celestial Church, as mists . . .

8143. A change of state into evil with those who are in falsities from evil. Sig.

8148². Persuasive faith exists with those who are in evil of life, but not saving faith . . .

—⁴. For falsities then break forth from evil; for all evil is attended by its own falsity, for they are conjoined together; and these falsities appear when they are left to the evil of their life; for the evil is then as it were fire, and the falsities are as the lumen thence. This kind of evil and of the falsity thence derived is entirely different from the other kinds of evils and of the falsities thence derived, being more detestable than all the others, because it is against the goods and truths of faith, and therefore there is profanation in this evil.

8149. The doctrinal things of the Church with those who are in evil of life are called doctrinal things of falsity, although they may be, in part, less or more, truths; the reason is that the truths with those who are in evil of life, in so far as they are concerned, are not truths; for, by means of application to the evil which is of the life, they put off the essence of truth, and put on the nature of falsity; for they look to evil, with which they conjoin themselves. Truths cannot be conjoined with evil unless they are falsified, which is effected by means of wrong interpretations, and thus perversions . . . For it is a canon that the truths with those who are in evil of life are falsified, and the falsities with those who are in the good of life are verified . . .

8206. When a man is kept by the Lord in good and truth, then falsities and evils are removed, and when removed they stand round like a wall; for they cannot enter into the sphere where good and truth is. The reason is that the Lord is present in good and truth, and the Lord's presence moves evil and falsity away on every side; for good and truth are completely opposite to evil and falsity, wherefore they cannot be together without the one destroying the other; but good with truth destroys, that is, removes, evil with falsity,

because the former is Divine, and therefore has all power; whereas the latter is infernal, and therefore has no power; the former acts from internals, but the latter from externals. When evils and falsities . . . stand round like a wall (they are) in the perpetual endeavour to rush in, but cannot do so . . . Sig.

—^e. No one can be withheld from evil, and kept in good, unless by means of the exercise of charity in the world he has received this capacity . . . He who, from life, has the love . . . of good, can be in the sphere of good and truth; but not he who by means of life has put on the nature of evil.

820^g. When man is being reformed, he is kept in equilibrium, that is, in freedom, between willing good and willing evil . . . When, therefore, man has been so far reformed that he wills good . . . then good removes evil . . .

821⁴. For the evil, who by means of injections of falsity and evil, want to inflict violence on the good, cast themselves into the penalty of retaliation, which is, that the falsities and evils that they intend to inflict, relapse upon themselves. Sig. . . Wherefore, they who . . . do evil from evil or from the heart, receive evil from others. . . Hence it is . . . that to every evil there is adjoined its punishment. Sig. 823³.

822³. The retaliation when there is evil, is inflicted by the evil, and never by the good . . . For the Hells, or the evil who are there, are in the continual cupidity of doing evil to others, for this is the delight of their life; wherefore, as soon as it is permitted, they do evil, and care not to whom, whether he is evil or good, whether an associate or an enemy; and as it exists from a law of order, that evil relapses upon those who intend evil, hence, when it is permitted from this law, they rush at them . . . (Whereas) the good who are in the Heavens . . . do not even resist evil, because the laws of order defend and protect good and truth. Sig. 829³.

822⁶. In the Hells there is consociation by means of evils, as in the Heavens by means of goods . . .

—^e. 'Nations' = evils; and 'kingdoms,' falsities.

822⁷. 'The Egyptians fled to meet it' = that they themselves immersed themselves in falsities from evil. . . The evils which befall the evil . . . do not come at all from the Divine, but from themselves. The Divine and His presence have as an end simply the protection and salvation of the good; and when the Divine is present with the latter, and protects them against the evil, then the evil blaze up still more against them, and still more against the Divine itself . . . and thus they cast themselves into punishments . . . and at last into Hell . . .

—². It is believed that evils, too, are from the Divine, because the Divine permits, and does not take them away, and he who permits and does not take away when he can, appears as if he willed, and thus that he is the cause. But the Divine permits because He cannot prevent or take away; for the Divine wills nothing but good; and if He prevented and took away evils, namely, those of punishments, of temptations, and the like, He would will evil, because then they could not be amended; and then evil would receive increase until it would have dominion over good. This is like a king who absolves

the guilty; he is the cause of the subsequent evil from them in his kingdom, and is also the cause of the consequent license with others; besides the fact that the evil person is confirmed in evil . . .

823². They are then in Hell: the falsities and evils themselves in which they are tormented; the torment . . . comes from the fact that they cannot do evil; for this is the delight of their life; for when, there, they do evil to others, they are punished and tormented by those to whom they do it . . .

823⁷. Hence it is, that evils can be seen from good, but not goods from evil; for good is higher, and evil is lower.

826⁵. The reason is, that in the Divine there is omnipotence, which destroys and extinguishes that which is opposite, thus falsity and evil. Hence the life of those who are in falsity and evil labours at the Divine presence . . . But to prevent those who are in falsities and evils from being utterly destroyed and tormented, they are veiled over by their own falsities and evils, as by mists, which are of such a nature that they either break, repel, or suffocate the influx of the Divine . . . Sig.

827⁹. 'Depths' = the Hells relatively to evils; and 'abysses,' the Hells relatively to the falsities which are from them.

—^e. For evil corresponds to what is heavy on earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a stone is signified falsity.

829⁸. 'They sought the deep as lead' = that evils dragged them down to lower things, as weights do in the world. . . The evil by their own evils sink down to the Hells . . . By 'lead' is signified evil; but it was said above, that 'they went down into the depths of the sea like a stone,' because 'a stone,' there, = falsity. Both are heavy, both falsity and evil, and therefore both sink down, but still it is evil which makes the weight in the spiritual sense . . . and not the falsity *per se*; but [it does so] from the evil which is in it; for, of itself, falsity has no weight, but derives from evil its tendency to sink.

—². Lead, being the most ignoble of all metals, = the evil which is lowest, such as is the evil of the exterior Natural.

830⁷. 'Thou hast led Thy people in Thy mercy' = the Divine influx with those who have abstained from evils, and have thus received good.

— . The Lord's mercy is perpetual with every man . . . but this mercy cannot flow in until evils have been removed; for evils and the falsities thence stand in the way and prevent it; but as soon as evils are removed, mercy flows in . . .

—². Man can abstain from evils of himself, but he cannot receive good of himself. The reason man can abstain from evils of himself, is that the Lord continually inflows into the will of man with this endeavour, and thereby places in his freedom the desisting from evils . . . The Lord also gives him the capacity to understand truth, but the reason he does not understand it is that he does not want to do so, and this on account of the evil which is of life; for falsity defends evil, and truth condemns it. Hence it is that man cannot be

endowed with spiritual good by the Lord . . . unless he desists from evils.

[A.] 8311². There are very many kinds of **evil**, and therefore also of falsity; for every kind of **evil** has its own falsity adjoined to it; for falsity is produced from **evil**, and is **evil** in form . . .

8314. Those who are in a life of **evil** from the love of self. Sig.

8318². **Evils** are from a twofold origin; namely, from the love of self, and from the love of the world; they who are in **evils** from the love of self, love themselves alone, and despise all others . . . The **evils** from this origin are the worst of all. Ex.

—³. But they who are in **evil** from the love of the world . . . are also in the Hells, but not in such deep ones . . .

—⁴. Besides these two origins of **evil**, there exists a third, which is to do **evil** from the principles of a false religion; but this **evil** is styled **evil** with those who are in the love of self and of the world, but not with those who are in love towards the neighbour and to their God; for the end is good . . .

8232. 'Pharaoh and the Egyptians'=those who are in faith separated from charity and in a life of **evil**. Refs.

8343. That at His mere presence the falsities of faith and the **evils** of life have cast themselves into Hell. Sig.

— It is said that falsities and **evils** have cast themselves into Hell, because the falsities and **evils** themselves which are cast into Hell are what drag with them those to whom they adhere; for men, by means of **evil** of life, become forms of falsities from **evil**; wherefore, when the **evils** themselves together with the falsities are cast down, the forms also to which they adhere are dragged down with them; for falsities and **evils** are exhalations from the Hells, and inflow with those who, by means of **evils** of life, have made their interiors into forms of reception. . . Therefore, when the Angels think and speak about the Hells, they think and speak about falsities and **evils** abstractedly from those who are there . . .

8349². There are indeed those who live **evilly**, and still want to be instructed in truths, but . . . it is only the affection of confirming the doctrinal things of the Church for the sake of self-glory . . .

8351². For in temptations, man is in combat against falsity and **evil**; these, namely, falsity and **evil**, inflow into the external man from the Hells . . .

8356². But as soon as **evil** begins to predominate, and to prevent the influx of good, there is a sensation of undelight for truth; for truth and **evil** mutually reject and are averse to each other.

8364. 'Every disease that I have put upon the Egyptians, I will not put upon thee'=that they are to be withheld from the **evils** which exist with those who are in faith separated and in a life of **evil**.

— For the Lord does not take **evil** away, but withholds man from it. (See DISEASE, here.)

8365. 'Because I am Jehovah thy Healer'=that the Lord alone preserves from **evils**. Ill.

8388. To confess sins is to Know **evils**, to see them

with one's self, to acknowledge them, to make one's self guilty of them, and to condemn one's self on account of them . . .

8391. He who lives a life of faith, performs repentance daily; for he reflects upon the **evils** which are with himself, acknowledges them, is on his guard against them, and supplicates the Lord for help; for, of himself, man is continually falling, but is continually set up again by the Lord; from himself, he falls when he thinks to will **evil**, and is set up by the Lord when he resists **evil**, and thence does not do it. Such is the state with all who are in good. But they who are in **evil** are continually falling, and also are continually being elevated by the Lord; but only to prevent them from falling into a Hell the most grievous of all . . .

8393². For man is withheld from **evil** by the Lord . . . and in the other life he can be withheld from **evil** in the proportion that he has resisted **evil** in the life of the body.

8394. If, however, a man afterwards relapses into his former life of **evil**, and embraces it, he then commits profanation; for he then conjoins **evil** with good . . .

8403². Man is not regenerated by one temptation, but by many; for there are very many kinds of **evil** which have made the delight of the former life; these **evils** cannot be mastered all together and at once; for they inhere with pertinacity, being inrooted from the parents of many ages back, and thus being innate to man, and being also confirmed by means of actual **evils** from himself ever since his infancy. All these **evils** are diametrically opposite to the heavenly good which is to be insinuated, and which makes the new life.

8408. 'A pot,' in the opposite sense, = **evil** . . . because 'flesh,' in the opposite sense, = the proprium of man, thus **evil** . . . Thus 'a pot' = the Corporeal or Natural of man, because these are the containants of either good or **evil**. Ill.

8409. 'To feed with flesh' = to gorge with their own **evil**.

8410². 'Bread,' in the opposite sense, = the primary thing which nourishes those who are in Hell and supports their life; and that this is the **evil** of the love of self and of the world, is evident from the life of Hell, which consists solely therein; this **evil** to them is good; for nothing is more delightful and sweet to them. . . It is the will which is satisfied . . . with **evil** . . .

8432². For the good which flows in from the Lord is not given as much as they want, but as much as they can receive; whereas **evil** is allowed as much as they want. Sig.

8455². All **evil**, especially self-confidence, takes away the state of peace.

8480. The good which is from man is not good, because, of himself, man is nothing but **evil**; hence the good which is from him is in its first essence **evil**. Ex.

—^e. They who trust in themselves continually bring **evil** upon themselves; for whatever befalls them, even if it appears prosperous and happy, is nevertheless **evil**. Sig.

8481. There are (also) two things which make Hell . . .

(which) are **evil** and falsity . . . consequently, there are two things which make the torment there ; the torment in Hell from falsity is compared to 'the worm ;' and the torment from the **evil** there is compared to 'fire.' Ill.

8482. 'To become putrid' is here predicated of **evil** ; and 'worms,' of falsity ; for when good becomes **evil**, it is like flesh or bread when it becomes putrid ; and the falsity from **evil** there, is like a worm which is produced there from the putridity.

8540³. 'Then he said, This [woman] is **evil**' (Zech. v.8) . . . 'The woman'=**evil**, as is openly said ; 'a stone of lead upon the mouth'=**evil** in good closed up by falsity . . .

8550. Every man is born from his parents into the **evils** of the love of self and the love of the world ; all **evil**, which, by means of habit, has contracted as it were nature, is derived into the offspring . . . Hence the derivation of **evil** has at last become so great, that the whole of man's proper life is nothing but **evil**. This continuously derived [**evil**] is not broken and altered, except by a life of faith and charity from the Lord.

8551. Man continually inclines and falls into that which he derives hereditarily ; hence he confirms with himself that **evil**, and also superadds to it many things from himself.

8552. These **evils** are entirely contrary to spiritual life ; they destroy it . . .

8593. 'Amalek'=the falsity from interior **evil** . . . Interior **evil** is that which lies inwardly hidden with man, stored away in his will, and thence in the thought, nor does any trace of it appear in externals . . . They who are in such **evil**, study by every method and art to hide it under the appearance of what is honest and just, and under the appearance of love to the neighbour ; and still think within themselves of nothing else than to inflict **evil** ; and, so far as they can, they inflict it by means of others, taking care that it does not appear to be from them. They also give a colour to the **evil** itself, so that it does not appear to be **evil**. The greatest delight of their life is to meditate such things, and to secretly attempt them ; and this is called interior **evil**. They who are in this **evil** are called evil Genii ; and in the other life are completely separated from those who are in exterior **evil** . . . As to the falsity from this **evil**, it is not like the falsity from the **evil** of evil Spirits ; for, in itself, it is **evil**. They who are in this **evil** do not attack the truths of faith, but the goods of faith . . .

8622³. If they were permitted to flow in, these Genii would completely destroy this (new) will ; for they would enter into the hereditary **evils** of the old will, which are closed up, and would unclothe them. . . Their falsity, which is the falsity from interior **evil**, is **evil**, and in fact such **evil**, that it cannot flow into the intellectual part, but into the voluntary part . . .

—^e. Those men become such Genii after death who have continually meditated **evil** against the neighbour, and who have delighted their thought with such things ; and who have also inflicted **evil**, but clandestinely, and by means of others . . .

8626². Their **evil** can be turned by the Lord into good . . .

8628. They see . . . falsity as truth, and **evil** as good.

8694². Why those who are in **evil** have no revelation.

8700². Consequently, it is impossible for man to be saved, unless it is allowed him who is born in **evil**, to do **evil**, and to desist from **evil**. When, of himself, from this freedom, he desists from **evil**, the affection of truth and good is insinuated into him by the Lord . . .

—⁴. Nor is it possible for those who are **evil** to be in good ; for good and **evil** are opposites, and the one destroys the other . . .

8701². They who are **evil** are not sent into Hell until they are in the **evil** of their life ; for when they are in this, they are in the falsity of their **evil**.

—^e. In this world, however, a man . . . can understand good although he wills **evil** . . .

8765^e. If (those in faith alone) are told that **evil** cannot be turned into good, thus not Hell into Heaven with a man . . . they say that such things are reasonings about salvation . . .

8794⁵. They who are in **evil** have an extension into infernal Societies according to the quality and quantity of their **evil**.

8806². They who live a life of truth and thence a life of good are withheld from **evils** . . . Then, too, the **evils** with them are separated, so as not at all to appear . . . Sig.

8815^e. The walls of Jericho = the falsities which defended **evils**.

—^e. Those in **evils** and thence in falsities. Sig.

8816^e. They who are in **evil** are in terror at the presence of the Divine . . .

8869⁵. All things which go forth from man's Own intelligence, are inwardly . . . falsities and **evils** . . .

8870^e. They are then let into the **evil** itself of their own will.

8875. 'A jealous God' = that thence is falsity and **evil**. Ex. . . For they who are in the opposite perceive Divine truth as falsity, and Divine good as **evil**.

8876. For the **evil** with such continually increases. Sig.

—^e. **Evil** increases with the fathers, and is thus transmitted to the children. Sig.

—^e. But, in the spiritual sense, 'fathers'=**evils** ; and 'sons,' falsities.

8878. 'They that hate God'=those who are in **evil** and thence in falsity ; (for) in proportion as they are in **evil** and thence in falsity, they not only reject, but also hate the Divine of the Lord. Why.

8880. Those love (the Lord) who desist from **evil** ; for **evil** stands in the way, and rejects the influx of good from the Lord ; wherefore, when **evil** is removed, the good is received which is continually endeavouring to enter from Him.

8881^e. The truths of faith . . . also flow in from the Lord . . . for when they are taken from the memory, and . . . insinuated into the will . . . they become alive . . . This is effected by the Lord when man desists from **evils**.

8882. 'To take the name of God in vain'=to turn

truth into evil ; that is, to believe that it is truth, and still to live in evil ; and it is also to turn good into falsity, that is, to live holly, and still not to believe. Both are profanation. Ex.

[A.] 8885. The things which are not in that plane, but which verge downwards, are such things as the man rejects and is averse to ; such are evils and falsities with the good, and goods and truths with the evil.

—⁴. With the evil (also), the thought and will inmosty agree ; for the evil which the will wills the understanding thinks as falsity which agrees with the evil . . . but they learn . . . to form a different will and thought from that which is in the interior. . .

8888². Before man . . . is being regenerated, he is in combat against the evils and falsities with himself ; for these must be removed before the truth and good which are from the Lord can be received. Evils and falsities are removed by means of the truths of faith . . .

8902¹⁶. Purification from that evil because done from the immoderate zeal of one who is ignorant of what truth is. Sig.

8904^e. (Thus) adulteries are so wicked . . . because they correspond to the marriage of falsity and evil, which is the infernal marriage . . . Nay, the love of adultery descends from the marriage of falsity and evil, thus from Hell. 10175.

8908. That good is not to be called evil, nor truth falsity ; thus, neither, on the other hand, is evil to be called good, and falsity truth. Sig. and Ex.

—³. For falsity is from evil, as a son is from his father . . .

8910. That care is to be taken lest the evils which are contained in the preceding commandments become of the will, and thus go forth ; (for) 'to covet'=to will from an evil love. Ex.

—³. 'Everything which enters into the mouth goes away into the belly, and is cast out into draught'=the evil and falsity which is injected by Hell into man's thought, and which is again sent back to Hell ; and which cannot render the man unclean . . . For man cannot desist from thinking evil, but from doing it. Whereas, as soon as he receives evil from the thought into the will, it . . . enters into him, and this is said 'to enter into the heart' . . .

—⁵. The concupiscence of evil is meant by 'the right eye offending ;' and the concupiscence of falsity, by 'the right hand offending.'

8925. 'To sin'=to do and think evil and falsity studiously, and from the will . . .

8932. That they should altogether abstain from such things as in the external form appear to be truths and goods, but in the internal are falsities and evils. Sig.

—⁷. 'Wood'=evil ; 'stone,' falsity.

8945². If (anyone is elevated any higher in Heaven than to the degree of good in which he is), his filthy things are manifested, that is, the evils of his loves, and the falsities thence. Sig.

8960. Temptation is induced by evil Spirits, who dwell with man in his evils and falsities ; these excite his evils, and accuse him.

8961. In temptations, the question is concerning the dominion of the evil which is with man from Hell, and of the good which is with him from the Lord. The evil which wants to have the dominion is in the external man . . . If (therefore) the evil conquers, the natural man has dominion over the spiritual.

8964. If man yields (in combat) . . . evil acquires for itself power over good, and falsity over truth.

8995. 'If she be evil in the eyes of her lord' (Ex. xxi.8)=if (this affection) does not agree with spiritual truth.

9009. For the evil which the lie-in-wait is about to do, he foresees in his mind ; and as he does such evil from foresight, he does it from the will . . . There are evils which come forth from man's will, but not from foresight ; and there are evils which come forth from the will and from foresight ; (the latter) are much worse than (the former) ; because the man sees that they are evils, and therefore is able to desist from them, but does not want to do so, and thereby confirms them with himself, and evils which are confirmed imbue nature, so that they can scarcely be afterwards extirpated ; for he then summons Spirits from Hell, who afterwards recede with difficulty.

—². The evils which proceed from one part of the mind, and not from the other . . . are not inrooted and appropriated to man . . . The evils which proceed only from the will, thus not from previous thought, are such as the man inclines to hereditarily, or from some actuality thence previously ; these are not imputed to the man, unless he has confirmed them in his intellectual part. But when they have been confirmed in this, they are inscribed on the man, and become his Own, and are imputed to him. But these evils cannot be confirmed . . . in the intellectual part, except in adult age . . .

9010. For, when a man does evils, and thereby turns himself away from the Lord, it appears as if the Lord turned Himself away ; because He then appears to him behind him.

9012. For he who proposes evil to himself, does it from previous thought ; and as it is evil, and he does it, it is from the will ; for to do evil is originally thence ; but the falsity by which the evil is affirmed, defended, and thus advanced, is of the thought. That man is guilty when he does evil from both . . . Sig.

9013. (See important passage under DECERT.)

—⁷. In the other life, an evil person is allowed to speak evil and also falsity, but not good and truth . . .

9014². Sins are not remitted, unless the man . . . desists from evils . . . and this to the end of his life. When he does this, he receives spiritual life ; and when, from this life, he looks at the evils of his former life, and feels aversion and horror for them, then first are the evils remitted ; for then the man is kept in goods and truths by the Lord, and is withheld from evils.

9018. The application of the truth of faith to evil. Sig. 9020.

9033². Hence evil has punishment, thus Hell, in it.

9049. Hence he who does evil to another from the heart, receives the like evil. . . Evil from the heart is conjoined with its own punishment . . . It is the same

with evil; there inflows from Hell evil from every side into the heart of him who does evil to another from the heart. . . The punishers are at once present (and thus) evil with its delight is restrained.

—². Everyone carries with him (there) that which he has implanted in his own heart, namely, evil with the evil. . .

—⁶. The reason 'evil is not to be resisted,' is that evil does not at all injure those who are in truth and good. . .

9065. If the affection of evil in the Natural shall injure the truth or good of faith. Sig.

9068. That this evil is in no wise to be appropriated. Sig.

9069. That the evil is not from the internal man, because from the Voluntary and not from the Intellectual. Sig.

— . Evil from the Voluntary and not at the same time from the Intellectual does not condemn; for the man does not see it, thus does not consider whether it is evil. . . Such evil is the evil from what is hereditary, before the man has been instructed that it is evil; and also after he has been instructed, and is only in external life. . .

—². That no one is punished on account of hereditary evils; but on account of his Own evils. Refs.

—^c. In the following verse, it treats of the evil of which a man is conscious. . .

9070. If the affection of evil has existed for a long time. Sig.

9071. And this evil has passed into the Intellectual. Sig. . . For the evil which is known passes into the Intellectual. . . Wherefore, when the evil which is of the Voluntary passes into the Intellectual, it passes from thick darkness into light.

9075. The man who knows that it is evil, and does not repress it, is guilty. Sig. 9132.

9077. Man can only be delivered from damnation by the removal of evil; and the removal of evil can only be effected by actual repentance. . .

9079. A reviling of truths and goods by the affection of evil. . . Sig.

9081. If the affection of evil shall destroy truth or good in the Natural. Sig.

9088². For truth teaches what evil is and what falsity is. . . and when the man sees and acknowledges them he can be amended; for the Lord flows (only) into those things which a man knows. . . wherefore He does not amend evil or falsity until the man has been instructed that it is evil and falsity. Hence it is that they who perform repentance must see and acknowledge their evils. . .

9093². 'To serve two masters' = . . . to acknowledge truth, and do evil.

9094. For evil injures through falsity.

9096. It is the Intellectual which sees evil; and what is seen can be restrained. . . If affections of evil lead him, there must be affections of truth from good to restrain him. . .

—². He who acts from the affection of. . . evil, appears to himself to act from freedom. . .

—⁶. The Lord implants. . . aversion for evil. . . Hence man is a complete slave in doing evil.

9103². The taking away (of interior and exterior good) is effected through evil; and the estrangement (of them), through falsity.

9125. The perpetration of evil in secret. Sig.

9128². Hence it is that man sees the good and evil which are in himself. . . These, being from faith in truth, and from charity in good, can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth; but not the reverse. The reason is, that good and truth is in Heaven and its light, and evil and falsity is in Hell and its darkness. (Thus) they who are in evil and falsity cannot see good and truth, and not even the evil and falsity which are with them. . . N.19.

—³. Whereas, evil and falsity do not come forth from what is higher than themselves, but from what is lower. . . Wherefore, the internal man with those who are in evil and falsity is closed above and open below. . .

9144. So long as the fires of evil are kept enclosed in the will, the understanding is in light. . . But when these fires pour forth their light into the understanding, the former light is dissipated. . . and the Intellectual is opened below. . . Hence there then inflow evils and falsities. . .

9156. Evils are sometimes called 'sins,' sometimes 'iniquities,' and sometimes 'transgressions.' Ex. and Ill.

9166^e. The reason 'conversation more than these is from evil' (Matt.v.37) is that what is more is not from the Lord, but from the proprium of man, thus from evil; for the proprium of man is nothing but evil. Refs.

9167^e. 'Two lords' = good and evil; for man must be either in good, or in evil; he cannot be in both at once. . .

9188. There are two things which make Hell. . . with man; the falsity of faith, and the evil of the love of self; these two are conjoined together with those who are in Hell, and make the infernal marriage.

—². So far as possible, the Lord withhold man from the conjunction of truth and good with falsity and evil, which is profanation; but there are a number in the Church who cannot be withheld from it. Ex. and Sig.

— . The reason these falsities (which such conjoin with truths) are falsities of the evil of the love of self, is that all evil springs chiefly from this love; and with evil falsity too, because they cohere together.

9192. Truths have. . . their death from evil.

—³. The reason they were in Hell, was that they had indeed been in truths as to doctrine, but in evils as to life. —⁴, Sig.

—⁶. Falsities from evil are evils in form; for when evil shows itself in the light, and forms itself, it is called falsity. Hence it is that they who are in evils as to life, although in truths as to doctrine, are still in the falsities of their evil. . . In the other life, when they are left to themselves, they think from evil against the truths which they have known and professed, thus they

think falsities. They do in like manner in the world, when they are thinking by themselves . . .

[A.9192]^e. Truths from evil may be compared to meats which are clean to the sight, but which are inwardly malignant . . .

9196. That those who want to be instructed . . . are not to be infested by falsities of faith and evils of life. Sig.

9204^e. The evil which is attributed to the Lord in the Word is with those who are in evil. Refs.

9224^t. The error that man can will evil and believe truth; consequently, that truth agrees with evil.

9229. That which is of man, and is called his proprium, is evil.

9246. In (Ex.xxiii.) it treats of the avoidance of falsities of doctrine and evils of life; and that then are implanted the truth of doctrine and the goods of life.

9251. 'Thou shalt not be after many to evils' (ver.2) = non-consociation with such things . . .

9262. Innocence is to acknowledge . . . that of himself man wills nothing but evil, and perceives nothing but falsity . . . —².

9272^t. 'The wound of a plague' = the evil of life thence.

9296^o. This influx of the Lord operates with man in so far as he desists from evils . . .

9297^t. All (there) are reduced to the state of their good, or evil; thus to the use of their life . . . Hence vil Spirits are forms of the use of evil.

9298^o. If truths are falsified to favour evil . . . they are commingled together . . .

9301^t. Innocence is to know . . . that whatever he supposes himself to understand from himself is falsity; and that whatever he supposes himself to will from himself is evil.

9314. 'I will act the enemy against thy enemies' = that He averts all evils from which are falsities.

9320. 'Destroying thou shalt destroy them' = that evils are to be utterly removed; because it is said of the evils and falsities which are signified by the nations of Canaan and their gods; (for) they who are in good and truth never destroy those who are in evil and falsity, but only remove them . . . Whereas, they who are in evil and thence in falsity endeavour to destroy . . . those who are in good, because they act from evil; but as they then rush against the . . . Divine, they destroy themselves.

9325^o. 'Evil waters' (2 Kings ii.19) = truths without good.

9331. 'Terror' is predicated of those who are in evils; and 'dread,' of those who are in falsities.

9333. 'I will not drive him out from before thee in one year' = no hasty flight or removal of evils and falsities. . . For they who are in evils and falsities (there), are not driven out, but flee of themselves.

—². The reason 'to drive out,' when predicated of evils and falsities, = removal, is that falsities and evils are not driven out by man, but are removed . . .

—³. They who in the world have lived a life of

faith and charity, can be withheld from evils . . . But they who have not . . . as they cannot be withheld from evils . . .

9334^o. As to there being a deficiency . . . of spiritual life if evils and falsities were hastily removed, the case is this. . . All things a man has thought, intended, and done . . . have added themselves to his life . . . and have formed such a connection together, that one cannot be removed unless they all are; for an evil man is an image of Hell . . . and the evils and falsities with an evil man have a connection together such as the infernal Societies have. Hence it is evident, that the evils and falsities with a man (can only be removed) in proportion as goods and truths, in their order, and more interiorly, are implanted. If this were done suddenly, the man would be lacking . . . 9335.

9335^o. The reason falsities from these loves flow to man by a hasty removal of evils and falsities, is that goods and truths must remove them by a successive implantation; for falsities are removed only by truths; and evils only by goods; and if this is not done successively and according to order, the falsities which favour those loves flow in . . . and then truths are no longer acknowledged.

9336. 'A little, a little I will drive him out from before thee' = the removal (of evils and falsities) by degrees according to order . . . thus slowly . . .

—². Man, when born, as to hereditary evils is a Hell in the least form; and he also becomes a Hell in proportion as he takes from hereditary evils, and super-adds to them his own . . . Hence it is evident, that . . . evils and falsities must be removed, for the new life . . . to be implanted; and this cannot possibly be done hastily; for every evil inrooted with its falsities has a connection with all other evils and their falsities; and such evils and falsities are innumerable; and their connection is so manifold that it can be comprehended . . . by the Lord alone. Hence it is evident, that . . . if the life of Hell were suddenly destroyed, the man would completely expire . . .

9337. That the removal from evils and falsities is effected according to the increase of good. Sig. and Ex.

9342. Command over evils. Sig.

9344. No communication with evils and falsities. Sig.

9345. That evils shall not be together with the goods of the Church. Sig.

9346. Lest evils turn away the goods (which are) from the Lord. Sig. and Ex.

— (For) evils and goods are opposites or contraries; and two opposites or contraries cannot be together. Ex. and Sig.

—^e. They who are in evils not only do not receive the goods which flow in from the Lord, but turn them completely away; wherefore, man can never receive the good of Heaven, until he abstains from evils.

9348. The enticement and deception of evils. Sig.

— The reason evils entice and deceive, is that all evils spring from the loves of self and of the world; and (these loves) are born with man; and thence he feels the delight of his life from his birth; nay, thence has his life . . .

9378². The Lord must approach to and be conjoined with man . . . This takes place when a man desists from evils; for to desist from evils is left to the freedom of man: then the good from the Lord flows in . . . for it is in the very life which man has from the Lord; but with that life only so much of good is received, as there are evils removed.

9399. They who do not receive (Divine truth) are they who are in evil of life; but still these . . . are in the capacity of receiving, in so far as they desist from evils. Sig. —³, From experience.

9449. The signs that sins are remitted, are . . . they shun and are averse to evils; as enmities, hatreds, revenges, unmercifulnesses, adulteries; in a word, all things which are against God and the neighbour.

9450. The signs that sins are not remitted, are . . . they perceive delight in evils. Enum.

9473³. Unless the internal of good is (from the Lord) it is not good, but evil; for it is from the man himself; and that which proceeds from man is evil; for man regards himself in all the good that he does . . . 10272.

9506. 'The mercy-seat' = cleansing from evils and the remission of sins . . . They who are propitiated or expiated, that is, cleansed from evils, are alone heard . . .

9534². By means of this (sphere) those in Hell are guarded, lest the one should do evil to the other beyond measure.

9586. To do evil from the delight of love appears free, but is slavery, because from Hell.

9587. Through freedom, the Lord bends man away from evil . . .

9670⁶. The purification of good from the evils in the external and in the internal man. Sig.

— The complete separation and casting out of evil from good. Sig. (by the scape-goat).

9709⁹. They who are illuminated by self . . . see falsity as truth, and evil as good.

9809⁴. 'Until I make thine enemies thy footstool' = even until the evils which are in the Hells and from the Hells, are subjugated.

— 'To have dominion in the midst of thine enemies' = that celestial good has dominion over evils; evils are 'enemies' because they are against the Divine.

—⁵. 'The day of anger' was when He fought against evils and destroyed them.

— 'He hath judged among the nations' = the disposition of evils.

—¹⁰. Good is such that evil cannot be adjoined to it; for good shuns evil, and evil feels horror at good . . .

9818². 'A clean heart' = a will averse to evils, which are unclean things.

9937. 'Aaron shall carry the iniquity of the holy things' = the removal of falsities and evils with those who are in good from the Lord.

—³. The Lord removes the Hells in so far as man desists from evils . . . and in so far as the Hells are removed from man, evils and falsities are removed; for both the latter and the former are from the Hells. Evils and falsities are 'sins and iniquities.'

—⁴. It is said to remove evils and falsities, because

deliverance from or remission of sins is nothing else than their removal; for they remain with man; but in so far as the good of love and the truth of faith is implanted, evil and falsity are removed. . . It is the general opinion, that evils, that is, sins . . . are completely separated; but these persons do not know that of himself man is nothing but evil, and that the evils which belong to him appear to be extirpated in proportion as he is kept in good by the Lord; for when man is kept in good, he is withheld from evil. But no one can be withheld from evil and kept in good, but he who is in the good of faith and of charity from the Lord . . .

—⁵. Thus, to remove evils is what not any man can do; of himself, man cannot remove even the least of evil . . .

9980. Of himself, man is nothing but evil, thus to do good from himself is to do good from evil.

9990. The sacrifices = purification from evils and falsities . . . here, from those in the external man . . .

—². Before man can be regenerated, he is to be purified from evils and falsities . . .

10022. The application of the external man, such as he is in his infancy, to his purification from evils and falsities, and thus to the reception of truth from Heaven, and his conjunction with good. Sig.

—². By the burnt-offerings and sacrifices in general, there was represented purification from evils and falsities, and (therefore) the implantation of good and truth from the Lord . . . For when man is purified from evils and falsities, which is effected by means of their removal, there flows in good and truth from the Lord . . . For the Lord is constantly present with good and truth . . . but it is not received, except in proportion as evils and falsities are removed.

—^e. For all worship has as an end that man may be purified from evils and falsities . . .

10035. 'The flesh of the bullock' = the evil of the former loves there.

— Falsities of faith and evils are of love with those who are in falsities and in evils.

10038². The love of self produces all evils, which are, contempt for others in comparison with ourselves, enmity against those who do not favour us, at last, hatreds, revenges, fiercenesses, cruelties; which evils entirely resist the Divine influx, consequently extinguish the truths and goods of faith and of charity.

10047³. The Lord flows in with good through the soul . . . and with truth through the hearing and sight . . . and in proportion as man desists from evils, the Lord conjoins the good with the truth . . . thus He regenerates man . . .

10049. Lowest and natural things are defiled with evils and falsities more than interior ones. Why.

10057⁶. With the man who is being regenerated, purification from evils and the falsities thence continually endures; for in proportion as man is purified from evils and falsities, the truths of faith are implanted, and are conjoined with the good of charity . . . Purification from the evils and falsities with man is not deliverance from them, but is the removal of them. Refs.

10109. The appropriation of good with those who have been purified from evils and the falsities thence. Sig.

[A. 10109.] It is said purified from **evils** and the falsities thence, because there exist falsities and truths with those who are in **evil**, and also falsities and truths with those who are in good; the falsities with those who are in **evil** are the falsities of **evil**; and the truths with them are truths falsified, which are dead . . .

—². So long as a man is in **evils** and the falsities thence, good cannot possibly be appropriated to him; for **evil** ascends from Hell, and good descends from Heaven . . . In order, therefore, that . . . good from Heaven may have a place, **evil** from Hell . . . must be removed . . . Sig.

— . The good with man is . . . of the Lord with him, and he is kept in it in proportion as he suffers himself to be withheld from **evils**.

—³. All these external uncleannesses represented the internal uncleannesses, which are the **evils** with man; and such **evils** as are of his will, appropriated through actual life.

10122. The continual removal of **evils** and the falsities thence in the natural man through the good of innocence from the Lord. Sig.

— . The **evils** and falsities with man are not cast out, but are only removed.

—². All falsities are from **evil**; wherefore, in proportion as **evil** is removed, falsities are removed.

— . All things in Hell have relation to **evil** and the falsity thence; hence it is the same in man . . . all things which are with him from Hell have relation to **evil** and falsity; or, what is the same . . . all things which are from man himself have relation to **evil** and falsity.

— . The . . . old will is the receptacle of **evil**; and the . . . old understanding is the receptacle of falsity.

—³. Hence the will and understanding really make one; although it appears otherwise . . . when a man understands truth, and yet wills **evil**; nevertheless, that same man, when left to himself . . . understands altogether as he wills. (From experience.)

10127⁴. 'To propitiate'=purification from **evils** and the falsities thence; or, what is the same, their removal; and (therefore), it involves the implantation of good and truth, and the conjunction of both by the Lord; for in proportion as man is purified from **evils** and falsities, good and truth is implanted, and they are conjoined by the Lord; for the Lord is present with every man with the good of love . . . but **evils** and the falsities thence which the man has appropriated to himself through a life of **evil** stand in the way, and prevent the influx.

10134. The removal of **evils** through the good of innocence from the Lord in a state of love and thence of light in the internal man. Sig. 10135.

—⁹. (In the night of the Church) **evils** increase daily, and, in proportion as they increase, the one infects the other as with a contagion, especially parents their children; besides the fact that hereditary **evils** are successively made dense . . .

10156⁴. Hell is then removed from him; and then for the first time the man knows what good is and what **evil** is.

10187. A termination from good to prevent their being approached and injured by **evils**. Sig.

— . For good cannot be approached by **evils**; for **evils** cannot in any manner endure the sphere of good . . .

—². Truth can be approached by **evils**, by reason that the **evil** pervert truths . . .

10208. Purification from **evils** through the truths of faith which are from the good of love. Sig.

10210^e. He who is led by himself, is led by Hell; for the proprium of man is nothing but **evil**; and all **evil** is of Hell.

10211. The perpetual removal of **evils**. Sig.

— . Purification from **evils** is nothing but being withheld from them, that is, their removal.

10218. Purification or deliverance from **evil** through the acknowledgment and faith that all the truths and goods of faith and of love, and their ordination and disposition, are from the Lord, and nothing from man. Sig.

10219. Lest there be the penalty of **evil** in doing good as from themselves. Sig.

—³. So long as a man believes that he does all things from himself, both goods and **evils**, so long goods do not affect him, and **evils** adhere to him; but as soon as he acknowledges and believes . . . that **evils** flow in from Hell . . . **evils** do not adhere to him; and, further, in proportion as goods affect him, **evils** are removed; thus he is purified and delivered from them . . .

—⁴. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love . . . (The second is) that **evils** and falsities constantly pursue them. Sig. . . For they who (do this) cannot fight against the **evils** and falsities which are from Hell; and which . . . are 'the enemies' before whom they flee.

10225⁹. 'An army'=truths disposed in such an order that they do not fear **evils** and falsities, but repel them if they assault.

—^e. They who are in such a state of intelligence that they can discriminate, conclude, and judge from themselves, are in the blame of their **evil**; not they who are not as yet in that state.

10229. All purification from **evils** is effected by means of truths. Refs.

—². Of himself, man thinks nothing but **evil** . . . When these truths enter, the interiors are elevated above self, and are thus withdrawn from those things which are below self; thus from **evils**.

10232. Since thus **evils** are removed. Sig.

— . For the reason the Church is preserved with man, is that **evils** do not impede; for the Lord flows in constantly . . . but so long as **evils** reign, the truths and goods of the Church flowing in from the Lord are either rejected, suffocated, or perverted by the man; whereas, on the removal of **evils** they are accepted and acknowledged.

10272. The things which have as an end man and the world are in themselves **evils**; for the end is the inmost of the man . . .

10300⁹. The longing of falsity to **evil** disjoins; and that which disjoins, destroys.

10318. Man is born hereditarily into all evil, which is of the love of self and the world.

10336^e. For whatever is from man for the sake of himself as an end is from evil . . . The end is that which determines whether it is from good or from evil.

10367³. Man is born into evils of every kind, and thence into falsities of every kind . . . (Therefore) he must first learn truths . . . (for) truth and good teach what falsity and evil are. Unless a man knows these things, he cannot be regenerated; for he remains in his evils and the falsities thence; and calls the former goods, and the latter truths.

—⁵. But they who love their evils . . . can indeed apprehend truths from the Word, but still cannot be regenerated . . . (For) when a man loves his evils, the Intellectual of his internal man is not imbued with these truths, but only that of his external man . . .

10378. The Spirits from (the Third) Earth . . . are withheld from evils by this, that they do not love to think about earthly and bodily things . . . for in proportion as anyone is in these things, he is removed from Heaven, thus from the Lord, and is therefore in the same proportion in evils.

10381^e. It is not angelic to seek out the evils with a man, unless the goods [are sought for] at the same time.

10382. They said that in their Earth no one is allowed to be bad; but if he thinks evilly and does evilly, he is scolded by a certain Spirit, who threatens him with death if he persists in these things; and, what is more, he does die in a swoon if he persists; and by this method the men of that Earth are preserved from the contagion of evils . . . D.1682.

10406². The joining together of these (falsities) in favour of external loves, that evils may appear as goods, is signified by a molten thing. Ill.

—³⁰. As the falsities and evils of doctrine, which are signified by graven and molten things . . .

10452^e. On the removal of Providence, all things rush into evil, and thus into devastation.

10455. An assault on the truth and good which are of Heaven and the Church by the falsities and evils which are from Hell. Sig.

10472. 'Thou knowest the people that they are in evil' (Ex. xxxii. 22) = that that nation is in an external separated from a holy internal. 'Evil,' and 'sin' = disjunction, separation, and turning away from the Divine. Refs.

10492². Evils and falsities are what close up the internal man; or, what is the same, worldly, earthly, and corporeal loves when they prevail; for thence are all evils and falsities. The reason the internal man is closed up by them . . . is that evils and falsities are opposite to goods and truths; and when opposites act against each other, that which is injured contracts itself. So it is with the internal man, when evils and falsities enter into the thought and into the will . . .

10503. Idols of wood = worship from evils of doctrine. . . . Idols of gold = the worship of evil in both doctrine and life . . . which was the worst worship of all . . . for

they called evils goods, and therefore falsities truths. All are in this worship who are in the love of self, and still believe the Word . . .

10529. 'I will drive out the Canaanite,' etc. = the casting out thence of all evils and falsities . . . 10638.

10579⁰. It follows, that where evil is in falsity, the Divine does not appear. Sig.

10618. 'Long-suffering to angers' = that He long endures the evils of man. Ex.

—². All evil has in it enmity, hatred, revenge, and fierceness; in these things and from these things evil has its delight. Moreover, evil hates good, because good is opposed to its delight; hence when evil cannot injure good—for to injure good is always in the endeavour of evil—it is first indignant, and afterwards is angry. Whether you say evil, or an evil man, is the same thing; for evil is in a man, as in its own subject. And as such evil is against good, such evil is against the Divine . . . Hence it is that an evil man is always angry with the Divine . . .

10621. 'Bearing iniquity, transgression, and sin' = the removal of evil and of its falsity so that it does not appear. . . 'Iniquity, transgression, and sin' = evils; and, as they = evils, they also = their falsities; for every evil is conjoined with its own falsity . . .

— . The reason 'to bear and take away evil' = to remove it so that it does not appear, is that the evils with man cannot be taken away, but only removed so as not to appear. 10674.

10622. Evil is tolerated by the Lord until it is consummated or fulfilled. Sig.

—². Everyone is (there, at first) tolerated among the good, although he be evil; but after some time his interiors are opened, and if these are evil, he is carried by degrees into his evil, until he becomes his own evil as to the will, and the falsity of his evil as to the understanding; when this is done, evil is said to be consummated with him, and he is then cast into Hell. Sig.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' = the rejection and damnation of evils and of the falsities thence in a long series.

—². For evil is the father of falsity.

10624. 'Upon the thirds and upon the fourths' = the damnation of falsities and of the evils thence.

—². Something shall be said about evils and the falsities thence, and about falsities and the evils thence. Evils are the source of all falsities; because falsities are what confirm evils; and they act as one with man like the will and the understanding; for what a man wills to do, he also wills to understand; for, by means of the understanding, he forms his evil in thought to himself, and in speech to others; hence it is evident what is evil and the falsity thence, that is, the falsity of evil. But the evil of falsity exists when a man has confirmed evil with himself, and has concluded that it is not evil, and thence does it; then, from falsity, he makes evil. Examp. The evils of falsity exist chiefly in religiosities; for, from falsities of doctrine, a man persuades himself that that is good which yet is evil; and, sometimes, that that is evil which yet is good.

[A.] 10638². That if they did the primary precepts which are of eternal truth, **evils** and falsities would be removed. Sig. and Ex.

10640. That no religiosity whatever is to be adhered to in which is **evil**. Sig. and Ex. 10647.

—². See DOCTRINE.

10642. That the **evil** of that religiosity and of the worship thence is to be rejected. Sig.

10648². The falsification of truth is effected in three ways. First: if a man is in **evil** of life, and acknowledges the truths of doctrine; for then **evil** is within the truths, and **evil** falsifies truth; for **evil** dissipates what is celestial and Divine from truths, and implants what is infernal . . .

—³. **Evil** has an appetite for falsity, and eagerly seizes upon it as truth.

10652². Profanation takes place when **evil** is applied to truth, and truth to **evil** . . .

10675. In proportion as **evil** and the falsities of **evil** are removed, truths from good are multiplied. Sig.

10777². Wherefore, unless man is kept in freedom to do **evil** also, good from the Lord cannot be provided for him.

10781. Good is what is provided by the Lord, but **evil** is what is foreseen by the Lord; there must be the one together with the other; for that which comes from man is nothing but **evil**, and that which comes from the Lord is nothing but good.

10808. They said that there was nothing but **evil** with me . . . It was given to answer, that with them in like manner there is nothing but **evil**, by reason that every man is born into **evil**; and therefore whatever comes from man, Spirit, or Angel, as from proprium, is nothing but **evil**.

—². They then showed me their idea concerning **evil** with man, and concerning good from the Lord; and how they are separated from each other. They set the one near the other, almost touching, but still separate, yet as it were bound in an indescribable manner, so that good led **evil**, and bridled it . . . and thus good bent **evil** to what it wanted, without **evil** knowing anything about it. Thus they presented the dominion of good over **evil**; and at the same time the free state in which **evil** is led by good to good, thus to the Lord.

10814². As (the love of self) increased, so increased **evils** of every kind; as enmities, envies, hatreds, revenges, deceits, ferenceness against all who set themselves in opposition. U.174.

H. 54². They who live **evilly**, and come into Heaven . . .

113. All things which correspond to Hell, have relation to **evil** and falsity.

153². If a man is in **evil** as to life, he at once turns himself backwards, and confirms with himself the falsities of his **evil** against the truths which he has understood . . .

290². But with those who are in **evil**, peace does not exist . . .

293. As man is born into **evils** of every kind, and thus

his first life is from them alone, unless evil Spirits were adjoined to him . . . he could not live; nay, he could not even be withdrawn from his **evils**. . . (But) being in equilibrium, he is in his freedom, and can be withdrawn from **evils**. —².

342. No one is punished (there) on account of hereditary **evil** . . .

(s). All men whatever are born into **evils** of every kind, so that their proprium is nothing but **evil**. Refs. N.83, Refs.

— . All **evils** are from the loves of self and of the world, when they predominate. Refs.

359². The reason the Lord's yoke is easy, and His burden light, is that in proportion as a man resists the **evils** springing from the love of self and of the world, he is led by the Lord, and not by himself; and because the Lord then resists them with the man, and removes them.

375². Falsity and **evil** also love each other; but this love is afterwards turned into Hell.

422. The state of Hell with a man is the conjunction of **evil** and falsity with him . . . When, with a man Spirit, **evil** is conjoined with falsity, he comes into Hell . . .

424. Man is born into all **evil** as to the will . . .

425. In proportion as falsities, which are of the understanding, are conjoined with the **evils** which are of the will, man has Hell in himself; because the conjunction of **evil** and falsity is Hell.

—². In the World of Spirits is effected the conjunction of **evil** and falsity in those who are to be cast into Hell; for no one (there) is allowed to have a divided mind . . . Wherefore . . . in Hell, he who wills **evil**, understands falsity; therefore . . . with the **evil** there, truths are removed, and falsities are given which are in agreement . . . with their **evil**.

429². As in the world everyone is delighted with his own **evil**, so after death he is delighted with the stench to which his **evil** corresponds.

455². I have heard some infernals saying, that they know and perceive that it is **evil** which they do, and that it is falsity which they think, but that they cannot resist the delight of their love, (which) bears along their thoughts, so that they see **evil** as good, and falsity as truth. Hence it is evident, that those who are in falsities from **evil** are able to understand . . . but that they do not want to do so; and the reason they do not want to do so is that they love falsities more than truths, because they agree with the **evils** in which they are.

472. Actions which appear good, but are **evil**. Enum.

484². The things which take place from man himself are all in themselves **evil** . . .

487². But they who are in heavenly love . . . from truths, see their **evils**, into which they have been born, when they are carried into them; for truths manifest **evils**. For, from the truth which is from good, everyone can see **evil** and its falsity; but no one can see good and truth from **evil**. Ex. . . The Angels . . . see and perceive the **evils** and falsities which sometimes arise in them-

selves, and also the evils and falsities in which Spirits are . . . but the Spirits themselves cannot see their own evils and falsities.

488. All those who are in evil, and have confirmed themselves in falsities . . . flee from the light of Heaven . . .

490². With those who are in evil . . . good is without, and evil within ; hence it is that evil has dominion over good . . . (and that the latter) is infected with evil.

505. He who has lived in evil in the world . . .

506². All who live in evil, interiorly deny the Divine . . .

509. All evil carries its penalty with it . . . but no one is punished on account of the evils he has done in the world ; but on account of the evils he does then . . . Every one returns into his own life (there), and thus into like evils.

—². But good Spirits are never punished, although they have done evil in the world ; for their evils do not return ; and . . . their evils have been of a different kind or nature ; not from a set purpose against the truth ; and not from an evil heart other than what they had . . . from their parents ; into which, when they had been in externals separated from internals, they had been carried from blind delight.

512. When (those who go to Hell are completely turned to their own love) they will nothing but evil, and think nothing but falsity.

522². In proportion, therefore, as a man abstains from evil, the Lord leads him . . .

532³. The man whose interiors are open . . . can see the evils and falsities which are with him ; for these are below the spiritual mind ; (but) the man whose interiors are not open cannot see his evils and falsities, because he is in them . . .

533. For no evil can be dispersed until after it has been seen.

— . When a man has been initiated (into this state), the Lord . . . causes him not only to see evils, but also not to want them, and finally to feel aversion for them.

—². But the difficulty . . . of resisting evils increases in proportion as a man, from the will, does evils ; for he so accustoms himself to them, that at last he does not see them ; and then he loves them, and from the delight of love excuses them, and confirms them by means of fallacies of every kind, and calls them allowable and good. But this takes place with those who in adolescent age rush into evils in an unbridled manner, and at the same time, from the heart, reject Divine things.

541. The Societies of Hell are distinguished according to evils and the falsities thence. . . That to every good there is the opposite evil, and to every truth the opposite falsity, may be known from the fact, that there exists nothing without relation to its opposite . . .

546. Good and evil are two opposites, and they are opposites as Heaven and Hell are ; and all good is from Heaven, and all evil from Hell ; and thus the Lord continually withdraws man from evil . . . and Hell continually leads man into evil. Unless man were between

the two, he would have no thought, will, and still less any freedom or choice ; for man has all these from the equilibrium between good and evil : wherefore, if the Lord were to turn Himself away, and man were left to evil alone, he would be man no longer. (Thus) the Lord flows in with good with every man, equally with an evil one as with a good one ; but with this difference, that He continually withdraws an evil man from evil, and continually leads a good man to good.

547. (Thus) man does evil from Hell . . . but as he believes that whatever he does he does from himself, the evil which he does adheres to him as his own. Hence man is the cause of his own evil . . . The evil with man is Hell with him ; for whether you say evil or Hell is the same . . .

—². He who wills and loves evil in the world, wills and loves evil in the other life ; and he then no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is bound to Hell . . . and after death desires nothing more than to be where his evil is.

548. He is at last associated with those who are in a like evil to himself . . .

—². (Thus) the Lord withdraws every Spirit to Himself . . . but the Spirits who are in evil . . . are drawn by their evil as by a rope . . . and as they are drawn, and, from the love of evil, want to follow, it is evident that, from freedom, they cast themselves into Hell.

549. Evils and the falsities thence stand in the way, and . . . reject His Divine influx : evils and the falsities thence are like black clouds . . . between the sun and the eye . . .

550. Evil Spirits in the World of Spirits are . . . by penalties, deterred from doing evils . . . but none of the penalty there is from the Lord, but from the evil itself ; for evil is so conjoined with its penalty that they cannot be separated ; for the infernal crew desires nothing more than to transact what is evil, especially to inflict penalties . . . Wherefore, when evil is done from an evil heart, then, as this rejects from itself all protection by the Lord, they rush at him who does such evil . . . (It is similar in this world, except that) in the world evil can be hidden, but not in the other life. (Thus) the Lord does evil to no one . . . (just as a king) is not the cause of a guilty person being punished, because he is not the cause of the evil in the evildoer.

551. All in the Hells are in evils and the falsities thence, and no one there is in evils and at the same time in truths . . .

— . Those who have abstained from doing evils according to their thoughts merely (for external reasons) are all at heart evil ; wherefore, when external things are (there) taken away . . . they are completely in evils and falsities, and not in any truths and goods . . . When such are let into their internals, consequently into their evils, they can no longer speak truths, but only falsities, because they speak from evils—for to speak truths from evils is impossible—since then the Spirit is nothing but his own evil, and falsity proceeds from evil.

(f). All evil has falsity in itself ; wherefore, they who are in evil are also in falsity, although they are not aware of it. Refs.

[H.] 553. All Spirits in the Hells, viewed in any light of Heaven, appear in the form of their own evil; for every one is the effigy of his own evil . . .

—². For every one speaks from his own falsity, and sounds from his own evil.

561. The interiors . . . of those who love themselves above all things are turned to self and the world; thus are turned away from the Lord and Heaven; hence it is that they are obsessed by evils of every kind . . .

562. The evils which are with those who are in the love of self are, in general, contempt for others, envy, enmity against all who do not favour them, hostility thence, hatreds of various kinds, revenges, cunning, deceits, unmercifulness, and cruelty; and, as to religious things, there is not only contempt for the Divine, and for Divine things . . . but also anger against them . . . 570. N.75.

577. The spirit of man, when loosed from the body, is in its own good or its own evil . . . an infernal Spirit, in his own evil; for every Spirit is his own good or his own evil; wherefore . . . an infernal Spirit (thinks, wills, speaks, and acts) from his own evil; and to think, will, speak, and act from evil itself, is to do so from all things together which are in evil. (Whereas) in the body . . . the evil of the man's spirit was in bonds . . . and so the evil of his spirit could not then burst forth . . . Besides, at that time, the evil of the spirit of man lay wrapped up and veiled in external probity, etc. . . under which semblances the evil lay so concealed . . . that he scarcely knew himself that his spirit contained so much wickedness . . . (But, after death) such wickedness manifests itself as exceeds all belief. There are thousands of evils which then burst forth from evil itself, among which are such as cannot be expressed in . . . any language . . .

—⁴. Nevertheless, man is continually withdrawn by the Lord from the evils which, from consociation with these Spirits, he applies and as it were attracts to himself, if not by internal bonds . . . still by external ones . . . Such a man may indeed be withdrawn from evils through the delights of his love . . . but he cannot be brought into spiritual goods; for he so far . . . meditates cunning and deceit . . . and this cunning adds itself to the evil of his spirit, and forms that evil, and gives it a quality according to its own nature.

588². Every evil is of infinite variety, like every good. . . . Every evil; as contempt, enmity, hatred, revenge, deceit, and other such evils . . . contains so many specific differences, and so many differences still more specific or particular, that a volume would not suffice to enumerate them. (See HELL, here.)

589. See EQUILIBRIUM; important passage. 590. 591².

592². (As) the proprium of everyone is nothing but evil . . . no Angels and Spirits can in any wise resist the evils continually exhaled from the Hells . . . moreover, all the Hells act as one; for the evils in the Hells are connected together . . .

598. The reason man cannot be reformed unless he has freedom, is that he is born into evils of every kind; which, however, must be removed in order that he may

be saved; nor can they be removed, unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and at last holds them in aversion; then, for the first time, are they removed. This cannot be effected unless man is in both good and evil; for from good he can see evils; but he cannot from evils see goods.

N. 17. All things which are contrary to Divine order have relation to evil and falsity. . . Evil loves to be conjoined with falsity, and *vice versa*. . . All insanity and folly is born from the conjunction of evil and falsity, (which) is called the infernal marriage.

18. As evil and falsity are opposites to good and truth, it is evident that truth cannot be conjoined with evil, nor good with the falsity of evil . . .

33. Those in evil and falsity have no will and understanding; but instead of will they have lust; and instead of understanding they have knowledge. . . Will cannot be said of evil, nor understanding of falsity . . . Hence the man who is in evil and falsity cannot be called rational, wise, and intelligent; moreover, with the evil the interiors of the mind, where the will and understanding chiefly reside, are closed.

58^e. What is undelightful to man's love is what is evil to him.

59. There are two loves from which are all evils and falsities . . . these are the love of self and the love of the world. 79. W.254².

75^e. As there are (all these) evils from the love of self, there are also the like falsities; for falsities are from evils.

79^e. (Thus) as man is born into these two loves, he is born into evils of every kind.

80. For man to know what evils are, he must know their origins; and unless he knows evils, he cannot know goods.

83². Therefore, hereditary evils are now more malignant than formerly. Ref.

— . Everyone has interior evils from the father, and exterior ones from the mother. Ref.

115. Wherefore, true confidence is not possible with those who lead an evil life.

164. The evils of man are in (his thoughts and intentions); the evils which a man does in the body are all thence. They who do not explore the evils of their thought and will cannot perform repentance; for they think and will afterwards as before; and yet to will evils is to do them.

170. (Refs. to passages on sin or evil.)

J. 34. When few men come into Heaven, and many into Hell, the evil on the one side increases over the good on the other; for in proportion as Hell increases, evil increases; and all man's evil is from Hell . . . As evil increases over good at the end of the Church, all are then judged . . . and the evil are separated from the good . . .

C. J. 16^e. Of 'the goats' it is not said that they had done evils, but that they had omitted to do goods; and all such omit to do goods . . . because they do not shun evils as sins; and even if they do not do them, still

they account them allowable, and thus do them in spirit . . .

62^e. This worst evil is meant by 'the head of the serpent.'

63. To prevent this worst root of evils from being excited with them . . .

S. 12^e. 'The pale horse' = no understanding of the Word from evils of life and the falsities thence in the fourth or last state of the Church.

49. Combat against falsities and evils must be waged by means of truths from the sense of the letter.

Life 18. In proportion as man shuns evils as sins, he does good not from himself, but from the Lord. Gen. art. 21.

— . It is evils which impede the Lord's entrance to man; for evil is Hell . . .

19^e. Man . . . is in the midst between evil and good; and is kept free to turn himself to either . . . and if he turns to evil he turns from good, and *vice versa*. 69^e.

24. That if man wills and does goods before he shuns evils as sins, the goods are not goods. 25, Ex. 27, Ex. 30, Ill.

28. No one can be in good and at the same time in evil. Ill.

31^e. Every man is able, by the Lord's power, to shun evils as of himself . . .

32. So far as anyone shuns evils as sins, he loves truths. Gen. art.

33. (So) evil loves falsity, and falsity evil, and they want to be one.

42. So far as anyone shuns evils as sins, he has faith, and is spiritual. Gen. art.

53. The Decalogue teaches what evils are sins. Gen. art.

62. Murders, adulteries, thefts, false witness of all kinds, with the concupiscence to them, are the evils which are to be shunned as sins. Gen. art.

63^e. From this religion, man is in the concupiscence to all these evils . . .

70. As evil and good are opposites . . . if man shuns evil as sin, he comes into the good opposite to the evil.

81. The evil of theft enters more deeply with man than any other evil. Ex.

86^e. Man cannot be with the will in the spiritual mind, and thence in Heaven, unless he shuns evils as sins . . .

—⁴. So long as man does not shun evils as sins, the concupiscences of evils block up the interiors of the natural mind on the side of the will . . . But as soon as man shuns evils as sins, the Lord flows in out of Heaven . . . and opens the spiritual mind, and thus intromits the man into Heaven.

92. No one can shun evils as sins, so as to be inwardly averse to them, except through combats against them. Gen. art.

93. This root (of proprium) is not removed . . . unless the man regards the evils which constitute the root as the injuries of the soul . . .

94. He who combats, acts . . . against the concupiscence itself which constitutes the root of evil . . . (thus) the root of evil can be removed only through combat.

95. In proportion, therefore, as anyone combats, and thus removes evil, good succeeds in its place, and, from good, he sees evil in the face, that it is infernal and horrible; and being such, he not only shuns it, but is averse to it, and at last abominates it.

97. Let men resist evils in intention only once a week, or twice a month, and they will perceive a change.

101. Man must shun evils as sins, and fight against them, as of himself. Gen. art. P. 116^e.

108. If anyone shuns evils from any other reason than because they are sins, he does not shun them, but only causes them not to appear before the world. Gen. art.

—^e. But if they shun these evils only because they are evils, and not at the same time because they are sins, they are still merely natural; and with the merely natural the root of evil remains implanted . . .

111^e. (Thus) a wicked man can shun evils as injurious things, but only a Christian can shun evils as sins.

F. 12. If anyone thinks, Who can have the internal acknowledgment of truth which is faith? I say to him, Shun evils as sins, and go to the Lord, and you will have as much as you desire.

W. 246. This spiritual heat is procured no otherwise than by shunning evils as sins . . . For so long as man is in evils, he is also in the love of them; for he is in concupiscence to them . . . and this concupiscence can be removed only through shunning evils as sins; and as man cannot shun them from himself, but only from the Lord, he must look to Him. When . . . he shuns them from the Lord, the love of evil and its heat is removed . . .

254. The spiritual degree is closed up with those who are in evils as to life, and still more in those who from evils are in falsities. For just as the fibril of a nerve shrinks from the least touch of anything heterogeneous . . . so the substances or forms of the spiritual degree in man shrink from evils and the falsities thence . . . (For) evils and the falsities of evil are heterogeneous to it.

262. Then he feels delight in evils of every kind . . .

264. The origin of evil is from the abuse of the faculties . . . called rationality and freedom. Gen. art.

268. Confirmed evils and falsities are permanent with man, and become of his love and life. Gen. art. (See CONFIRM, here.)

—^e. (Thus) it may be seen whence is the origin of evil.

269^e. Evils are derived successively from parents, and they increase by the accumulations of one after another, until man by birth is nothing but evil. The malignity of evil increases also according to the degree of the closing up of the spiritual mind . . . And in the descendants this is not retrieved, except by shunning evils as sins . . .

270. All evils and the falsities thence, both ingenerate and superinduced, reside in the natural mind. Gen. art.

—². A sign that evil resides in the natural mind, and that of itself it acts against the spiritual mind . . .

[W.] 271. Evils and falsities are in all opposition to goods and truths, because evils and falsities are diabolical and infernal, and goods and truths are Divine and heavenly. Gen.art.

— As they who are in evil do not feel and therefore do not perceive otherwise than that evil is good,—for evil delights their senses, especially the sight and hearing, and therefore also delights the thoughts and thus the perceptions,—therefore they indeed acknowledge that evil and good are opposites; but when they are in evil, from its delight they say that evil is good, and good evil. Examps.

—^e. No one can see good while he is in evil; but he who is in good can see evil. Evil is below as in a den; good is above as on a mountain.

275^d. How the goods and truths of Heaven are turned into evils and falsities . . . in the Hells . . . (Thus) goods and truths become evils and falsities through influx into forms turned the wrong way.

276. Then the natural mind perceives evil as good, and falsity as truth; and conversely.

336. Evil uses have not been created by the Lord, but arose together with Hell. Gen.art.

— All the evils which come forth into act are also called uses, but . . . evil uses. 338. 339. 341. 348.

419^o. Through the understanding, the love . . . sees what the evils are which pollute . . . the love; and also, that if he shuns and abhors those evils as sins, he then loves the things which are opposite to those evils . . . He also sees the means through which he is able to shun and abhor those evils as sins. 426.

427^o. Abhorring evils as infernal . . .

432^d. The exterior degree (of the brain) . . . is the receptacle of infernal love and insanity; because man by hereditary corruption is born into evils of every kind; and these evils reside in the extremes there.

P. 11^e. (Thus) evil with falsity and falsity with evil are not anything.

16. The Lord does not suffer anything to be divided; therefore, it must be in good and at the same time in truth, or it must be in evil and at the same time in falsity. Gen.art.

— It is better for a man to be in evil and at the same time in falsity, than to be in good and at the same time in evil.

—². The reason a man can be in evil and at the same time in truth . . .

18. Good and evil cannot be conjoined, nor good and the falsity of evil, nor evil and the truth of good; for they are opposites . . . They who are in evil and at the same time in good. Sig.

19. What is in evil and at the same time in falsity is not anything. Gen.art.

— They who are in evil and at the same time in falsity . . . have power with one another . . .

20. They who are in evil and at the same time in truths. Des.

21. The Divine Providence . . . causes evil together with falsity to serve for equilibrium, relation, and purification, and thus for the conjunction of good and truth with others. Gen.art.

24. The quality of good is known only through . . . opposition to evil . . .

—^e. But . . . the Lord exquisitely separates the good and evil in man lest they be commingled . . .

33. In general, there is the love of evil, and the love of good. The love of evil is the love of committing adultery, of taking revenge, of defrauding, of blaspheming, of depriving others of their goods; the love of evil feels pleasure and delight in thinking and doing these things. The derivations of this love, which are its affections, are as many as are the evils to which it has determined itself; and the perceptions and thoughts of this love are as many as are the falsities which favour the evils, and confirm them. These falsities make one with the evils . . . And as the Lord flows into the life's love, and through its affections into the perceptions and thoughts . . . He can conjoin Himself closely only in proportion as the love of evil with its affections . . . has been removed. And as these reside in the natural man, and man feels as if he does from himself whatever he does from the natural man, therefore man must as of himself remove the evils of that love; and then, so far as he removes them, the Lord . . . conjoins Himself with him . . . Sig. 38.

—³. The influx of Hell . . . is into the love of evil and its affections . . . and through these into the perceptions and thoughts; all of which derive from the evil in which the man is, that they are falsities.

—⁴. The more fully the evils in the natural man are removed by shunning and abhorring them, the more closely is the man conjoined with the Lord.

42. These can see no otherwise than that not to be allowed to think and will evil . . . is not to be one's own . . .

43. It is from infernal freedom to think and will evil, and, so far as civil and moral laws do not prevent, to speak and do it . . .

73⁶. Into the love (of eternal life) and its delight no one comes but he who thinks evils to be sins, and therefore does not will them . . . As soon as a man does this, he is in spiritual freedom; for no one is able not to will evils because they are sins, and therefore not to do them, except from interior freedom . . .

77. Who cannot . . . understand . . . that these evils are hurtful in themselves? . . . From these a man . . . may afterwards conclude . . . in relation to the evils which are hurtful in the Spiritual World; provided that instead of evils he perceives sins . . .

79. Nothing which a man has appropriated can be eradicated . . . It can be removed, but not cast out . . . For example: if in youth and adolescence a man has appropriated some evil by doing it from the delight of his love . . . but if he afterwards performs repentance, shuns them, and looks at them as sins which are to be held in aversion . . . there are then appropriated to him the goods to which these evils are opposite; these goods then make the centre, and remove the evil towards the circumferences, further and further according to his aversion for them. Still, they cannot be so cast out that they can be said to be extirpated; although, by this removal, they can appear as if they were extirpated; which is effected by the man's being withheld from evils

by the Lord . . . It is so done with all hereditary **evil**, and in like manner with all the actual **evil** of man. (From experience.)

81. The **evils** which a man believes to be allowable are also appropriated to him, even though he does not do them. Ex. 278.

83². Man is born into the love of self and the love of the world, and from these as fountains into **evils** of every kind: it is the delights of these loves by which he is led, and the delights cause him not to know that he is in **evils** . . .

—⁴. So long as their delights remain, the **evils** also remain . . .

—⁶. Man's state . . . of regeneration . . . begins when a man desists from **evils** as sins; and advances as he shuns them; and is perfected as he fights against them . . .

85. By rationality, man can understand . . . what is **evil** . . . and thereby what is false . . . But so long as the delight of the love of **evil** reigns, he cannot freely will good and truth . . . and therefore cannot appropriate them . . . He for the first time acts from the delight of the love of good and truth when the delight of the love of **evil** and falsity has been removed . . .

86. For with the **evil**, **evils** with their falsities are as in the centre, and goods with truths in the circumferences; but with the good, goods with truths are in the centre, and **evils** with falsities in the circumferences; and in both cases the things which are in the centre diffuse themselves to the circumferences; thus, with the **evil**, the goods in the circumferences are defiled by the **evils** in the centre; and with the good, the **evils** in the circumferences become mild from the goods of the centre; which is the reason **evils** do not damn a regenerate man, and goods do not save an unregenerate one.

87^e. An **evil** man can from freedom will only **evil**, and do it according to the thought which he makes as of reason by confirmations; for **evil**, as well as good, can be confirmed; but **evil** by fallacies and appearances, which when confirmed become falsities; and when it has been confirmed, it appears as if it were of reason.

93. As they regard self, they can perceive only the delight of their own good, which is not the delight of good, but the delight of **evil**; for the proprium of man is **evil**; and the delight of **evil** perceived as good is Hell.

97. For the man who does **evil** from the love of **evil**, and confirms it with himself, does indeed act from freedom according to reason . . .

100. It is a law of the Divine Providence, that a man as of himself should remove **evils** as sins in the external man; and that thus and no otherwise the Lord can remove **evils** in the internal man, and then at the same time in the external. Gen.art. 123.

101. Many do not know that they are in Hell when they are in **evils**; nor do they even know what **evils** are, because they think nothing about them; saying that they are not under the yoke of the law . . . These are they who neglect to think concerning **evil**; and (therefore) they are continually in it.

102. (Thus) it is a law of the Divine Providence, that **evils** are to be removed by man . . .

108. They are then simultaneously in the body, and dwell there with his life's love . . . such are the concupiscences of **evil**, and the **evils** themselves, with those who in their spirit make **evils** allowable.

114. The **evils** in the external man cannot be removed by the Lord except by the means of the man. Gen.art. 116.

117. There are many who do not know that they are in **evils**, because they do not commit them in externals . . .

120². It is **evils** by which a man keeps his external closed; each of which appears to him as a one, although there are infinite things in each of them. When a man removes an **evil** as one, the Lord removes the infinite things in it.

121. (Various prevalent ideas as to what it is that purifies man from **evils**.)

133. By miracles the **evil** may be driven to faith . . . but only for a little while; for their **evils** are shut in . . . Thus they return into their **evils**; and he who after worship returns into his **evils** profanes the goods and truths of worship . . . 136⁴, Ex.

147². This is what appears to man as combat; and with those who have indulged much in the delights of **evil**, it appears as temptation . . .

152. He thus explores the **evils** of his body, and not the **evils** of his spirit; and yet the **evils** of the spirit must be explored in order for anyone to be reformed; for after death man lives as a Spirit, and all the **evils** in it remain . . . **Evils** are there, in their origin and in their root . . . and unless they are seen and acknowledged, the man is still in **evils**, however little he may have committed them in externals. Sig.

154. They who confirm the appearance (that man is led and taught by himself) cannot remove from themselves **evils** as sins; but they who confirm the appearance and at the same time the truth, can; for **evils** as sins are removed in appearance by man, and in truth by the Lord.

177. The operation of the Divine Providence to withdraw man from **evils**, is continual . . .

—². For the **evil** which is of man does not receive the good from the Lord in a moment, nor does the good from the Lord cast out the **evil** from man in a moment; if either were done in a moment, there would be no life left to the man. 183².

183². **Evil** cannot be taken away from anyone, unless it appears, is seen, and is acknowledged; it is like a wound, which is not healed unless it is opened. 184.

195³. That is **evil** to a man which destroys the delight of his affection, and that is falsity which destroys the pleasantness of his thought thence. (Thus) **evil** from its delight, and falsity from its pleasantness, may be called and may be believed to be good and truth.

205. All who lead an **evil** life, interiorly acknowledge nature and mere human prudence; the acknowledgment of these lies inwardly concealed in all **evil** . . .

215⁷. The proprium of man is all **evil**; hence it is

said that man is born into all evil, and that his Hereditary is nothing but evil . . .

[P. 215]⁹. I was permitted to feel, that from the delight (of the love of dominion from the love of self) as from their fountain, sprang the delights of all evils, as that of adultery, revenge, fraud, blasphemy, and of evil-doing in general . . .

227². The Lord . . . continually provides and disposes that evil may be by itself, and good by itself . . . Ex.

— Every man is in both evil and good ; for he is in evil from himself, and in good from the Lord ; and man cannot live unless he is in both ; for if he were in self alone and thus in evil alone, he would have no life ; nor if he were in the Lord alone and thus in good alone, would he have any life . . . Wherefore everyone is in both ; but the difference is . . .

—³. With these, however, good and evil are not commingled, but are separated, like internal and external . . . The case is the reverse with the evil who in external form have appeared like the good . . . With these, also, evil is separated from good. But with those who have first acknowledged (and lived) the truths of faith, and have afterwards gone into what is contrary . . . goods and evils are no longer separate, but are commingled ; for such a one has appropriated good, and has also appropriated evil . . .

—⁴. He then so commingles good and evil that they cannot be separated. Ex.

228⁸. If a man is (first) in evil . . . and afterwards acknowledges (and lives) the truths of faith . . . he does not commingle them . . .

231³. See CONFIRM.

—⁸. The return of a man to his former evils. Sig.

233. Evil and good cannot be in man's interiors both at once ; nor, therefore, the falsity of evil and the truth of good. Ex.

— Evil cannot exist without its falsity . . . for (the life of evil is from its falsity, and the life of falsity is from its evil).

—². For evil is opposite to good, and good is opposite to evil, and two opposites cannot be together. There is also implanted in all evil hatred of good, and in all good the love of protecting itself against evil and of removing it from itself ; (so that) if they were together, there would first arise conflict, and then destruction. Sig. and Ex. . . So it is with the evils and goods in a hypocrite ; he is in both ; but the evil is within and the good without ; thus the two are . . . not commingled.

—³. Good and the truth of good cannot be introduced . . . into man's interiors, except in so far as the evil and falsity of evil there have been removed. Ex.

— The 'door' is opened by a man's removing evil . . .

— The devil is within all evil.

—⁴. If good with its truth were introduced before or more than evil with its falsity is removed, the man would recede from his good and return to his evil. Ex.

— For evil would be the stronger . . . While evil is still the stronger, good cannot be introduced into the inmost chambers . . . and what is only in the courts is

removed by its enemy in the chambers ; hence comes recession from good and return to evil, which is the worst kind of profanation.

—⁵. In proportion as the delight (of the two evil loves) remains with a man, evil prevails there ; and this evil can be removed only by the love of self becoming the love of uses . . .

— If evil constitutes the head, the devil is there . . . and then good is in the feet and soles, and is trampled upon.

—⁷. When a man is in evil, many truths may be introduced into his understanding . . . and yet not be profaned. Ex.

—⁹. But the Lord (most carefully provides) that the will shall not receive therefrom before or more than in the proportion that the man . . . removes evil in the external man. Ex.

— In the life itself which man has from the will, evil and good cannot be both at once, for so he would perish ; but in the understanding there can be both . . . yet not at once, otherwise the man could not see evil from good, and know good from evil ; but they are there separated like a house, into interiors and exteriors. When an evil man thinks and speaks goods, he does so exteriorly ; but when evils, interiorly . . .

—¹⁰. (Otherwise) the will would adulterate the good, and the understanding would falsify the truth, by commingling them with the evils and the falsities thence. Ex.

— When the will is in evil, it adulterates the good in the understanding ; and good adulterated in the understanding is in the will evil ; for it confirms that evil is good, and the reverse ; evil does this with all good . . . evil also falsifies truth, because the truth of good is opposed to the falsity of evil . . .

—¹¹. The love of self, which is the head of all evils . . . can, by confirmations, make evil appear exactly like good, and falsity like truth.

—^e. On account of the danger (of profanation) the Lord permits evils of life . . . 234.

249³. These laws (show) why wickednesses—*impietates*—are permitted by the Lord, and are not punished while they are only in the thought ; and rarely, too, in intention ; and thus, too, in the will and not in the deed. Nevertheless, every evil is followed by its own penalty ; it is as if its own penalty were inscribed on every evil, which a wicked man suffers after death.

251. Without permissions, man could not be led by the Lord from evil . . . for unless evils were permitted to break out, the man would not see them, thus would not acknowledge them, and thus could not be led to resist them. Hence it is that evils cannot be repressed through any Providence ; for so they would remain shut in, and, like . . . cancer and gangrene, would spread and consume all that is vital in man. Ex.

275. Evils are permitted for the sake of the end, which is salvation. Gen.art.

— If man were born into the love in which he was created, he would not be in any evil, and would not even know what evil is . . . If he were told that this and that is evil, he would not believe in the possibility of it . . .

276^o. These are the evils in which man is from birth. Enum.

277. Every man is in evil, and is to be withdrawn from evil in order to be reformed. Gen.art.

— . Hence it is, that man cannot do good from himself; for evil does not do good, except such good as has evil within it; the evil which is within, is that he does good for the sake of self.

— . It is known that hereditary evil is from the parents . . . thus it is transferred in succession from one to another, and is thus increased, and grows as it were into a heap . . . Hence it is that with man there is nothing whole, but the evil makes up the entire man. Who feels that it is evil to love himself more than others? . . . when yet it is the head of evils.

277a. He who is in evil in the world is in evil after his departure from the world; wherefore, if evil is not removed in the world, it cannot be removed afterwards.

278. Evils cannot be removed unless they appear. Gen.art. 278a^o, Ex.

— . It is not meant that a man should do evils to the end that they may appear; but that he must explore himself; not only his deeds, but also his thoughts; and what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable, and does not account as sins, for he still does these.

— . When he sees this, and knows what sin is, if he implores the Lord's aid, he is able not to will it, he can shun it, and afterwards act contrary to it; if not freely, still he can by combat coerce it, and at last . . . abominate it; and then for the first time he perceives and also feels that evil is evil, and that good is good.

278a^o. (Such say) Why search whether there is evil or good? Why evil, when it does not damn me . . . I am indeed in evil; but God wipes it away as soon as it is done . . . So he passes all by, until at last he does not know what evil is.

—³. From the good which is not from truth, evil is not known, unless that it, too, may be called good¹. . .

—⁴. These are they who . . . confirm that some evil which is a sin is not a sin . . . It is said that they who acknowledge God do this, because others do not account any evil as sin . . . Examp.

—⁵. All evil which does not appear foment itself; it is like fire in wood beneath the ashes; and like matter in a wound which is not opened; for all evil that is blocked up increases, and does not cease until the whole has been consummated; wherefore, to prevent any evil from being blocked up, everyone is permitted to think in favour of or against God . . .

279. In proportion as evils are removed, they are remitted. Gen.art.

— . It is an error of the age to believe that evils are separated from man; nay, are cast out, when they are remitted . . . —², Ex.

— . Such do not know what evil is . . . (But) when these things are known, it can be clearly seen that no evil can be removed except successively; and that the remission of evil is not the removal of it.

—². Every evil into which a man is born, and

which he has actually imbued, is not separated from the man, but is so removed that it does not appear. I was once in the belief . . . that evils, when remitted, are cast away, and are washed off like dirt from the face. But it is not so with evils or sins; they all remain; and when, after repentance, they are remitted, they are moved from the centre to the sides . . . and as evils are not separated, but only removed, that is, relegated to the sides . . . it is possible for a man to return into his evils which he has believed to be cast away.

—³. There are some who . . . are elevated into Heaven . . . who (believe) that they are pure from sins . . . They are at first clothed in white . . . for white garments = a state purified from evils. But they afterwards begin to think . . . that they are washed from all evil, and thence to glory . . . Therefore . . . they are sent out of Heaven, and are remitted into their evils which they had contracted in the world; and at the same time are shown that they are also in hereditary evils, of which they before had no knowledge. And after they have been thus driven to acknowledge that their evils are not separated from them, but only removed; and that thus, of themselves . . . they are nothing but evil; and that they are withheld from evils . . . by the Lord . . . they are again elevated into Heaven.

—⁴. It is an error of the age to believe, that the state of man's life can be changed in a moment, and thus that a man from evil can become good . . . Ex.

—⁵. They who so believe do not at all know what evil is. For they do not know that evil is the delight of the concupiscence of acting and thinking contrary to Divine order . . . and that there are myriads of concupiscences which enter into and compose every evil . . . and that these myriads are in such an order and connection in the interiors of man, that one cannot be changed unless all are changed at the same time.

283. The reason a man is permitted to think evils even to the intention of them, is that they may be removed by means of civil, moral, and spiritual things . . . But still evils are not separated and cast out from the man, but are only removed and relegated to the sides; and when they are there, and good is in the midst, the evils do not appear . . . But it is to be known, that . . . still the man is not in good, unless the evils which are at the sides verge downwards or outwards; if they look upwards or inwards they are not removed; for they are still endeavouring to return to the middle. They verge and look downwards or outwards, when the man shuns his evils as sins, and still more when he abhors them; for he then condemns them and curses them to Hell, and causes them to look thither.

284. The understanding is a recipient of both good and evil . . . but not the will; this must be either in evil or in good . . . The good and evil in the understanding are however separated as are what is internal and what is external; thus a man can be interiorly in evil and exteriorly in good. Nevertheless, when a man is being reformed, good and evil are let go together, and there then comes forth a conflict . . . and if good conquers, evil with its falsity is removed to the sides . . . But if evil conquers, good with its truth is removed to the sides . . .

[P.] 286². He confuses himself by the thought, that thus evils also would be from the Lord . . .

287. The Divine Providence is universal . . . with the evil, and still is not in their evils. Gen.art.

— . If it is evil, it is from influx from Hell ; or, what is the same . . . evil is from the proprium of man.

288. The good flowing in is turned into evil, and the truth into falsity. Examp.

— . Good flowing down from Heaven is progressively turned into the evil opposite to it . . . The like takes place with every evil man . . .

289^e. They said that in this case they are not to blame for thinking evil ; and also that it thus seems as if evil were from the Lord.

290. I was told from Heaven . . . that nothing is from myself, but if . . . evil, it was from Hell . . . Afterwards, as soon as any evil slipped into my will, or any falsity into my thought, I searched whence it came . . . and it was granted me to speak with them . . . and thus (make them) take back their evil and falsity, and keep them to themselves . . . This has been done a thousand times . . .

291. That all evil is from Hell, is not unknown in the world . . .

292. That still the Lord is not the cause of man's thinking evil and falsity, may be illustrated by . . .

294². (How it is still man's own fault if he does evil.) Ex.

—⁴. Nor can he remove blame from himself . . . (until) he releases himself from connection with those others ; this takes place when he knows that it is evil, and therefore wills to shun it and desist from it ; he is then taken out of the Society which is in that evil, and is transferred to a Society in which it does not exist. If, however, he knows evil, and does not shun it, the blame is imputed to him, and he becomes guilty of that evil.

—⁵. It thus seems as if evil were from the Lord. Ex.

295. The evil are continually leading themselves into evils ; but the Lord is continually withdrawing them from evils. Gen.art. 296², Ex.

296. There are innumerable things in every evil. Ex.

— . Every evil appears to man as if it were simple . . . The spirit itself is evil, appearing to itself as one ; but as many as are the innumerable things in it, so many are the concupiscences of that evil ; for every man is his own evil, or his own good, from the head to the sole of the foot. Since, therefore, an evil man is such, it is evident that he is one evil composed of innumerable various ones, each of which is a distinct evil, and which are called the concupiscences of evil . . .

—³. An evil man, from himself, continually leads himself deeper into his evils. Ex.

— . It is said from himself, because all evil is from man, for he turns even the good which is from the Lord into evil. The real cause of an evil man's leading himself deeper into evil, is that he introduces himself more and more interiorly . . . into infernal Societies as he wills and does evil ; hence also, the delight of evil increases, and so takes possession of his thoughts that at last he feels nothing sweeter.

—⁵. He introduces himself into infernal Societies more and more interiorly . . . as, from the will, and at the same time from the thought, he commits evil ; if they are only in the thought, and not in the will, he is not yet, with that evil, in an infernal Society . . . If at the time he also thinks that that evil is contrary to the precepts of the Decalogue . . . he commits it of set purpose, and thus lets himself deeply down, from which he can be brought out only through actual repentance.

—⁷. The Divine Providence with the evil is the continual permission of evil, to the end that there may be a continual withdrawal from it. Gen.art.

— . For nothing but evil can go forth from their life ; for man, whether he is in good, or in evil, cannot be in both at the same time, nor alternately, unless he is lukewarm ; and the evil of life is not introduced by the Lord into the will and through that into the thought, but it is introduced by the man ; and this is called permission.

—⁸. The evils which go forth by permission, (the Divine Providence) continually surveys, separates, and purifies, sending away what are not in agreement . . .

—⁹. The primary reason why a man does not perceive these evils, is that they are the evils of the concupiscences of his life's love ; and these evils he does not feel as evils, but as delights, to which no one attends . . . unless he well knows that they are evils.

—¹⁰. The withdrawal from evil is effected by the Lord by a thousand methods, even the most secret. Gen.art.

—¹². With an evil man there is no other separation, purification, and withdrawal, than that of the more grievous evils from the less grievous ones ; whereas with a good man, there is . . . also that of the less grievous ones ; and this is effected through the delights of the affections of good and truth . . . into which he comes in proportion as he regards evils as sins, and therefore shuns and abhors them ; and still more if he fights against them . . .

—^e. (Therefore) nothing is more incumbent on man, than to remove the evils in the external man. The rest is provided by the Lord, if He is implored.

297. The evil cannot be entirely withdrawn from evils, and led into goods, so long as they believe their Own intelligence to be everything . . . Gen.art.

— . It appears as if a man could withdraw himself from evil . . . But still he cannot withdraw himself from evil . . . for evil is of the will, and the understanding does not flow into the will . . . and if the heat of the will . . . is fervid with the concupiscence of evil . . . it does not receive . . .

298. When the will is in evil, man's Own intelligence sees nothing but falsity . . . Ex.

—³. The voluntary proprium is evil ; and the intellectual proprium is the falsity thence . . . and their marriage is called the marriage of evil and falsity. Every evil Spirit is brought into this marriage . . . and when he is in it, he does not know what good is ; for he calls his evil good, because he feels it as delight . . . (and) the falsity agreeing with his evil he sees as the eye sees beauty . . .

—⁵. Man is thereby withdrawn from evil, not by himself, but by the Lord. Ex.

—⁵. Without truth the will is continually in its evil; and if it consults the understanding it is not instructed, but the evil is confirmed by means of falsities.

—⁶. He who believes in the Divine Providence is withdrawn from evil; but he who does not believe in it is not withdrawn; and he believes who acknowledges evil to be sin, and wills to be withdrawn from it; and he does not believe who does not so acknowledge and will.

305. They were answered that they could have known if they had wanted that evil of life is ungrateful to Heaven and undelightful to God . . . consequently that evil in itself is stinking . . .

308. The Divine Providence appropriates neither evil nor good to anyone, but man's Own prudence appropriates both. Gen.art. 312, Gen.art.

311⁴. Evils and falsities are not alive, but only goods and truths . . .

319. Every man is his own good, or his own evil; for all that is called good which is of the love, and in like manner evil.

320. If a man believed . . . that all evil and falsity is from Hell . . . he would not appropriate to himself evil, and make himself guilty of it. Gen.art. D.4228.

321⁴. To believe and think . . . that all evil and falsity is from Hell appears impossible; when yet it is truly human and thence angelic. Ex.

—⁶. So to believe and think is impossible to those who . . . do not acknowledge evils to be sins . . . Ex.

—⁷. (These) only reflect upon the evils in themselves, and reject them to Hell whence they are, in proportion as they shun and abhor them as sins. Ex.

324⁸. It is granted to everyone to be in the delight of his evil, provided he does not infest those who are in the delight of good; but as evil cannot do otherwise than infest good, for there is in evil hatred against good, . . . they are cast down . . .

326⁷. It is the contrary with evil of life; this rejects the Lord.

—⁹. To acknowledge God, and not do evil because it is contrary to God, are the two things which make religion to be religion . . . To acknowledge God and do evil is contradictory . . . 328⁸.

327. Evil cannot flow from good, nor good from evil, because they are opposites; consequently . . . from evil there flows forth nothing but evil. . . Good can be turned into evil . . . by an evil recipient . . . whose form is a form of evil . . . Evil is indeed from Hell, but as man receives it thence as his own, and thereby appropriates it to himself, it is the same whether it is said that evil is from man, or that evil is from Hell. But whence comes the appropriation of evil, even until at last religion perishes. Ex.

328⁷. When evil thus grows worse among many (by heredity), of itself it spreads evil to many; for in all evil there is a lust of seducing . . . Hence the contagiousness of evil.

R. 78. 'Thou canst not bear them that are evil' (Rev. ii. 2)=that they cannot endure evils to be called goods,

and contrariwise, because this is contrary to the truths of doctrine. (=that they reject evils. E.99.)

79. That they scrutinize those things in the Church which are called goods and truths, which nevertheless are evils and falsities. Sig.

97. The Hell which is called 'the devil' means those in Hell who are in evils; properly, those who are in the love of self; and the Hell which is called 'Satan,' means those in Hell who are in falsities; properly, those who are in the pride of their Own intelligence.

—³. This falsity,—that he can do good which is good, without a Knowledge of what is evil in himself; (whereas) without repentance he is in evil.

— He who is in this falsity, that good purifies him from evils, and does not know anything of the evils in which he is, does no other good than spurious good, which is inwardly contaminated by his evils.

147. That they shall overcome in themselves the evils which are from Hell. Sig.

153⁵. For he who loves falsities cannot but love evils.

185. That they have fought against evils, and at the same time—*tunc*—rejected falsities. Sig.

272. Wherever there is religion, it is taught . . . that the devil is evil itself, and the source of evil; and that as (good and evil) are opposites, evil, being from the devil, is to be shunned . . . Consequently, that in proportion as anyone loves Evil, he loves the devil, and acts against God. . . So that it is only necessary to know what evil is; and this also is known by all who have religion . . .

323. 'With sword, and with hunger . . .'=(destruction) by falsities of doctrine, and by evils of life . . .

338. That now they were in evils and in falsities of evil. Sig.

339. Confirmations of evil by means of falsity, and of falsity from evil. Sig.

— 'Mountains'=evil loves, thus evils; and 'rocks,' the falsities of faith.

— 'To fall upon them, and hide them'=to be protected against influx from Heaven; and this is done through confirmations of evil by falsity, and of falsity from evil.

—². The Lord's Divine sphere fills all things, which they cannot remove from themselves, except through confirmations of evil by means of falsity, and of falsity from evil; the delights of evil effect this.

—³. When the Last Judgment is taking place, they who are in evil and want to be in good suffer hard things at first; whereas they who confirm themselves in the evil by means of falsities suffer less; for the latter cover over their evils by means of falsities; but the former lay bare their evil, and then they cannot endure the Divine influx. Sig.

379. All who have fought against evils in the world, and have believed in the Lord . . . are (there) taught by the Lord . . . The reason is, that they who shun evils as sins are in the good of life; and the good of life longs for truths . . . but never evil of life.

458. As he does not search out any evil in himself which he calls a sin, and consequently has no desire to

remove it by repentance, he remains in it ; and as every evil is composed of concupiscences, and is nothing but a bundle of concupiscences, it follows that he who does not search out any evil in himself, and shun it as a sin against God . . . becomes a demon after death.

[R.] 502². That the love of dominion from the love of self, and the love of reigning from the pride of Own intelligence, are the heads of all the loves of Hell, and thus the heads of all the evils and the falsities thence in the Church, is at this day unknown.

527. Thus he who loves the Lord fears to do evils, because evils are contrary to Him ; for they are contrary to His Divine laws . . . nay, they are contrary to His Divine essence . . . and, what is more, he who loves evils, also loves to do harm to the Lord ; nay, to crucify Him ; this lies inmosty concealed in all evil, even with those who in the world confess Him with the mouth.

628. Admonition that they should not do evils, because this is against the Lord. Sig.

— . 'To fear God' = to love Him by fearing to do evil, because this is contrary to Him.

— . The first of reformation is to live according to the precepts of the Decalogue, where the evils are enumerated which are not to be done ; for he who does them does not fear God ; but he who does not do them, by shunning them because they are contrary to the Lord, does fear Him, and also loves the Lord. Sig.

634². To live according to (the doctrine of faith alone) is to make nothing of evil, by thinking that evil does not condemn . . . Thus they are such as only shun evils on account of civil and moral laws . . .

657. The evils and falsities in the Church, such as exist in its last state, universally disclosed by the Lord. Sig.

— . 'Plagues' = evils and falsities.

672. Those truths and goods, taken from the sense of the letter of the Word, by means of which the evils and falsities of the Church are disclosed. Sig. 673, Ex.

678. 'There took place an evil and noxious ulcer' (Rev. xvi. 2) = interior evils and falsities destructive of all good and truth in the Church. 'An ulcer,' here, = the evil originating from a life according to this head of doctrine . . . (See CONCUPISCENCE, here.)

698. That although instructed from the Word, still they do not recede from the falsities of faith and the consequent evils of life. Sig.

710. Reasonings, falsifications of truth, and argumentations . . . with those who . . . refuse to reflect upon the evils in themselves, because they do not want to desist from them even if they know them. Sig.

836. They who do not (shun evils as sins) are in evils of every kind ; for they are beset with them from birth . . . even to the end of life ; and they increase daily if they are not removed through actual repentance. Of these it is said that 'they were slain by the sword of Him who sat upon the horse.'

875¹¹. As all evil also flows in, not from God but from Hell, and is received with delight, because man is born such an organ, therefore no more of good is received from God than the amount of evil which is removed by

the man as by himself, which is effected through repentance, and at the same time by faith in the Lord.

—¹². In a word, man is an organ recipient of life from God, consequently he is a recipient of good in proportion as he desists from evil. The power to desist from evil the Lord gives to every man, because He gives to will and understand as if from himself . . .

890. That those who overcome evils in themselves, that is, the devil, and do not yield when tempted by the Babylonians and dragonists, will come into Heaven, and there live in the Lord, and the Lord in them. Sig.

924. That no one is received into the Lord's New Church . . . who does evils from confirmation, and thus also does falsities. Sig.

937. That no evil, or falsity from evil, which separates the Lord, will be in the New Jerusalem. Sig. And as evil and falsity do not exist except in a recipient which is man, it = that none who are separated from the Lord will be there.

— . 'Cursed' = all that evil and falsity which separates and turns man away from the Lord . . .

—³. The Lord loves everyone, and wants to be conjoined with him, but He cannot be conjoined so long as a man is in the delight of evil, thus in the delight of hating and revenging, in the delight of committing adultery and whoredom, in the delight of despoiling or stealing under any pretence, in the delight of reviling and lying, and in the concupiscences of the love of self and of the world . . . and these delights cannot be removed by the Lord unless the man explores himself, in order that he may know his evils, may acknowledge and confess them before the Lord, and will to desist from them, and thus perform repentance . . . In proportion, therefore, as evils with their delights are thus removed, the love of the Lord enters . . . and then the man is withdrawn from Hell, and is led into Heaven. This must be done in the world . . .

948. That from those who are in evils, goods shall be taken away ; and from those who are in falsities, truths shall be taken away ; and, contrariwise, that from those who are in goods, evils shall be taken away ; and from those who are in truths, falsities shall be taken away. Sig.

— . 'He that is unjust, let him be unjust still' = that he who is in evils shall be still more in evils ; and 'he that is filthy let him be filthy still' = that he who is in falsities shall be still more in falsities.

— . In proportion as goods are taken away from anyone who is in evils, so much the more is he in evils ; and in proportion as truths are taken away from anyone who is in falsities, so much the more is he in falsities ; and, on the other hand, in proportion as evils are taken away from anyone who is in goods, so much the more is he in goods ; and in proportion as falsities are taken away from anyone who is in truths, so much the more is he in truths. Either the one or the other happens to everyone after death . . . An evil man cannot carry goods and truths with him into Hell, nor can a good man carry evils and falsities with him into Heaven . . .

—². But it is to be well known that those are meant who are interiorly evil, or interiorly good ; for those who are interiorly evil may be exteriorly good . . . and

those who are interiorly good may sometimes be exteriorly evil; for they may exteriorly act evils and speak falsities, but still may perform repentance, and want to be informed of truths. Sig.

M. 147. It is a universal rule, that in proportion as anyone removes evil, there is given an opportunity for good to succeed; and further, that in proportion as evil is hated good is loved; and contrariwise.

240. With such, goods place themselves outside of evils, and veil them over. . . The evils which reside within, and are veiled over, are in general, hatreds, and thence intestine combats against everything spiritual. . .

345². Whatever the natural man acts from himself is evil. . .

— . All the evil into which a man is born from his parents, is implanted in his natural man, and not any of it in the spiritual man, because he is born into this from the Lord.

356⁶. But the Angel replied, You cannot shun adulteries as infernal evils, unless you in like manner shun all other evils, because adulteries are the complex of all.

425^c. No one knows good from evil, but evil from good; for evil is in thick darkness, but good in light. 439.

427. That scortatory love is opposite to marriage love, as the connubial connection of evil and falsity is opposite to the marriage of good and truth. Gen.art.

—². In internals, the delight of the love of evil consists of mere concupiscences of evil; evil itself is a conglobated congeries or ball of them. T.539. 611.

428. Evil loves falsity, and wants it to be one with itself, and they also conjoin themselves together. . . Thus the spiritual origin of adultery is the connubial connection of evil and falsity. . . It is from this principle (or beginning) that he who is in evil and weds falsity, and he who is in falsity and draws evil into the partnership of his chamber, from the joint covenant confirms adultery, and commits it so far as he dares. . . He confirms it from evil by means of falsity, and commits it from falsity by means of evil.

429. All who are in Hell are in the connubial connection of evil and falsity. . . and as the connubial connection of evil and falsity is also adultery. . . Hell is also that connubial connection.

444³. I said, Do you not know that there exist both good and evil, and that good is from creation, but not evil; and that still evil regarded in itself is not nothing, although it is nothing of good. Good exists from creation, and good, too, in the greatest degree and in the least degree; and when this least becomes nothing, there rises up evil on the other side; wherefore, there exists no relation or progression of good to evil, but a relation and progression of good to a greater and a less good; and of evil to a greater and a less evil; for there are opposites in each and all things. And as good and evil are opposites, there exists an intermediate, and in it an equilibrium, in which evil acts against good; but as it does not prevail, it comes to a stand in an endeavour. (See EQUILIBRIUM, here.)

—⁴. The two Angels (then) asked me, How could

evil come forth, when nothing but good had come forth from creation? In order that anything may come forth there must be an origin of it; good could not be the origin of evil, because evil is nothing of good, being privative and destructive of good; yet as it exists and is felt it is not nothing, but is something; tell us therefore whence this something which is beyond nothing came forth. To this I replied. . . No one is good except God only. . . wherefore he who turns himself away from God, and wants to be led by himself is not in good; for the good which he does is either for the sake of self, or for the sake of the world; or it is either meritorious, or pretended, or hypocritical; from which it is evident that man himself is the origin of evil; not that this origin was implanted in man from creation; but that he, by a turning from God to himself, implanted it in himself. This origin of evil was not in Adam and his wife; but when the serpent said, 'In the day ye eat of the tree of the knowledge of good and evil ye shall be as God;' and then because they turned themselves away from God, and turned themselves to self, as to God, they made in themselves the origin of evil. To eat of that tree signified to believe that one knows good and evil, and is wise, from one's self, and not from God.

—⁵. But the two Angels then asked, How could man turn himself from God, and turn to himself, when yet man is not able to will, think, and thence do anything except from God? I replied, Man was so created that everything he wills, thinks, and does appears to him as in himself, and thus from himself. . . but if from this appearance he induces in himself the belief that he wills, thinks, and thence does good from himself. . . he turns good into evil with himself, and thus makes in himself the origin of evil. This was the sin of Adam. But I will open this matter somewhat more clearly. . . The cerebellum was assigned to love and its goods, and the cerebrum to wisdom and its truths; wherefore, he who looks. . . backwards from the Lord receives love and not wisdom; and love without wisdom is love from man and not from the Lord; and as this love conjoins itself with falsities, it does not acknowledge God, but itself instead. . . Therefore this love is the origin of evil. (Shown by experiment.)

—⁸. Besides. . . I have sometimes heard goods and truths let down from Heaven into Hell, and they were there progressively turned into their opposites; good into evil, and truth into falsity. . . T.492.

452. There are degrees of the qualities of evil. . . wherefore every evil is lighter and more grievous. Examp.

—³. The second cause (which makes fornication light with those who prefer and pre-love the marriage state) is that they separate in themselves evil from good. . . (because) they who in perception and intention separate these two. . . are also separated and purified from the evil of that lust when they come into the marriage state.

453. These make one evil out of all evils, and commingle them together. . .

— . With such, there is no separation of evil from good. . .

—². The Angels charged these things upon some as evils of sin, and upon others as not evils. . . (for) they

regard all from purpose, intention, or end . . . 527³. B.113³.

[M.] 491. Everyone can confirm **evil** equally as well as good, in like manner falsity as truth; and the confirmation of **evil** is perceived as more delightful than the confirmation of good, and the confirmation of falsity appears clearer than the confirmation of truth; the reason is, that the confirmation of **evil** and falsity draws its reasonings from the delights, pleasures, appearances, and fallacies of the senses of the body . . .

510. For no one can be withdrawn from his **evil** unless he has first been brought into it; otherwise the **evil** hides itself away, and defiles the interiors of the mind, and spreads like a pestilence, and then bursts the barriers, and ruins the externals which are of the body.

524. To every man after death is imputed the **evil** in which he is . . . Gen.art. (See IMPUTE, here.)

527. **Evil** is imputed to everyone according to the quality of his will, and according to the quality of his understanding. Gen.art.

529. If those who are in good from the Lord, from the will and the understanding, or from purpose and confirmation, abstain from one **evil** because it is a sin, they abstain from all; and still more if they abstain from a number; for as soon as anyone, from purpose or confirmation, abstains from any **evil** because it is a sin, he is kept by the Lord in the purpose of abstaining from all the rest; wherefore, if he does **evil** from ignorance or from any prevailing concupiscence of the body, still this **evil** is not imputed to him, because he has not proposed it to himself, and does not confirm it with himself. A man comes into this purpose if he explores himself once or twice a year, and repents of the **evil** which he finds in himself. . . . B.113.

B. 84^e. It is a general rule of religion, that in proportion as anyone does not will goods, and thence does not do them, he wills **evils**, and thence does them; and also, contrariwise, that in proportion as anyone does not will **evils**, and thence does not do them, he wills goods, and thence does them.

T. 3². **Evils** are not to be done, because they are of the devil and from the devil.

38^e. The mind whose delights are **evil**, is organized of spiritual substances such as exist in Hell; and the **evils** of this mind are tied into bundles by means of falsities Sig.

43². The love of God . . . extends itself . . . also to the **evil** and to **evils** . . . But the reason the **evil** are still **evil**, and that **evils** are still **evils**, is in the subjects and objects themselves . . .

53^e. **Evils** came forth together with Hell, thus after creation.

56². (Thus) the Divine omnipotence cannot possibly go out of itself into contact with any **evil**, nor promote it from itself; for **evil** turns itself away. Hence it comes to pass that **evil** is entirely removed from Him, and is cast into Hell . . .

61. The reason God perceives, knows, and sees everything . . . which takes place contrary to order, is that God does not keep man in **evil**, but withholds him from

evil; thus does not lead him, but struggles with him. From this perpetual struggling, resistance . . . and reaction of **evil** and falsity against His good and truth, that is, against Himself, He perceives both their quantity and their quality.

— . It is the same with good and truth when **evil** and falsity struggle against them, (namely) the latter are perceived distinctly from the former; for everyone who is in good can perceive **evil**, and everyone who is in truth can perceive falsity. The reason is, that good is in the heat of Heaven, and truth is in its light; whereas **evil** is in the cold of Hell, and falsity is in its thick darkness . . .

—^e. The man who is in some light of truth, and yet in **evil** of life, when he is in the delight of the love of his **evil**, at first sees truths no otherwise than as a bat sees clothes hanging up in a garden, to which it flies as a refuge.

68. Man is in power against **evil** and falsity from the Divine omnipotence . . . in proportion as he lives according to Divine order. Gen.art.

— . (For) no one can resist **evils** and the falsities thence except God only; for all **evils** and the falsities thence are from Hell; and in Hell cohere together as one . . . Therefore, to act against a single **evil** and the falsity thence, is to act against that monstrous giant, or Hell; and this no one can do except God, because He is omnipotent. Hence it is evident, that unless a man approaches the omnipotent God, he has no more power of himself against **evil** and the falsity thence, than a fish has against the ocean . . . Moreover, man has still less power against **evil** and the falsity thence, because he is born in **evil**, and **evil** cannot act against itself. It follows, that unless a man lives according to order, that is, acknowledges God . . . and unless a man on his own part also fights with the **evil** in himself, he cannot be otherwise than sunk in Hell, and there be driven by **evils**, one after another, like a boat in the sea by the tempests. 123^e.

121³. Every Angel is withheld from **evil** by the Lord . . .

142. According to these, purification from **evils** . . . Gen.art.

—². According to the progressions and increments of these, he is purified from **evils**; and purification from these is the remission of sins.

154⁴. The **evil** from parents which is called hereditary, acts in man and into man . . . (and it does so) below or outside. If **evil** acted through man, he would not be reformable, nor culpable . . . But as both (good and **evil**) depend on the free choice of man, he becomes guilty when he acts of himself from **evil** . . .

281⁵. For falsities attend upon **evils**, and **evils** adhere to falsities . . .

309. That no deadly **evil** be done to his reputation . . .

322. In the spiritual sense, 'to bear false witness' = to persuade (of set purpose) that the falsity of faith is the truth of faith; and that the **evil** of life is the good of life; and contrariwise.

329. In eight precepts of the Decalogue . . . it is said, in general, that **evil** is not to be willed, thought, and

done . . . because, in proportion as man shuns evils as sins, he wills the goods which are of love and charity. The first of love to God and of love towards the neighbour is not to do evil, and the second of them is to do good.

—². There are two loves which are opposite to each other: the love of willing and doing good, and the love of willing and doing evil . . . The whole Hell is in the love of willing and doing evil . . . Now as man is born into evils of every kind . . . it is necessary that the evils which are of Hell shall be first removed, before he can will the goods which are of Heaven.

—³. That evils are first to be removed, before the goods which man does become goods before God. Ill. 435⁴.

—⁴. That before washing or purification from evils, prayers to God are not heard. Ill.

— . That love and charity follow, when a man does the precepts of the Decalogue, by shunning evils. Ill.

331. The reason evil and good cannot be together, and that in proportion as evil is removed, good is regarded and felt, is that in the Spiritual World there exhales from everyone the sphere of his love . . . By means of these spheres, the good are separated from the evil.

— . That evil must be removed, before good is known, perceived, and felt. (Shown by comparisons.)

—⁴. The reason man must purify himself from evils, and not wait for the Lord to do it immediately. (Shown by comparisons.)

383. The evil have no faith, because evil is of Hell, and faith is of Heaven. Gen.art.

— . The reason evil is of Hell, is that all evil is thence . . . Whatever ascends from Hell is evil and falsity, and whatever descends from Heaven is good and truth; and as man is in the midst between these two opposites . . . he can, from freedom, choose, adopt, and appropriate to himself either the one or the other; if evil and falsity, he conjoins himself with Hell . . .

—². That where there is evil there is not faith. (Shown by comparisons.)

— . Evil dwells in thick darkness, and faith in light; and, by means of falsities, evil extinguishes faith . . . Evil is as black as ink, and faith is as white as snow . . . and evil blackens faith, as ink does snow.

398⁷. As all things in the universe which are according to Divine order relate to good and truth, so all things which are contrary to Divine order relate to evil and falsity; also, as good loves to be conjoined with truth, so evil loves to be conjoined with falsity, and contrariwise; and, further, as all intelligence and wisdom is born from the conjunction of good and truth, so all insanity and folly is born from the conjunction of evil and falsity. Interiorly regarded, the conjunction of evil and falsity is not a marriage, but is adultery.

—⁸. From the fact that evil and falsity are opposites to good and truth, it is evident that truth cannot be conjoined with evil, nor good with the falsity of evil; if truth is adjoined to evil, it is no longer truth, but falsity, because it is falsified; and if good is adjoined to the falsity of evil, it is no longer good, but evil, because it is adulterated.

—⁹. No one who, from confirmation and life, is in

evil and the falsity thence, can know what good and truth are, because he believes his evil to be good, and his falsity thence he believes to be truth; whereas everyone who, from confirmation and life, is in good and in the truth thence, can know what evil and falsity are; the reason is, that . . . all evil and the falsity thence, in its essence is infernal . . . and everything infernal is in darkness.

405³. The evils which are in those who are in the love of dominion from the love of self are in general these. Enum.

435. The first of charity is to put away evils . . . Gen.art.

— . Evil is seated in the will of every man from his birth; and as all evil regards a man as both near itself and afar from itself, and also society and one's country, it follows that hereditary evil is evil against the neighbour in every degree. A man can see from reason itself, that in proportion as the evil seated in the will is not removed, the good which he does is impregnated with that evil; for then the evil is within the good, like the kernel in the shell . . .

—². To will evil and do good are in themselves two opposite things; for evil is of hatred against the neighbour, and good is of love towards the neighbour . . . These two cannot exist in one mind; that is, evil in the internal man, and good in the external man . . .

437. It is now believed, that . . . when a man is doing good he is not doing evil; consequently, that . . . the second of charity is not to do evil; but . . . the first of charity is to put away evil . . . For it is a universal law, that . . . in proportion as anyone does not will evil, he wills good . . .

438. No one, however, is able, by his own power and forces, to purify himself from evils; and yet it cannot take place without the power and forces of the man, as his Own; for, without this . . . he would relax his mind into evils of every kind . . .

448. Among the Knowledges known in Heaven is this, that evils can be inspired into the good, but not good into the evil; the reason is, that everyone is in evils from birth. Ex.

476. But if he favours evil, and drinks it in, he advances towards the west; for . . . in the west are those who are in evil. —².

479. From the permission of evil, in which is the internal man of everyone, it is evident that man has free-will in spiritual things. Gen.art.

489. Without free-will in spiritual things, God would be the cause of evil. Gen.art.

— . That God is the cause of evil follows from the present faith . . . All these heresies involve that God is the cause of evil; or, that God has created both good and evil.

—². It may be thought, that the free-will given to man in spiritual things has been the mediate cause of evil . . . 490.

490. That evil originated from man, is evident from the second state of Adam after the fall, that he was driven out of paradise.

—². The reason that God has not created evil, but

that man has introduced it, is that man turns into evil the good which continually flows in from the Lord, by turning himself away from God, and turning himself to self. When this is done, the delight of good remains, and this then becomes the delight of evil . . .

[T.] 491. That God . . . provides good for all things, but that the objects turn it into evil. (Illustrated by comparisons.)

510. Everyone is regenerated by abstaining from the evils of sin, and by shunning them as he would . . . Acts of repentance are all those which cause a man not to will, and thence not to do, the evils which are sins against God . . .

520. Every man is born to evils of every kind, and unless through repentance he removes them in part, he remains in them, and he who remains in them cannot be saved. Gen.art.

521. Hereditary evil is from no other source than the parents ; not indeed the evil itself which a man actually commits, but the inclination to it.

—². Hence it follows, that man is not born in evils themselves, but only in the inclination to evils ; yet with a greater or less proclivity to particular ones ; and therefore, after death, no one is judged from any hereditary evil ; but from the actual ones which he has himself committed. Ill.

—². The little children who die only incline to evils, thus will them, but still do not commit them . . .

—³. The above-mentioned inclination and proclivity to evils . . . can be broken only by a new birth from the Lord . . . without which that inclination not only remains uninterrupted, but continues to grow from the successive parents, and becomes more prone to evils, and at last to every kind of them.

532. A man can perform repentance for the evils he has committed in the body, and still think and will evil ; but this is like cutting down the trunk of an evil tree, and leaving its root in the earth ; from which the same evil tree grows out, and spreads itself around. Far different is the case when the root also is plucked up ; and this is effected in a man, when he has at the same time explored the intentions of his will, and removes evils by repentance. A man explores the intentions of his will while he explores his thoughts ; for the intentions manifest themselves therein . . . If he . . . examines whether he would commit these (evils) if the fear of the law and of report did not stand in the way . . . (and then) thinks that he does not will them because they are sins, he performs true and interior repentance ; and still more if when he is in the delight of these evils, and is at the same time free to do them, he then resists and abstains. He who practises this repeatedly, perceives the delights of evils, when they return, as undelightful, and at last he condemns them to Hell. Sig.

535. They also perform repentance who do not explore themselves, but still desist from evils because they are sins . . . Gen.art.

— . An easier kind of repentance is this. When anyone is meditating on evil, and intending it, let him say to himself, I think this, and I intend this ; but, as it is a sin, I will not do it. By this means the temptation injected by Hell is broken, and its further entrance

is prevented. It is wonderful that everyone can chide another who intends evil, and say, Do not do this because it is a sin ; and yet it is with difficulty he can say the same to himself. The reason is, that in the latter case the will is moved, but in the former only the thought next the hearing.

—². (On inquiry, few were found capable of doing this.) Nevertheless, all those who do good from religion avoid actual evils ; but very rarely reflect upon the interiors of the will, believing that they are not in evils because they are in goods ; nay, that goods cover evils over. But, my friend, the first of charity is to shun evils. This is taught by the Word, by the Decalogue, by baptism, by the Holy Supper, and even by reason ; and how can anyone shun evils, and put them away, unless he looks into himself ? And how can good become good unless it is interiorly purified ? . . . All pious people . . . will assent to these things . . . but few will practise them.

536^o. It is not said that (the 'goats') did evils ; but that they did not do goods ; and they who, from religion, do not do goods, do evils. Ill.

538. Confession ought to be made before the Lord God the Saviour ; and at the same time supplication for aid and power to resist evils. Gen.art.

539. The confession must be, that one sees, Knows, and acknowledges his evils.

564. He who has never performed repentance . . . at last does not know what damnable evil is . . . Gen.art. 568.

— . The evil which a man does not see, Know, and acknowledge, remains ; and that which remains, is rooted more and more, until at last it obstructs the interiors of his mind, thus causing the man to become first natural, afterwards sensuous, and at last corporeal, (in all which states) he does not know any damnable evil . . .

—³. A merely natural man can see the evils and goods in others, and can also reprove them ; but . . . he does not see any evil in himself ; and if any is disclosed by another, he covers it over by means of his Rational . . . This is occasioned by the delight of evil, which envelops him as a fog does a marsh . . .

566^e. Therefore, kind reader, look into yourself, and search out one or other evil in yourself ; and, from religion, put it away ; if you do so from any other purpose or end, you put your evils away no otherwise than that they do not appear before the world.

568. Then some say . . . We, from purpose, have not done evil . . . (Then) Angels present themselves, and say . . . Every man from infancy commences life from externals, and learns to act morally . . . Nevertheless, as evils spring up from their native fountain, he harbours them in the bosom of his mind, and also cleverly covers them up by reasonings from fallacies, to such a degree, that he himself does not know that evil is evil ; and then, as the evils are veiled over . . . he no longer thinks about them, merely taking care that they do not appear before the world . . . You have said that you have lived morally . . . but I ask, have you ever explored your internal man and perceived any concupiscences of re- venging to the death, of lusting even to adultery, of

defrauding even to theft, of lying even to false witness . . . Do you believe that in these things your internal man has been like your external ; for if you do, you are perhaps mistaken. . . For if these concupiscences remain in the internal man, thus in the will, and thence in the thought . . . then with you evil is above good, and good is below evil ; and therefore, however you may have spoken as from understanding, and have acted as from love, evil is within . . .

587. The evils into which man is born, are ingenerate in the will of the natural man . . .

—². As, therefore, the will itself of man is evil from birth, and as the understanding teaches what is evil and what is good . . . it follows that man is to be reformed by means of the understanding. But so long as anyone sees and acknowledges in his mind that evil is evil, and good good ; and thinks that good is to be chosen, this state is called reformation ; but when he wills to shun evil and do good, the state of regeneration commences.

588. The reason is, that, from birth, the will inclines to evils, even enormous ones ; and therefore, unless these were bridled by means of the understanding, the man . . . would rush into execrable things . . . 612.

596. The internal man is reformed by means of truths, and from these he sees what is evil and false ; and these are as yet in the external man ; and therefore there first arises a dissension . . . But this temptation or combat is not between goods and evils, but between the truths of good and the falsities of evil ; for good cannot fight from itself, but it fights by means of truths ; neither can evil fight from itself, but it fights by means of its own falsities . . .

—^e. If the internal man conquers, he commands and subjugates all the evils of the external man . . .

613². (Thus) the evils in man are removed and separated in like manner as are Heaven and Hell . . . and, as evils are removed, they turn themselves away from the Lord, and successively invert themselves ; and this takes place in the degree in which Heaven is implanted, that is, as the man is made new.

—^e. Every evil in a man has conjunction with such Spirits in Hell as are in the like evil.

614. All evil which a man has actually appropriated to himself remains ; and as the remission of sins is their removal and separation, it follows that a man is withheld from evil by the Lord . . . and that this is what is given to a man through regeneration. (From experience.)

643. See IMPUTATION. 650. 652.

652². All evil is from Hell, and thus evil and Hell are one ; and therefore when an evil man is elevated by the Lord towards Heaven, his evil draws him down ; and, because he loves evil, he follows it of his own accord.

657. Evil and faith in the one and true God cannot be together . . . for evil is contrary to God, and faith is in favour of God ; and evil is of the will and faith of the thought ; and the will inflows into the understanding and causes it to think . . . Wherefore, the good which such a man does is in itself evil. (Shown by comparisons.)

658². (Thus) all good and also all evil is of the will ;

for whatever proceeds from the love is called good, even if it is evil ; for the delight . . . produces this.

659. The reason no evil is imputed to a man which he [only] thinks, is that man has been so created as to be able to understand and thence to think either good or evil ; good from the Lord, and evil from Hell . . . and that which he does not will is not . . . appropriated. All the evils to which a man inclines from birth are inscribed on the will of his natural man ; these evils, so far as he takes from them, inflow into the thoughts ; in like manner goods . . . and they are poised as in the scales of a balance. If the man then adopts evils, they are received by the old will, and add themselves to the former ones ; whereas, if he adopts goods with truths, there is formed by the Lord a new will and understanding above the old one ; and there the Lord successively implants new goods by means of truths ; and, by means of these, subjugates the evils which are below, and removes them . . . Hence it is evident, that the thought is the purificatory and the excretory for the evils which are seated in a man from his parents ; and therefore, if the evils which a man thinks were to be imputed to him, reformation and regeneration would be impossible.

713. There are three opposites to these universals ; which are, the devil, evil, and falsity ; the devil, by whom is meant Hell, is the opposite to the Lord ; evil is the opposite to good ; and falsity is the opposite to truth. These three make one . . . and they contain, universally and singularly, all things of Hell, and also all things of the world which are contrary to Heaven and the Church. But, as they are opposites, they are altogether separate ; but still are held in connection by means of a wonderful subjection of the whole Hell under Heaven ; of evil under good ; and of falsity under truth.

763. Who cannot see, that truth receives its quality through the existence of falsity ; and in like manner good through the existence of evil . . .

—². Not that evil and falsity are from the Lord, but from man . . .

767². For every evil is in a certain form the image of his reigning love ; and the falsity therefrom presents that image as in a mirror.

778^e. He who is against the Word . . . is his own evil and his own falsity ; both as to the mind, and as to the effects of the mind from the body . . .

Ad. 952. (Four degrees of evils or unhappinesses.) Enum.

D. 154. How evils can be in man, and yet not injure him . . .

223. That everything which in the inmost and interior Heaven comes to the exterior . . . is turned into evil.

224. That all evil, even accidental, comes from Hell.

556. (The Spirits of Jupiter) will not even mention evil . . .

950. That goods are not imputed when a man is evil ; and that evils are obliterated when a man is good.

1039^e. If evils were merely taken away . . . nothing would remain of man, because there is nothing but evil in man.

[D.] 1043. That evil Spirits . . . are the cause of all evils.

1310. On hereditary and actual evil.

1644. (On those who seek solicitously for evil in others.)

1682. Thus that people is preserved from the contagions of evils . . .

1869. It follows that evil is not imputed to those who are in faith in the Lord ; for they are kept by the Lord in the faith that evil is excited by evil Spirits . . . 2944. 2945.

1944. That the permissions of evils from Spirits are represented by the remission of their endeavours.

1992. How good is turned into evil by Spirits.

1993. Thus there are three general causes . . . by which good is turned into evil . . .

1995. How the Angels feel from those things which are evil . . .

2012½. That evil is attributed to the Lord.

2175. That there are innumerable ; nay, indefinite, diversities of evils.

2292. There are so many evils in the natural mind, that it is nothing but evil. Des.

2299°. There never exists any irremediable disease or evil ; because the power of the Lord is infinite.

2325. That . . . still the Lord is not the cause of evil.

2354. They seek solicitously to find whatever evil they can ; and when they have found evil, they claim their right against it . . . For when the evil is great, there is punishment in the evil ; and therefore the Lord . . . permits the punishment of evil and falsity ; but only for the sake of its amendment . . .

2372. That whatever evil happens, even the least, comes from evil Spirits. (See EVIL SPIRIT, here.)

2425. The inclination of every man is to every genus and to every species of evil . . .

2438. That evil punishes itself.

— (The wonderful circuit and flux of determination of evil back to him who commits it.) 2776.

2443°. When there is a preponderance of evil, the evil is punished . . .

2453. That all men incline to all evil ; but, by actuality, are carried into one more than into another. 2486.

2457. Whatever actuality of evil has been acquired or contracted by a man, sometimes appears as if it could be broken off . . . but the case is otherwise . . . and the reason the man seems to grow better . . . is not because the evil has been obliterated ; but because the Lord is operating good . . . by which the evil is as it were covered over . . .

2458. It is of moral and spiritual evils that we are speaking : the evils of the body are almost like one who cannot walk, and therefore does not desire to do so, because his foot is broken . . .

2460. That there is no life in evil.

2486. That it is the actual and proper evils of a man which torment him in the other life.

2489. (Thus) man cannot do anything but evil . . .

2490. The evils of man are so tempered by goods as to represent a kind of rainbow . . .

2560. The like happened to me : when I was let go, I, also, at once rushed into evil ; so that there is nothing but evil in the nature of man . . .

2713. Why the Lord does not keep . . . man from evils . . .

2737. They are so held, that they cannot think such evil, as, by their nature, they incline to think . . . Thus by the good of the Lord they are kept from evil, being as it were hung asunder from evil . . . but as soon as the bond was relaxed, the Spirit was carried into evil . . . both willing evil, and thinking evil. Thus it is the Lord alone who thus withholds from evil Heaven, the World of Spirits, and mankind ; and in fact so, that if it were relaxed, everyone would rush into enormous evil . . .

2776. That evil has the penalty in it ; and, in fact, that of retaliation. 2913. 3037.

2839. As evil is being augmented and has been augmented hitherto . . . there is more need of the immediate aid of the Lord . . .

2874. For evil is cured by evil . . .

3007. That man makes actual evil.

3008. (Spirits who insisted that their evil is from the Lord.)

3021. By the evil, good is turned into evil, and truth into falsity . . .

3024½. The ideas of Spirits cannot then . . . infuse into man things which are evil, beyond those which the man has acquired.

3038. For they fear the answering evil from them . . .

— (Thus) the evil of penalty which they suppose comes from another, is from themselves . . . There is a different reaction in the Heavens ; for there, nothing of evil is inflicted on anyone, but it is turned into good.

3114. Spirits suppose that they could . . . be warded off from actual evils . . .

3115. To lead and bend evil, which continually tends to worse and worst, can be understood . . .

3547. That infants . . . in Heaven . . . are nothing but evil.

3615. What actual evil is. Actual evil is not only that which a man has acquired by means of acts, but also by means of thoughts without act . . .

3622. That the evil cannot even see what evil is, or what good is.

— e. Good cannot be seen from evil ; but from good . . . can be seen what good is and what evil is.

3663°. Nor do they do evil unless an opportunity offers . . .

3680. (These Spirits) suppose that if they detect any evil in a man, they are at liberty to destroy him . . .

3698°. Evil is reflected by the general [body of Spirits around] upon him who intends or does evil.

3708. Thus they add evils to evil . . .

3726. All the good of the Lord, inflowing through

Heaven into the World of Spirits, is turned into evil ; and thus evil is that which flows from angelic ideas. It is this evil, with Spirits, through which they excite the evils with man ; and thus it returns into Heaven . . .

—^e. Therefore . . . to every evil there is as it were its own response, that is, hindrance ; and if evil should preponderate, and thus should prevail, the World of Spirits is at once so disposed, that there is equilibration and response.

3756. That evil Spirits do not know what . . . evil is.

3873. Such is the equilibrium, that evil returns upon him who intends and does evil . . .

3920. He is so reformed, that he can subsist in his least evil, or be kept there, by the Lord, and thus be affected with truth and good . . . In proportion, therefore, as he is remitted, he precipitates himself into evil ; and therefore it is only a detention from evil which is induced through vastations . . .

3939. To be nothing means to be nothing but evil ; for in itself evil is death ; and therefore is nothing relatively to life. It is evident that good and truth is everything ; and therefore evil and falsity is nothing.

4039. With the evil, the qualities of evil are there so increased, that they who had been little deceitful (here), in the other life are very deceitful . . . 4057, Ex.

4080. Man should guard against any evil going into actuality ; for as soon as there is actuality, it puts on custom and habit, and finally nature, and thus passes to posterity. 4091.

4109^e. All their evils done and thought, return to the life.

— . Experience that evil was not with me.

4113. On actual evil. I perceived that so long as evil is only in the thought, it does not so recur ; but as soon as actuality comes forth, it passes into the will . . .

4137. Everything that ever flows from the proprium of Angels, Spirits, and men is evil and falsity . . . Hence it is evident what is the source of evils and falsities ; for however the evil will to do goods, they are unable. 4162.

4206. That evil punishes itself . . . and thus evil itself must destroy itself ; such is the order ; and this is called permission . . .

4218². They said that . . . if they lived evilly, provided they had that faith, they are saved ; even if it were in the last hour of death, and they had lived evilly through their whole life.

4224. When he rushes into evil greater than what is actual with him, it punishes itself . . .

4228. If he thinks or speaks evil (he should say), It is not mine, but belongs to evil Spirits ; and therefore it is not appropriated to me. If I were to believe that it is from myself, the evil would be appropriated to me ; and thus to actual evil I should add actual evil . . .

4275. That all evil is from man ; and that evil is foreseen by the Lord, but not provided.

4285. I thought . . . about a certain evil which had happened to me. I thought how could it take place

. . . and that I should be the cause, when yet I know that I am not in the least led by myself . . .

4322. If evil were taken away (from such) perchance but little of life would remain . . .

4324. All external things are abolished in the other life ; also deeds themselves both good and evil . . .

—^e. There are some who have done evils from ignorance, and with a good end . . .

4432. That on account of order they cast the blame of evils upon the Lord.

— . Nothing is more common with Spirits than to think that . . . evil is from the Lord, because He permits it. Ex.

4471. See EVIL SPIRIT, here.

4582^e. Such great delight is there in doing evil, that although they see a gulf of Hell before them, and know that they can never emerge thence, still the delight of evil so carries them away, that they do not desist ; for the delight of doing evil is their life.

4651. That the penalty is conjoined with the evil.

—^e. This comes from the fact, that good has reward and happiness conjoined in itself ; and hence is derived the law into the opposites, that evil has the penalty in itself, and damnation conjoined with itself . . .

4752. For the cupidities of evil reject the truths of faith.

4754^e. At last he confirmed himself in evil ; and was then entirely devoted to evil, so that he could no longer do anything except evil without any conscience. 5509².

4756. Until evil begins to be diminished by means of terrors.

— . But they who have thought of the Divine, and yet have committed evils without conscience, are sent into cities where there are judges, inquisitors, and chastisers . . . and the judges and examiners there at once perceive in what evil they are. (The process described by which they are deterred from that evil.)

4759^e. The Angels can see . . . the evils and falsities in the Hells . . .

4809. They were told, that the truth of faith and the evil of life do not agree ; but this they utterly denied ; saying, that they are living, and (therefore) evil is not evil in them . . . They were told that they who are in evils of life adore malignant Spirits who make themselves Christ.

4824. For if a man lives evilly, and still believes in the Holy Word, he does evil to Heaven.

5003³. In order that he may be let into his evils, lest they should lie dormant, and afterwards break out . . .

5656. They then reveal his evils . . .

5695. All vastations take place by means of the separation of evils from goods, and by means of the separation of goods from evils ; for all the evil with a man has a communication . . .

5744^e. Nor did they abstain from thinking and willing evil ; but only from doing evil . . .

5781^e. For good always rules the evil with a man ; such is the form there . . .

[D.] 5932^a. (The judge) searched whether anyone had done **evil** . . . He tolerated all things (in the devils) provided they did not do **evil** to anyone. (How the search for those who have done **evil** is carried on.)

5998. How **evils** and falsities are removed . . . from the good.

6031. From this it was evident, that no **evil** can be removed unless it is first called forth, and the man does not want it; thus, first, are such Societies removed from him. Also, that a man ought, from himself, to reject **evils**; (otherwise) the **evils** are not removed . . . Without his co-operation nothing of **evil** is removed; for wounds cannot be healed unless they are opened. All the penalties in the Hells exist solely that **evils** may be actually opened and known; and they are punished until they do not want them.

6032^a. (Thus) a man cannot be introduced into any heavenly Society, unless, from the will, he himself wills good or shuns **evil**.

6085. Spirits not good well understood their own **evils**; they reasoned against them, and called themselves fools; but they were then in the affection of being eminent by means of intelligence; whereas, the moment they were let into the **evils** of their will, their understanding was insane . . .

D. Min. 4610. Principles of truth change and break the cupidities or delights of **evil** . . . When I was in an affection of **evil**, and principles of truth were inwardly insinuated, those delights began to cease; and thereby they were also Known to be **evils**.

4618. When there is the idea of **evil** (in relation to a person) good is removed; and when there is the idea of good, **evil** is removed . . .

4624. Ideas of falsity and ideas of **evil** can with difficulty, if ever, be broken or bent, except by means of the good of life.

4626^b. He who believes that all **evil** is from himself must be in charity; and thus must know how to distinguish between good and **evil**. He who is not in charity supposes good to be **evil**, and **evil** to be good; and therefore he has no faith.

4685. The good and truth that was with the Angels, by means of a wonderful turning, or gyre, or form, was turned into **evil** and falsity; as, by degrees, it flowed down towards Hell.

4721^e. How when a man resists **evil** and falsity only a little, he can be in a state opposite to them, and in delight and pleasantness.

4793^e. For this Hell excites interior **evils**.

E. 77. That of himself he is nothing but **evil** . . . He is then removed from proprium, which in itself is merely **evil** . . . Because the **evil** is removed, and in proportion as **evil** is removed with man, the Divine flows in; for **evil** is the only obstacle.

86. But **evils** stand in the way . . . Wherefore, in proportion as man desists from **evils**, the Lord flows in . . .

—². The reason 'Hell' = **evils** of every kind, is that all **evils** are thence . . . If man thinks and wills **evil**, it is from Hell . . . And this is the reason the man who

thinks and wills **evil** is actually in Hell . . . Wherefore, when he thinks and wills **evil**, he is wholly formed and composed of **evil**, so that he is his own **evil** in form . . .

—¹. For the Lord alone . . . removes **evils**.

—³. This takes place when **evils** increase with men . . .

120^c. So all **evils** and falsities are from the Hells . . . Man is only a receptacle of them . . . If he turns himself to Hell, which is effected by means of **evils** of love and falsities of faith, he then receives **evils** and falsities from the Hells . . . It follows, that 'the devil' = all **evils**; and 'Satan,' all falsities.

175. The Lord first reveals **evils** by means of truths, and when man acknowledges them, the Lord disperses them . . .

176. That He will chastise **evils** by means of the truths which are in the natural man. Sig.

—⁴. Because all **evils** and the falsities thence reside there, and none in the spiritual man: the latter does not receive **evils** and falsities; but is closed against **evils** and falsities. And as all **evils** and falsities reside in the natural man, they must be chastised and dispersed by such things as are also there . . .

—⁵. From this illumination, man sees what . . . **evil** and falsity are; and when man sees them, the Lord disperses the **evils** and falsities which are in the natural man by means of the truths and goods which are also there . . .

—⁶. Then the Lord chastises the **evils** and falsities which are in the natural man; and this by means of the Knowledges of truth and good. But with these . . . **evils** and falsities cannot be chastised and dispersed . . .

193⁸. 'The **evils** of Samaria' (Hos. vii. 1) = the **evils** of the will.

—⁷. **Evil** casting out good. Sig.

233². (They say) that when he is thus justified, nothing of **evil** is imputed to him . . . They do not care about the **evils** of their thought and will. Enum. . . All who are in the Hells make nothing . . . of **evil**.

—⁴. (They say) What does it matter if I think and will **evil** . . .

239³. They who do not know anything about the good of charity, do not know anything about **evil**; for good discloses **evil**; and therefore they cannot . . . see their own **evils**, and thus shun and abhor them . . . They merely take care not to do **evils** (for external reasons).

248². It is from the perpetual will of the Lord to conjoin Himself with man that he is able to abstain from **evils**; and in the proportion he abstains, the Lord opens the door and enters . . .

—³. It is given by the Lord to know the **evils** of thought and will; also the truths through which they are dispersed . . .

—⁴. In short, the Lord wills that man, from himself, should abstain from **evils** . . . provided he believes that the capacity of so doing is . . . from the Lord . . .

—^e. Prayers, etc., have no effect, unless man abstains from thinking and doing **evils** . . .

250³. Man must see and acknowledge his **evils**, not only of works, but also the **evils** of the thoughts and intentions; and must afterwards abstain from them . . .

— (They say) that all are led from evil to good by God, after they have received faith . . .

— He who is conjoined with Heaven through a life of charity, is led by the Lord to see his own evils, evils of both thought and will; for from good man sees evils; because evils are opposite to good; whereas, he who believes in salvation through faith alone . . . can never be led by the Lord to . . . repent of his evils . . .

283⁷. The hiding of evil. Sig. For the evil which man has hereditarily, and afterwards from proprium, is hidden, that is, removed so as not to appear, by means of spiritual truths . . .

328⁵. So that evils can no longer rise up from Hell with those who acknowledge the Lord . . . in faith and life . . .

336⁶. These things are said of the falsities and evils which are not known to be falsities and evils; and of the falsities and evils which are known to be falsities and evils, and still creep into the thought and will, and destroy men . . . The destruction of these evils . . . and of these falsities. Sig.

340¹⁵. The removal of all evils and falsities. Sig.

— 'The evil languors of Egypt' (Deut.vii.15)=falsities originating from evils in the natural man.

— The dissipation of the evils and falsities which are against the truths and goods of the Church. Sig. And the continual avoiding of them. Sig.

349². The reason evil and falsity, or the will and love of evil and the understanding and faith of falsity, are with man, is also from influx; for man is kept in the choice of receiving . . . evil and falsity from Hell . . .

—³. Those who are in Hell . . . turn good into evil, and truth into falsity; and this because, through a life of evil, they have inverted their interior recipient forms . . .

356³. That no one can fight against evils and falsities, and dissipate them, without doctrine from the Word. Ex.

— If truths cannot be seen, neither can evils and falsities be seen . . . And yet all combat against evils and falsities is from truths . . . Man is reformed through the dissipation of evils and the falsities thence through truths applied to life.

— 'A bow'=the doctrine of charity and of faith thence, from which combat is waged against evils and falsities, and they are dissipated.

359. The removal of evils and of the falsities thence at the end of life and afterwards to eternity. Sig.

—². 'The world'=all the evils and falsities which are from Hell.

366. Therefore, when the love is evil or the principle false, truths are infected by the evil of the love or the falsity of the principle, and are thus extinguished. Sig.

—²
—^c. That evils will extinguish goods, and falsities truths. Sig.

381. The understanding of the Word none, from evils of life and the falsities thence. Sig.

— It is said evil of life and the falsity thence, because where there is evil of life there also is falsity; for they make one in the spirit of man . . .

— Then, being in the spirit, they will nothing but evil, and speak nothing but falsity.

—². 'Pale' . . . here, =the absence and deprivation of spiritual life, which exists when in place of good of life there is evil of life; and in place of truth of faith there is falsity of faith. Ill.

386². The extinction of good by means of falsity, and of truth by means of evil. Tr.

—². 'They shall not be ashamed in the time of evil' (Ps.xxxvii.19)=that they shall conquer when tempted by the evil.

394². Those in the Spiritual World who are interiorly evil . . .

412²⁰. When man from freedom chooses evil, he shuts the door against himself . . .

475¹³. As 'to wash'=to remove falsities and evils, it is said, 'Put away the evil of your works; cease to do evil' (Is.i.16).

478. For not any evil and falsity can be completely wiped away from any man, Spirit, or Angel; but only removed; for they are withheld from their evils and falsities . . .

504. All evils whatever derive their manifestation—*existentiam*—from the love of self and the love of the world . . .

—¹⁵. When the Divine love descends into the Societies of the evil, it is turned into a love contrary to the Divine love, and thence into various ardours of cupidities and concupiscences, and thus into evils of every kind; and as evils carry with them the penalties of evil, it is also turned into torments . . .

518². For the Divine truth is turned into falsity such as is the evil in those with whom it flows in . . .

520². Truth is mixed with the falsity of evil, when evils of life, which are adulteries, whoredoms, murders, hatreds of various kinds, enmities, injustices for the sake of gain, thefts and cunning and clandestine robberies, cunning, deceits, and the like, are confirmed by means of the sense of the letter; and in like manner the falsities of religion by those who are in the love of self, and thence in the pride of their Own intelligence. Ex.

526. For good is turned into evil and the falsity thence; whereas the truth of faith . . . is turned into falsity and the evil thence.

—¹³. 'The eye evil' (Matt.vi.23)=the understanding of falsity from evil.

543⁴. All evils which . . . are called hereditary evils, are seated in his natural and sensuous man, and not in the spiritual man . . . It follows, that the falsities (are there) also; because all falsities are of evil; for when a man desires and wills from evil, he thinks and speaks from falsity; for when the evil of the will forms itself in the thought . . . it is called falsity; and therefore falsity is the form of evil . . .

556³. Hence, also, all evil has with it a corresponding penalty, which is called the penalty of evil . . .

— Internal men . . . do not want the retribution of evil for evil . . . This is signified by 'evil is not to be resisted' (Matt.v.39) . . . For the Angels do not fight with the evil, still less return evil for evil; but permit

them to do it, because they are safe in the Lord; and therefore no **evil** from Hell can do them any harm.

[E.] 580³. Man cannot be purified from **evils** and the falsities thence, unless the unclean things which are in him emerge even into thought; and are there seen, acknowledged, separated, and rejected. Sig.

600⁸. All 'offence' is from **evil**; and not from falsity, unless the falsity is the falsity of **evil**.

618³. Good is adulterated when good is called **evil**, and when **evil** is called good.

632¹⁰. For the **evils** which are in man from birth all reside in his Natural and corporeal Sensuous; and therefore unless man suffers himself to be elevated from them by the Lord . . . he remains in his **evils** . . .

638¹⁷. From the appearance that all **evil** seems to be from God, because He . . . does not avert it; not knowing that to avert **evil** is contrary to order; for if it were averted, **evil** would grow until there was no good remaining.

644². For the **evil** in man prevents good from entering; and the falsity prevents truth from entering: and good effects the removal of **evil**; and truth the removal of falsity; for they are opposites like Heaven and Hell; and therefore the one acts against the other with a perpetual endeavour to destroy . . .

650⁶⁰. For if **evils** and the falsities thence were to be removed from man all at once, he would have scarcely any life . . . Sig.

653². 'Sodom' = the love of self, and thence all **evil**; for **evils** of every kind spring from the love of self. Ex.

—¹⁰. To confirm **evils**, and their consequent power over goods, is signified by, 'to confirm the hands of the **evil**' (Jer. xxiii. 14).

654. For all falsity is from **evil**; for falsity is the support of **evil**; and the **evil** of the will is formed in the understanding by means of ideas of thought, which ideas are called falsities.

—⁶⁵. **Evils** and falsities do not infest them, because they are in them; and do not know anything about truths and goods.

—⁷¹. The Sensuous is the spring of all **evils** and the falsities thence.

675⁹. That they who do not . . . acquire spiritual intelligence by means of the Knowledges of truth and good from the Word are **evil**, is evident from the fact, that all are born into **evils** of every kind, and that these are not removed except by means of Divine truths from the Word . . .

693⁴. In all **evil** there is anger against the Lord, and against the holy things of the Church . . .

725⁸. As falsities fight only against truths and goods, and destroy them, but not **evils** without falsities, the women, infants, and beasts, by which were signified **evils**, were not smitten; for **evils** can be mastered, amended, and reformed by means of truths.

730². For, from the love of the body, which is the love of self; and from the love of the world, which is the love of riches, when they are loved above all things, flow forth all the **evils**, and, from the **evils**, the falsities, which are opposite to the goods and truths which come

forth from love to the Lord and from love towards the neighbour.

739⁴. The **evils** into which man is born reside in the natural and sensuous man, nor are they removed [except by] the influx of goods and truths from the Lord, and its reception by man.

740¹⁵. As the Lord fought against the Hells from the Divine love . . . it is said, 'They place upon Me **evil** for good' (Ps. cix. 5).

753. Because they receive **evils** from Hell. Sig.

763^e. The reason sensuous men can think, speak, and act cunningly, is that all **evil** resides in the Sensuous of man . . .

780⁵. That **evil** cannot change its nature. Sig. 'The Ethiopian' = **evil** in its form, because he is wholly black.

— . It is said that both are against good, namely, **evil** and the falsity of **evil**, because it is **evil** of the will, and the falsity of the understanding thence; **evil** of the will is **evil** from nature; and falsity of the understanding is **evil** through act; for the will acts through the understanding, and does **evil**.

790⁶. The spiritual mind is primarily opened by this, that man abstains from doing **evils**, because they are contrary to the Divine precepts in the Word. If man abstains from **evils** from any other fear, that mind is not opened. The reasons the spiritual mind is thereby opened are as follows. First: that the **evils** with man are first to be removed, before it is possible for him to have communication and conjunction with Heaven; for **evils**—which are all in the natural man—keep Heaven closed. The second reason is, that the Word is from the Lord . . . Hence it follows, that he who abstains from doing **evils** because they are contrary to the Divine precepts in the Word, abstains from them from the Lord. The third reason is, that in proportion as **evils** are removed, goods enter. Examps. This is because the Lord, and Heaven with Him, enters, in proportion as man, from the Word, abstains from doing **evils**; because he then abstains from them from the Lord. 798⁶. —⁷.

797³. Where there is not good, there is **evil**. —⁸.

802⁵. All these things which man does as from himself, after **evils** are removed, are from God, and are good; whereas all things man does before **evils** have been removed . . . are not good, because they are from man.

803. iii. When man begins to think from himself . . . the first and primary thing with him must be to desist from doing **evils** because they are sins, against the Word, thus against God; and if he does them, he has not eternal life, but Hell; and afterwards, when he grows up and grows old [it must be] to shun them as things damned, and to abhor the thoughts about them which are attended with intention. But, in order to desist from them, and to shun and abhor them, he must supplicate the Lord for aid . . .

iv. In proportion, therefore, as the **evils** which are from Hell are removed, the goods from Heaven enter.

v. (Thus) to shun **evils** is to do goods.

—³. If **evils** are not removed because they are sins, all things the man thinks, speaks, wills, and does are

not goods or truths before God . . . because they are . . . from man . . . Many (now) believe that they will come into Heaven if they . . . do goods ; and yet do not abhor evils because they are sins ; and therefore either do them, or believe them to be allowable ; and they who believe them to be allowable, do them when there is an opportunity. But let them know that their faith is not faith ; that their pieties are not pieties ; and that their goods are not goods . . .

—⁴. That to abstain from any other reason than the Word, does not purify the internal man, is evident from the origin of evil works . . .

825³. For, when evils are removed, he is continually under the auspices of the Lord, and in enlightenment . . .

—⁴. Very different is the case with man, when he abstains from evils, and shuns them, for the sake of the civil laws, etc. . .

837⁵. He must then learn what evils are sins, first from the Decalogue, and afterwards from the Word everywhere.

—⁶. In proportion as man shuns and abhors evils, because they are sins, and thinks about Heaven . . . he is adopted by the Lord, and conjoined with Heaven . . .

847³. For man must be either in goods or in evils . . . Sig. Hence . . . when good works are removed . . . then follow all evils in the complex. Moreover . . . when faith alone is taught, are not all evils of life permitted, in so far as the civil laws do not forbid them ?

864⁶. Everyone is led by self who does not shun evils because they are sins against the Word . . . because the evil which is in man hereditarily makes his life . . . It is quite otherwise when evils have been removed, which is effected when he shuns them because they are infernal ; then the Lord enters with truths and goods from Heaven, and leads him. The primary reason is, that every man is his own love . . . and all evil is from his love ; hence . . . man's love can be reformed no otherwise than by a spiritual shunning and abhorrence of evils . . .

867². See DOCTRINE.

887. Then in their place evils succeed ; for in proportion as goods recede, evils enter . . .

920. Thus the evil opposite to good produces falsity.

934². That works may be done from the Lord . . . two things are necessary . . . The second is, that man must live according to the precepts of the Decalogue by abstaining from those evils which are there demurred to. Enum.

935². The evils enumerated in the Decalogue contain in themselves all the evils which ever exist ; and they are therefore called 'the ten precepts.'

938². As all the evils into which man is born derive their roots from the love of commanding others, and the love of possessing the goods of others ; and as all the delights of the life which is proper to man spring from these two loves ; and as all evils are from them, hence, also, the loves and delights of evils are proper to man's life. Now, as evils are of man's life thence, it follows that man cannot at all desist from them from himself ; for this would be from his own life to desist from his

own life ; and therefore it has been provided, that he can desist from them from the Lord . . . 971², Ex.

—^e. There must be a constant combat against evils, and this as of himself, (otherwise) evils are not separated.

939². See DESIST. 940².

—³. Now as evils must be removed before goods become goods, the first of the Word was the ten commandments . . .

—^e. All things of worship, are evil . . . unless the interior is purified from evils. Sig.

944⁶. Into this state comes the man who shuns evils because they are sins . . . and he comes into this state in proportion as he abhors and detests evils as sins . . .

945². Man does not feel that he has been elevated from proprium, except from the fact, that he does not think evils, and that he abhors to think them.

946⁵. Hence it follows again, that when a man shuns and abhors evils, he does goods, not from himself, but from the Lord ; and hence it is, that to shun evils is to do goods . . .

949². With the Papists, evils and the falsities thence devastated the Church ; but with the Reformed, falsities and the evils thence.

—³. In proportion as evils are removed as sins, goods flow in. Examps.

951. The manifestation—*manifestatio*—of the evils and falsities which have devastated the Church. Sig.

952². He who supposes that he acknowledges and believes that there is a God, before he abstains from the evils enumerated in the Decalogue . . . is mistaken.

956². They who are not purified from evils . . . in their spirit, do not see the Lord as the God of Heaven and earth . . .

969³. (Thus) before the Lord from Heaven can flow in with Heaven, and form man in the image of Heaven, the evils must of necessity be removed which reside heaped up in the natural mind. Now, as the primary thing is that evils must be removed, before man can be taught and led by the Lord, the reason is obvious why in eight commandments of the Decalogue there are enumerated the evil works which are not to be done, and not the good works which are to be done. Good does not come forth together with evil ; nor does it come forth until evils have been removed ; before this, there exists no way from Heaven into man . . .

971². In proportion as man desists from evils, and shuns and abhors them as sins, good flows in from the Lord. Ex. 973², Examps.

— . But man cannot (do this) of himself ; for he is in evils from birth, and thence from nature ; and evils cannot from themselves shun evils . . . and therefore it must be the Lord . . . who causes man to shun them ; but still, man ought to shun evils as of himself . . .

— . In proportion, therefore, as man shuns them, the love of truth and good enters from the Lord ; and this love causes man to shun them, and at last to abhor them as sins ; and as the love of truth and good shuns these evils, it follows that the man shuns them . . . from the Lord . . . If man shuns them only from the fear of Hell, the evils are indeed removed, but still

goods do not succeed in their place, because when the fear recedes, the evils return.

[E. 971]². See BEAST.

— From the man who is being prepared for Heaven, evils are removed . . . They who do evils are driven by penalties to reject them as of themselves, (otherwise) the penalties conduce to nothing. (Thus) they who . . . await influx . . . remain in the state of their evil . . .

—⁴. To shun evils as sins, is to shun the infernal Societies which are in them; and man cannot shun them unless he abhors them, and thus turns away from them; and man cannot turn away from them from abhorrence, unless he loves good, and, from this love, does not will evil; for man either wills evil, or he wills good; in proportion as he wills good he does not will evil; and to will good is given by doing the precepts of the Decalogue of his religion.

—⁵. That man thinks to shun evils . . . as of himself, is the Lord's doing . . . for the sake of reciprocity . . .

979^e. Cease, therefore, to ask yourself, What are the good works I must do, or what good must I do, in order to receive eternal life; only abstain from evils as sins, and look to the Lord; and the Lord will teach and lead.

982³. For in proportion as heavenly affections and loves flow in with the evil, the evil are inflamed with the heat and cupidity of doing evil, and of speaking falsity. The reason is, that all the good of Heaven is with them turned into evil, and all the truth of Heaven into falsity . . .

989². If the love of the parents is the love of adultery, it is also the love of evil for falsity, and of falsity for evil; from this origin man has all evil; and from evil he has Hell.

—^e. It is of the Divine justice that no one suffers penalties on account of the evils of his parents, but on account of his own; and therefore it is provided by the Lord, that hereditary evils do not recur after death, but one's own evils; and the man is then punished on account of those which recur.

991². On the other hand, the love of adultery, which is natural, comes forth from the love of evil and falsity, which is spiritual . . . From the marriage of evil and falsity through love, therefore, there comes forth the love of fructifying; namely, of evil through falsity, and of falsity from evil; from which love descends the love of prolificating in adulteries, in which is all the delight and pleasure.

997². The reason is, that man is born into evils of every kind; and evils stand in the way; and therefore they must be removed, before the heat which is the Divine good can flow in; and evils are removed through looking at them as sins against God; and shunning them, supplicating the Lord for aid . . .

—³. But when man is not in Divine good, but in evil, he nevertheless is in the capacity of receiving light . . .

999². From love truly conjugal there is power and protection against the Hells, because against the evils and falsities which ascend from the Hells. Ex.

1007². In a word, from all conjunction of evil and

falsity in the Spiritual World there flows forth the sphere of adultery . . .

1008². The reason adulteries are less abhorred among Christians . . . is that in the Christian world at this day there is . . . the marriage of evil and falsity . . .

1014². (Thus) all who are in evils as to life, and in the falsities thence, are murderers; because they are haters of good and truth; for evil hates good, and falsity hates truth . . .

1028⁴. The contrary is the case with those who abstain from the evil of one commandment, and who shun and afterwards abhor it as a sin against God. These, as they fear God, come into communion with the Angels of Heaven, and are led by the Lord to abstain from the evils of the rest of the commandments, and to shun them, and at last to abhor them as sins; and if, perchance, they sin against them, still they perform repentance; and thus by degrees are led from them.

1109. It appears as if evils themselves destroy man's spiritual life; but they do not destroy it from themselves, but through falsities. The reason is, that, without falsities, evils do not enter the thought, because they are only of the will; and the things which are of the will and not at the same time of the thought cannot destroy, because they are irrational things; for the man then does not know that they are evils. But verily, when he confirms evils in thought, they then destroy; for they then belong to the man; the confirmations of evils, from thought, are falsities.

1119. All infernal torment or penalty exactly corresponds to the evils in which they are . . .

1141². From freedom to think and speak falsity, and to will and to do evil, is not from man, but from Hell. Ex.

1145¹⁰. An angel man is continually withdrawn from evil by the Lord, and is led to good; and a devil man is also continually withdrawn from evil by the Lord, but only from a more to a less grievous one.

—¹¹. An angel man is in freedom and in the delight of his heart when . . . he is not doing evil; but a devil man is in freedom and in the delight of his heart when he is doing good from evil, and also when he is doing evil.

1147³. I can testify that for fifteen years I have plainly perceived, that . . . all evil and falsity flowed in from infernal Societies . . . (It is) from the Lord I perceive the evils and falsities from Hell; and not only that the evils are thence, but also from whom; and I have also been permitted to speak to them, to reprehend them, and to cast them back with their evils and falsities; and then I was delivered from them . . . By this I am fully convinced, that all evil and falsity is from Hell . . .

—⁴. That all evil and falsity is from Hell, I have also been permitted to see with my eyes. There appear over the Hells as it were fires and smokes; the evils are the fires; and the falsities are the smokes; these continually exhale and rise up thence.

— . It shall also be told in a few words, how evil and falsity can flow forth from Hell, although there exists only one acting force, which is the life which is

God . . . A truth from the Word was uttered in a great voice from Heaven ; it flowed down to Hell, and through it down to the bottom ; and I heard that this truth in its descent was by degrees turned into falsity ; and at last into such falsity, that it was exactly opposite to the truth ; and it was then in the lowest Hell . . .

1148⁴. The state of man from creation, is that he knows that evil is from Hell, and that good is from the Lord, and that, as from himself, he perceives them in himself ; and, when he perceives them, that he rejects evil to Hell . . . When he does this, he does not appropriate evil to himself . . .

— See PRAY-orare.

1151². From infernal freedom, man has the will of evil, the love of evil, and the life of evil.

—³. In proportion as man compels himself by resisting evils, the infernal Societies with which he acts as one are removed from him ; and he is introduced by the Lord into heavenly Societies, with which he acts as one. And, on the other hand, if man does not compel himself to resist evils, he remains in them.

—⁶. (But) by the compulsion which is effected by means of penalties, and the subsequent fear of them, evil does not recede.

1152². It is granted to compel one's self from evil ; but not to good which is really good. Ex.

—³. But when man compels himself from evils, he purifies his internal man . . . For in proportion as man compels himself from evil, he comes into heavenly freedom . . . It appears as if compelling one's self from evil and compelling one's self to good cohere together ; but they do not. I know from experience, that many have compelled themselves to goods, but not from evils, and when they were examined, it was found that evils inhered in their goods from within . . .

1153⁵. It is a fifth law of the Divine Providence, that from sense and perception in himself, man does not know how . . . evil and falsity flows in from Hell ; and that he shall not see how the Divine Providence operates in favour of good against evil. Ex.

1153⁸. For these (internal) means enter by an internal way, and cast out the evils and falsities which reside within ; whereas external means enter by an external way, and do not cast out the evils and falsities, but shut them in. Ex.

—⁵. The freedom of man's spirit never has violence done to it even for the sake of the end, that evil, whether hereditary or actual, may be removed . . . These evils are removed by the Lord by means of the affection of truth inspired into the man . . . and by means of the affection of good . . . In proportion as man is in these affections, he compels himself to resist evils and falsities. Miracles and visions close this way of reformation, because they persuade and compel to believe . . . and thus, when freedom is taken away, there is no opportunity to remove evils from within ; for nothing of evil is removed except from within. Thus the evils remain shut in . . .

1159⁷. From this it may be seen why it is from a law of order . . . that man is not let into truths of faith and goods of love, except in proportion as he can be kept from evils and kept in goods even to the end of life ;

and that it is better for a man to be constantly evil, than that he should be good and afterwards evil ; for thus he becomes profane.

1162². It is an eighth law of the Divine Providence, that the Lord continually withdraws man from evils, in proportion as man from freedom wants to be withdrawn : that in proportion as he can be withdrawn from evils, he is led by the Lord to good, thus to Heaven ; and that in proportion as a man cannot be withdrawn from evils, he cannot be led by the Lord to good, thus to Heaven ; for in proportion as man is withdrawn from evils, he does good from the Lord, which good is good in itself ; whereas in proportion as he is not withdrawn from evils, he does good from himself, which good has evil in it. Ex.

1164². Evils are removed from man either by means of penalties, by means of temptations and consequent abhorrences, or by means of the affections of good and truth. By means of penalties, evils are removed with those who are not reformed ; by means of temptations and consequent abhorrences, with those who are to be reformed ; and by means of affections of truth and good, with the regenerate . . . When an unreformed or evil man undergoes penalties—which takes place in Hell—he is kept in them until it is perceived that from himself he does not will them ; he is not delivered before ; thus he is compelled, from himself, to remove evils. If he is not punished to this intention and will, he remains in his evil ; but still the evil is not extirpated, because he had not compelled himself ; it remains within, and recurs when the fear ceases. By means of temptations, which are not penalties but combats, evils are removed with those who are to be reformed ; these are not compelled to resist evils, but they compel themselves, and implore the Lord, and are thus delivered from the evils which they have resisted. These afterwards desist from them, not through any fear of penalty, but through abhorrence of evil ; the abhorrence of evil is finally with them the resistance to it. With the regenerate, however, there are no temptations or combats, but there are affections of truth and good, which from afar keep away evils from them ; for they are completely separated from Hell—whence evils come—and are conjoined with the Lord. To be separated and removed from evils is nothing else than to be separated and removed from the infernal Societies. Whenever he wills to do so, the Lord can separate and remove all from the infernal Societies, thus from evils, and can also transmit them into the heavenly Societies, thus into goods, but this lasts only a few hours, and thereafter the evils recur . . . In the whole Spiritual World there does not exist a case of anyone having been removed from evils, except through combat or resistance as of himself . . .

1165. All who come into the Spiritual World from the earth are Known as to their quality from the circumstance, whether they can resist evils as of themselves, or whether they cannot do so ; they who can, are saved ; but they who cannot, are not saved. The reason is, that man cannot resist evils from himself, but from the Lord ; for it is the Lord who resists the evils with man, and who causes the man to feel and perceive as if he did it from himself. They, therefore, who in the world have acknowledged the Lord, and also that

all good and truth is from Him . . . and thus that the Lord has power against evils, and not themselves, resist evils as of themselves; whereas they who in the world have not acknowledged these things, cannot resist evils as of themselves; for they are in evils, and from love in the delight of them, and to resist from the delight of love is to do so from self, from their own nature, and from their own life. Trial was made whether they were able to do it when the penalties of Hell were set forth to them; nay, when they were seen and felt; but all in vain; they hardened their minds, saying, Let it be so, and let it happen, provided I am in the delights and joys of my heart so long as I am here; present things I know; future ones I do not think of; there is no more evil in me than in many many others. These, after the time has passed, are cast into Hell, where they are compelled by means of penalties not to do evils; but penalties do not take away the will, the intention, and the consequent thought of evil; they only take away the acts.

[E.] 1166². The reason the Lord alone resists the evils with man, and does not do so through any Angels of Heaven, is that to resist the evils with man is of the Divine omnipotence, of the Divine omniscience, and of the Divine Providence. It is of the Divine omnipotence, because to resist one evil is to resist many, and it is also to resist the Hells; for every evil is conjoined with innumerable evils; they cohere together as the Hells do; for as evils make one so do the Hells; and as the Hells do, so do evils; and to resist the Hells conjoined together thus, is what no one can do except the Lord. It is of the Divine omniscience, because the Lord alone knows the quality of man, and what his evils are, and in what connection they are with all other evils; thus in what order they are to be removed, in order that the man may be healed from within . . . From this it is evident, that no Angel can resist the evils with man, but the Lord alone.

1167. The law of the Divine Providence, that in proportion as he can be withdrawn from evils, a man does good from the Lord which in itself is good; but in proportion as he cannot be withdrawn from evils, he does good from himself, which has evil in it, may be illustrated by the precepts of the Decalogue. Examp.

1168². In proportion as a man is removed from evils, he is removed from Hell, because evils and Hell are one; and in proportion as he is removed from these, he enters into goods, and is conjoined with Heaven; for goods and Heaven are one.

1174³. It is enough for man to learn truths from the Word; and, through truths, what goods are; and, from truths and goods, what evils and falsities are; to the intent that he may be affected with truths and goods, and not be affected with falsities and evils. He is indeed able to know evils and falsities before he knows goods and truths; but he cannot see them and perceive them before . . . J.(Post.)344.

D. Love xvii^e. If by combat against evils as sins, a man acquires something spiritual in the world, although it is very little, he is saved . . . Sig.

D. Wis.xi.6. That uses become uses of charity only

with him who fights against the evils which are from Hell. Ex.7.

5a³. Fight against the evils which are from Hell, and you will will and do, not from yourself but from the Lord; for when evils are removed, the Lord does all things.

Ath. 192. But the evil with man cannot be expelled, but is removed; because he is not life in itself . . . and therefore man dies as to the body; but the Lord, from the Divine in Himself, expelled the evil from the mother, and he therefore rose with the whole body.

194. For the evils with man are from no other source than Hell, or from influx thence through evil Spirits; on the removal of whom, man is as it were devoid of evils . . .

202. It is otherwise with men; because their life or soul from the father is an affection which is evil; and therefore evil is removed from them by the Lord, and is not separated.

J. (Post.) 230. They who have led a good life, who are they who have shunned evils because they are sins, and have done their business rightly and sincerely, are not let (after death) into the evils of their will; but are kept in good by the Lord . . . But verily they who have lived evilly are let into the evils of their will, and then they cannot think otherwise than in agreement with these evils. Des.

241. Thus neither could they distinguish good from evil, nor, from judgment, truth from falsity . . .

276. The devil or Hell dwells in the evils with man . . . But the man who excuses his evils, and lives in them, retains with himself the devil with Hell . . . And then the devil says to them, What need is there to know evils in order to fight against them, since the Lord does this . . . What need is there to know evils, since man from himself cannot fight against them . . .

342. That to do goods and not to fight against evils, is to do goods from self and not from the Lord. Ex.

352⁹. No one is received into (the New Church), thus into Heaven henceforth, except him who acknowledges God . . . thus the Lord; and unless, through some combat, he removes and shuns evils as sins against the Divine laws.

C. 2. That in proportion as anyone does not look to the Lord, and shun evils because they are sins, he remains in them.

— Man is born into evils of every kind; his will, which is his proprium, is nothing but evil . . .

— All evils are born delightful; because man is born into the love of self . . . and they are not mastered unless they are regarded as sweet poisons which kill . . .

14. That not to will to do evil to the neighbour is of charity.

18. It is believed by many that good destroys evil; and that so there are no evils with man, or that they are not regarded; but it does not destroy evil if a man does not think about the evils in himself, and perform repentance from them.

20. That a man can do good which he believes to be

of charity, and still not shun **evil**, and yet all **evil** is against charity.

— There are two distinct things: to shun **evils** as sins, and to do Christian good; he who shuns **evils** as sins does Christian goods; but they who do good and do not shun **evils** as sins, do not do any Christian good; for **evil** is contrary to charity, and therefore it must first be abolished . . . No one can do good and at the same time will **evil**, or will good and also **evil**.

21. All good which is in itself good proceeds from the interior will; from this will **evil** must be removed through repentance; there, too, resides the **evil** into which man is born; and therefore, unless he performs repentance, **evil** remains in the interior will.

22. Exterior good does not remove the **evil** of concupiscence, that is, the root of **evil**.

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

— Good, before man shuns **evils** as sins, is civil and moral good; but as man shuns **evils** as sins, good becomes both civil and moral, and also spiritual; and not before.

24. Therefore, when man thinks from concupiscence and its delight, he either confirms **evil** and believes that it is allowable, and is thus in **evil**; or he does not think about any **evil** in himself . . .

27. That **evil** is first to be removed because it is contrary to charity—which is done through repentance—before the good which he does is the good of charity.

— All are initiated into the Church through knowing **evil** and not doing it because it is against God.

31. So in a thousand other things; when a man does not do **evil**, he does good.

33. That such as is the Knowledge and the consequent removal of **evil** through repentance, such is the good which is of charity.

199. That the first of charity is to . . . shun **evils** as sins.

202. That no one can have charity from the Lord unless he shuns **evils** as sins.

203. That man ought to shun **evils** as sins as of himself, but still from the Lord.

204. That in proportion as anyone does not shun **evils** as sins, he remains in them.

—^e. Nor are **evils** removed by merely shunning them; for he thus looks to himself, and thereby confirms the origin of **evil**, which was that man turned back from the Lord and turned to self.

208. Therefore, before the Lord can flow in with good, **evil** must be removed: it is dangerous to flow in before; for it is turned into **evil** and augments it.

Conv. 5. He who in his own mind makes any **evil** allowable, continually does it. And then the endeavour to do it, when possible, is seated not only in the mind, but also in the body.

De Conj. 84. They who confirm themselves in the idea that all **evils** are remitted by means of the Holy Supper . . . have adultery with a maternal aunt.

Can. God vi. 10. **Evils** or **evil** uses did not come forth until after the creation.

viii. 11. Opposites, which are **evils**, are not taken away because God is omnipotent, omniscient, and omnipresent; because **evils** are outside the subjects and outside created things, and do not penetrate to the Divine things which are within.

12. Of the Divine Providence . . . **evils** are more and more removed and cast out from interiors to the outside, and are thus removed and separated, lest they should do any harm to internal things which are Divine.

Redemp. ii. The end of the Church is at hand when the power of **evil** through falsities begins to prevail over the power of good through truths, in the natural world . . . 4 7. 8. 10. 13.

iii. 1. In proportion as **evil** grows in the Church, the man of the Church becomes external.

Inv. 8. There are innumerable **evils** within man; nay, in each one there are innumerable concupiscences . . .

Coro. 21. viii. With those who are being regenerated, **evils** are first separated from goods; and this is like a Judgment . . .

35³. All **evil** is conceived from the devil as a father, and is born from an atheistical faith as a mother.

Evil (Man). *Malus.*

See many passages under **EVIL**.

A. 2041⁴. With the **evil**, corporeal and worldly things can be lulled, and then they can be elevated into a certain heavenly [state].

2258³. Unless the **evil** were separated from the good, the **evil** would inflict injury on the good . . .

2321. The Holy itself proceeding from the Divine Human is what separates the **evil** from the good; for the **evil** so fear and abhor the Holy of the Lord, that they cannot come near it, but flee far away . . . into their Hells.

2322. 'Sodom' = the **evil**, especially those who are within the Church . . .

2324. 'Lot sitting in the gate of Sodom' = those who are in the good of charity . . . who are among the **evil**, but separated from them . . . not as to civil society, but as to spiritual life.

2401³. The **evil** are as far from receiving faith . . . as Hell is from Heaven . . . Ex.

2438. That before the Judgment upon the **evil**, they who are in the affection of truth are to be saved. Sig. and Ex.

2430^e. Children can be loved by the **evil** (but not a married partner).

3484. There is only one life, which is that of the Lord, and which flows in and causes . . . both the good and the **evil** to live.

3539⁶. This capacity of being able to understand what good and truth are . . . exists with the **evil** as well as the good; nay, with the **evil** it is sometimes more acute; but with this difference, that with the **evil** there is not any affection of truth for the sake of life . . .

3688⁴. To render aid to the **evil** is to do **evil** to many . . . 4992^e.

3834². The **evil** can know (these truths); nay, can be in the persuasion that it is so . . .

3894. The **evil** . . . cannot be in the company of the good (there); but when they approach them seem to themselves not to be able to breathe . . .

4111². Hence it is that the **evil** cannot stay in the Societies of the good, nor the good in the Societies of the **evil**.

4167². Through the outermost plane, which appears like conscience, and yet is not, the Lord rules . . . the **evil** . . .

4211². The **evil**; nay, the worst, say (that they believe in a Supreme Being).

4281². Hence it was, that the **evil** as well as the good . . . could represent (Divine things).

4320. That the **evil** also receive the life which is from the Lord. Ex.

4352². Not knowing that (confidence and trust) are possible also with the **evil**.

4417. The life of the **evil** does indeed appear to them as life; but it is the life which is called spiritual death. Ex.

4741². (To confirm any dogma that is once received) is what the **evil** can do more skilfully than the good.

4882². Every Spirit and Angel sees . . . the **evil** on the left; and this to whatever quarter he turns . . .

5008². Good is done to (the **evil**) if they are punished according to the laws, because by punishments they are amended . . . But they who are in (merely) natural truth . . . benefit everyone who excites compassion . . . and for the most part, the **evil** more than the good . . .

5028². The spiritual man thinks that good is not to be done to . . . the **evil**.

5028³. The spiritual man thinks . . . that to do good to an **evil** (person) is to do **evil** to the neighbour . . .

5071⁶. The fiery vitality with the **evil** is such that . . .

5132². Mercy sometimes appears with the **evil** who are in no charity . . . but it is the mercy of friendship for the sake of self . . .

5555. They who had benefited the **evil** equally with the upright . . . 6405².

5664a³. These truths have no life; as is evident from the fact, that an **evil** man, even the worst, is equally well able to know the truths of faith . . .

6481. They saw the **evil** exalted to honours . . . Wherefore such things are given to the **evil** . . . Moreover, the Lord provides His ends through the **evil** equally as through the good; for the Lord moves the **evil** to do good to the neighbour . . . through their own loves; for the **evil** want to be in eminence . . . and therefore want to seem upright and zealous; and from this desire . . . are more strongly excited to do such things than the upright. The **evil** are also permitted to believe that all things are of their own prudence . . . and successes are therefore given to them, which . . . excite them still more.

6564. The Lord continually flows in with good and truth . . . but with the **evil** this influx . . . is resisted and rejected, or is perverted or suffocated . . .

—e. From the **evil** (there), are taken away all their intuitions of what is honest and good for the sake of gain . . .

6600^e. With the **evil** there is influx from Hell.

6655^e. They know that good and truth . . . have a secret power of attracting minds, even those of the **evil**.

6681. The **evil** (there) forming plans. Sig.

7273². The order of truth Divine for the **evil** who are being damned . . . is that of truth Divine separated from Divine good, because they have not received Divine good . . .

7280. Fear is a common bond, with both those who are upright and with those who are **evil**. Ex.

—². When the **evil** come into the other life, and when external bonds are taken away . . . they are like wild beasts . . .

7295². When the **evil** first come there, they have good Spirits and Angels adjoined to them, as when they lived in the body; for even **evil** men have Angels with them . . . but the Angels and good Spirits recede from them by degrees; and as they recede they become less and less rational. Sig.

7342. As the non-attention to Divine things with the **evil** is from the resistance of the will, this also is signified.

7356. Among the more delightful things with the **evil** is to scatter falsities, to confirm them, to ridicule truths, and especially to seduce others.

7435^e. There is no enlightenment . . . with the **evil** who are represented by Pharaoh and the Egyptians, but elevation to attention.

7463. Sometimes truth from the Divine appears to the **evil**, and this by means of the presence of an Angel near them . . . but it affects their exteriors only . . .

7524. There would be (sores) on every **evil** man, unless, so long as he is in the world, he was in a state of receiving the good and truth of faith . . .

7556. It (here) treats of the good and truth which are reserved by the Lord even with the **evil** . . .

7560². There is indeed a communication of the **evil**, even those who are in Hell, with Heaven. Ex.

—e. The good and truth stored up and reserved in the interiors with the **evil** effects nothing, except to enable them to reason, and to think and speak from the Sensuous, and thus to confirm falsity, and defend **evil**.

7633. That the **evil** may Know that they are in **evil**; and that the good may be enlightened concerning the state of those who live **evil**ly within the Church. Sig. 7795.

7770. That the scientifics of truth and good taken from the **evil** who had been of the Church are to be bestowed on the good who are thence. Sig. 7969.

7772. The **evil** who are in Hell have no respect for the Divine except that of fear.

7786. That the nature of the difference between those

who are in **evil** and those who are in good is known. Sig.

779⁵. That before they are . . . sent into Hell the **evil** undergo so many states, is entirely unknown . . .

805⁴. These regions are occupied when the **evil** are increased in the world . . .

821⁴. The effect of the Lord's presence with the **evil**.

829⁵. When the reins are slackened, the **evil** are so audacious and impudent as to suppose themselves able to destroy Heaven. Sig.

845⁵. It is believed that an **evil man** is in a state of peace when he is in gladness and tranquillity from the fact that all things succeed with him . . .

871⁷. When they see many of the **evil** abound in honours and riches . . . 1077⁵. P.216². 217.

881³. The penetration of truth Divine with the **evil**. Sig.

881⁵. Truth Divine through the Heavens is such that it perfects the good, but destroys the **evil** . . . The reason it destroys the **evil**, is that they do not receive the Divine good, which is therein.

887³. When the Lord protects the good against the **evil**, it appears like hostility and anger. III.

914². The love of **evil**, that is, the love of self and the love of the world, constitute the fire of life with an **evil man** and with a Spirit of Hell; and the love of falsity and the faith of falsity constitute the lumen of life with them. Sig.

924². The confidence which in an eminent sense is called faith, appears like spiritual confidence even with the **evil** when they are in dangers and sickness . . .

929⁸. Truths do indeed exist with the **evil** . . . but they are not commingled with the falsities from **evil** with them so long as they are only in the memory, and serve as means to **evil**; for so long they are devoid of life . . .

939³. All in the other life, both the **evil** and the good, can understand what is true and false, and what is good and **evil**; but the **evil**, although they understand truth and good, still do not want to understand it . . . and therefore, when they are left to themselves, they relapse into the falsities of their **evil**, and abhor the truth and good which they had understood. The case is the same with such in the world . . .

949². Termination from good lest they should be approached and injured by the **evil**. Sig.

10409⁴. This is the reason why machinations and cunning succeed with the **evil** . . . 1077⁷.

10810. When they came, the good were separated from the **evil** . . . The **evil** to the left . . . who were ordered according to the quality of the **evil** with them . . . and the **evil** were cast into Hell.

—². They said that the lower parts of that earth are inhabited by both the good and the **evil**, but they are carefully separated, in order that the **evil** may be ruled by the Lord by means of the good.

—^e. In that descent the good were in like manner separated from the **evil** . . . for by various arts and cunning, the **evil** had introduced themselves into the

abodes of the good, and had infested them; which was the reason of this visitation.

H. 55^e. The **evil** who are outside of Heaven are tormented at His presence.

131^e. When looked at by the Angels, a man as to his spirit . . . if **evil** appears as a monster, ugly according to his **evil**.

295^e. Thus an **evil man** is conjoined with Hell.

427. After death . . . the **evil** are at once bound to the infernal Society in which they had been in the world as to their reigning love. . . Yet although thus distinct, still, in the World of Spirits they come together . . . when they desire . . .

508^e. (The nature acquired by the **evil** cannot be amended after death by means of the understanding of truth.)

534. The **evil** do not see the stone at the two ways, and fall over it . . .

—². (Thus) the **evil** equally with the good lead the same life in externals . . .

N. 37. With the **evil**, the internal is in the world and its light, and the external is also in the same; and therefore they see nothing from the light of Heaven, but only from the light of the world . . . Hence it is that the things of Heaven are in thick darkness with them, and the things of the world are in light. (Thus) . . . the **evil** have no internal man, but only an external one.

81³. The Lord rules the world by means of the **evil**, leading them by means of their Own loves . . . Refs.

— . The **evil** equally with the good can . . . perform uses, because they regard honours and gains as rewards . . . Refs.

C. J. 28. The Lord does not inflict destruction on anyone; but only protects His own, and withdraws them from communication with the **evil**; and when they are withdrawn, the **evil** come into their concupiscences, and, from them, rush into wickednesses of every kind.

W. 240². In these two faculties is the Lord with every man, both good and **evil** . . . Hence it is that every man, both good and **evil**, lives to eternity. P.96³. —⁷.

244. An **evil man**, although at heart he denies the Divine things of the Church, can still understand them, and can also speak and preach them, and confirm them learnedly in writing; but when he is left to himself, he thinks from his infernal love against them, and denies them.

266. An **evil man**, equally as a good one, enjoys these two faculties. Gen.art.

267. An **evil man** abuses these faculties to confirm evils and falsities. Gen.art.

P. 86. As an **evil man** . . . has rationality and freedom, an **evil man** . . . can understand truth and do good, but he cannot do so from freedom according to reason . . . because an **evil man** is in the delight of the love of **evil** . . . and therefore the truth which an **evil man** understands, and the good which he does, are not appropriated to him . . . 89^e.

96⁵. Hence it is that an **evil man** . . . can understand; and hence he has, in potency, the will of good and the understanding of truth.

[P.] 111. See CONCUPISCENCE.

160. That the life of the **evil** is also from the same origin . . .

217. It follows, that dignities and riches . . . with the **evil** are curses.

—³. The reason the **evil** . . . are exalted to honours and advanced to wealth, is that the **evil** equally with the good, do uses ; but the **evil**, for the sake of the honours and gains for their own person. . . The **evil** regard the honours and gains for the person as the principal causes, and those of the business as the instrumental causes. 250³.

227². It is this good by means of which every man, even an **evil one**, is led by the Lord.

249⁹. By these means the Lord leads the **evil** ; but only from doing those things ; not from thinking and willing them.

250³. The **evil** can perform uses . . . from a stronger fire (than the good), because they regard themselves in the uses . . . 252².

285. The Divine Providence is equally with the **evil** as with the good. Gen.art. 287.

—^e. It follows that the Lord rules the veriest singulars, even with an **evil man** . . .

296. For an **evil man** is a Hell in the least form . . . —¹³.

299. The **evil** who are in the world the Lord rules in Hell as to interiors, but not as to exteriors. Gen.art. 307, Ex. —³.

319³. With the **evil**, the spirals turn backwards . . . towards Hell, and receive influx thence.

330². (Thus) the Divine Love is in every **evil man** (also) . . . It appears as if it recedes from the **evil** ; but the **evil** recede ; nevertheless, He leads them from love. Sig. 337.

333. With the **evil**, the Lord provides by permitting and continually withdrawing from evils . . .

—². The Lord provides their places for the **evil** by permitting and withdrawing.

R. 330. Exploration by the Lord of the state of life of those who were interiorly **evil**. Sig.

M. 48a². He who has been **evil** in internals, must also be **evil** in externals . . .

233⁶. Those become such (dumb machines) who are inmostly **evil**.

477³. With the **evil**, the internal mind is insane, and the external wise.

T. 366². The life of God in all fullness is . . . (also) with **evil** and impious men . . . The difference is, that the **evil** block up the way and close the door to prevent the Lord from entering into the lower things of their mind . . . The **evil** block up this influx by means of various concupiscences of the flesh and spiritual defilements . . . but still the Lord resides in their highest things with all His Divine essence, and gives them the faculty of willing good and of understanding truth . . .

382. There is no faith with the **evil**. Gen.art.

— . All those are **evil** who deny the creation of the

world by God, and thus deny God . . . The reason that all such are **evil**, is that all good . . . is from God . . . These are theoretically **evil** ; whereas, those are practically **evil** who make nothing of the Divine precepts . . .

401². With the **evil**, the internal is in Hell and its light . . . and their external can be in a like light to that in which the good are . . . Hence it is that the **evil** can speak and teach about faith, charity, and God ; but not from faith, charity, and God, as the good can.

—⁴. The internal man with the **evil** is a satan ; and, while he lives in the body, he is in society with them . . . 455.

407. (How charity is exercised towards the **evil**.)

428. (The idea that charity is to do good to everyone, whether he is good or evil) . . . Such then benefit equally the **evil** and the good ; and the **evil** thereby do evils, and thus injure the good. By comparisons.

454. The friendship of love among the **evil**, is deadly hatred among them. Gen.art.

772. This (second) Advent of the Lord exists in order that the **evil** may be separated from the good . . . Gen. art.

D. 1708. How the Lord's life is infused also into the **evil**.

3030. That the Lord's Church is for the most part promoted by the **evil**.

3457. That there is nothing of life in the **evil**.

3539. On the nature of the life of the **evil**.

4107. In that state they never say that [anyone] is **evil**.

4358⁹. In an external state he could better comprehend that he is **evil** . . .

4754. A very prominent example that the **evil**, and in fact devils, have the gift of understanding truth . . .

4756. How certain **evil ones** are reduced into terror for the evils they have perpetrated in the life of the body.

5934. The Lord filled . . . very many who are in **evil** . . . with His Divine in ultimates.

5998. (How goods and truths are removed from the **evil** there.)

6030. How magical things, and the like, are taken away from the **evil**.

D. Min. 4577. A characteristic mark of the **evil** and of the good.

E. 419. Lest the **evil** should be injured before the day they were to be rejected. Sig.

— . When the Divine proceeding . . . flows in gently, the good are separated from the **evil** ; and when intensely, the **evil** are rejected. Ex.

426². Unless the good were separated from the **evil**, before the **evil** are cast into Hell, both would perish. Ex.

—⁴. How the separation of the good from the **evil** is effected.

489a². By means of this influx, the interiors with the **evil** are opened . . .

502². This deflux, when strong, produces one effect with the good, and another with the **evil**. Ex.

504¹³. The Divine influx . . . with the evil, with whom there is no spiritual mind, opens the interiors of their natural mind, where evils and falsities reside, whence they then have an aversion for all the good of Heaven, and hatred against truths, and concupiscence for every crime; hence their separation from the good, and speedy damnation.

654⁴⁰. Evil in place of good . . . is signified by, 'I will sell the land into the hand of the evil' (Ezek. xxx. 12).

677². It is from this fact that the evil, when no longer in externals, have no terror for evils and falsities; and not even for Hell.

—³. With the evil, there is disturbance of mind and change of state from imminent and visible danger to the life of the body . . . because the evil regard the life of the body as the principal and final one . . .

768²⁴. The falsity of those who are in evils, is signified by 'the seed of the evil' (Is. i. 4).

832³. Hence it is evident what is the state of those who are evil, and fear neither God nor man; namely, that interiorly with themselves they think evils and falsities, but exteriorly they think and thence speak truths, and also do goods . . .

866⁶. All the evil have the animus and cupidity, and consequently the will, to destroy the truths of Heaven and the Church by means of falsities; the reason is, that they are conjoined with Hell . . .

Evil of Falsity. *Malum falsi, Malum ex falso.*

A. 4818. See EVIL. 7272. 7301.

7324⁴. 'A lake of waters' = evils from falsities, and thence insanity.

8398. 'Sin,' which was a city of Egypt . . . = the evil which is from falsity. Ill.

8902⁴. That all will perish from the evil of falsity. Sig.

—⁵. That the goods of truth are perverted by the evils of falsity. Sig.

9051³. 'A beam in his own eye' = great evil of falsity.

9327. The terror of those who are in the evils of falsity at the truths of good. Sig. and Ill.

N. 20². Many things concerning the evil of falsity. Refs.

R. 379. There are evils of falsity and falsities of evil; evils of falsity with those who, from religion, believe that evils do not condemn, provided they confess with the mouth that they are sinners.

413. That on account of evils from falsities, and falsities from evils, they do not know what love is, what faith, and any truth. Sig.

— . Evils from falsities are in those who assume falsities of religion, and confirm them until they appear as truths; and, when they live according to them, they make evils from falsities, or the evils of falsity.

E. 400⁸. 'The nations' = the evils of falsity.

— . What the evils of falsity are, which flow from falsities of doctrine. Ex.

504²⁷. That the evil of falsity has destroyed all truth and good. Sig.

— . The evil of falsity is the evil which is from false doctrine.

526. That all these things were turned into falsities of evil, and into evils of falsity. Sig.

— . The truth of faith, which is signified by 'the moon,' is turned into falsity and thence evil, which is the evil of falsity. The evil of falsity is falsity of doctrine from which there is evil of life; and the falsity of evil is evil of life from which there is falsity of doctrine.

Evil of Life. *Malum Vitae.*

A. 8343. See EVIL. 9399. 10648².

9319. That evils of life are not to be followed. Sig.

— . 'Works' = evils of life.

Life 44. The reason he has no faith, is that he is in evil of life; and evil of life and the truth of faith can never act as one; the evil of life destroys the truth of faith; because the evil of life is of the will . . . and the will leads the understanding . . .

F. 30^e. For the evil of life interiorly hates truths.

W. 68. All the good of life is from the action of God; and all the evil of life is from the reaction of man . . .

D. 4792. Saying, that all things with them are holy from the Lord, and so are the evils of life, by their not being attended to.

E. 388. 'The wild beasts of the earth' = evils of life, which are the cupidities and the falsities thence originating from the love of self and the world . . . (and which) lay waste the Church with man. Ex.

—³. They who teach falsities, and thereby lead to the evil of life. Sig.

Evil Spirit. *Spiritus Malus.*

Infernal Spirit. *Spiritus Infernalis.*

Diabolical Spirit. *Spiritus Diabolicus.*

Spirit of Hell. *Spiritus Inferni.*

See under CROWD, DEVIL, GENII, HELL, INFERNAL, SATAN, and SPIRIT.

A. 50. So long as man is not regenerate . . . there are evil Spirits with him, who so dominate over him, that the Angels . . . can scarcely do anything . . .

59. Therefore evil Spirits are long left with man, in order to excite his cupidities . . .

— . In the time of combat, the evil Spirits, who intensely hate everything that is good and true . . . leave him no meat, except what is compared to 'the green herb' . . . If the Lord did not protect man every instant, he would at once perish; for such deadly hatred reigns in the World of Spirits against the things of love and faith in the Lord, that it can never be described. That the case is so I can assert for certain; because, for some years . . . I have been in the other life with Spirits, and have been encompassed by evil, nay, the worst Spirits; sometimes by thousands of them; who were permitted to pour forth their poison in every way they could; yet they could not hurt a single hair of my head, so protected was I by the Lord . . .

[A.] 63°. At the end of the 'sixth day,' the evil Spirits recede . . .

139. Those were said 'to dwell alone,' who were led by the Lord as celestial men, because evils, or evil Spirits, no longer infested them. III.

150. Evil Spirits, who love nothing but proprium, and who obstinately insist that they live from themselves, were convinced by living experiences, and confessed that they do not live from themselves.

175. When evil Spirits smell this aromatic odour, they cannot approach. 1518.

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

233². Man does not do evil, but the evil Spirits who are with him; nor do the evil Spirits, but the evil itself which they have appropriated.

263. When the Sensuous averts itself . . . the evil Spirits begin to fight strongly . . . Sig.

357. This is manifestly perceived in the World of evil Spirits; for there is a general anger against the Lord . . .

391. That they who are in falsity and evil fear all, may be best known from evil Spirits . . .

454. Nothing is a source of more happiness to the Angels than . . . to serve men, and rule the evil Spirits who are with them so as to prevent them from passing beyond the bounds.

592. It is not the man, but it is the evil Spirits who excite and lead him.

—². In like manner the evil Spirits who are in the World of evil Spirits, who make their highest delight to consist in hurting and punishing others . . .

641^e. When evil Spirits flow in, there is as it were an inundation; into the left part of the brain, with phantasies and direful persuasions; into the right part with cupidities . . .

653. When man is being reformed, which is effected by means of combats and temptations, such evil Spirits are associated with him as excite nothing but his scientific and rational things; and the Spirits who excite cupidities are entirely warded off from him. For there are two kinds of evil Spirits; namely, those who act into man's reasonings, and those who act into his cupidities. The evil Spirits who excite man's reasonings bring out all his falsities, and endeavour to persuade him that falsities are truths; nay, they even turn truths into falsities: with these, man, while in combat, ought to fight . . .

660. When the way for remains is closed up, man . . . is completely possessed by evil Spirits, who study and desire nothing else than to extinguish man . . . The influx of phantasies and cupidities from evil Spirits is not unlike some flood . . .

681. From the Lord come each and all things which . . . even evil Spirits think, speak, and do. The reason they speak and do evils, is that they so receive and pervert all the goods and truths which are the Lord's.

—^c. The evil Spirits in the World of Spirits do not want to believe that the case is so . . .

697. With every man there are at least two evil Spirits . . . Through the evil Spirits man has communication with Hell . . . Without communication with both Heaven and Hell, man could not possibly live a moment. Thus every man is in some Society of the infernals . . . but their torment is not communicated to him; because he is in preparation for eternal life . . . Thus the man who does not live in the good of charity . . . is one of the infernals . . . 2354.

741. Temptations are nothing else than combats of the evil Spirits with the Angels who are with man; the evil Spirits excite all the depraved deeds of the man, and even the thoughts which he has had from infancy, thus both the evils and falsities, and condemn him; than which nothing is more delightful to them; the very delight of their life consists therein; but the Lord, by means of the Angels, protects the man; and prevents the evil Spirits and Genii from roving about and inundating beyond the limits, and further than the man can endure. 751.

751². When a man is being tempted as to intellectual things, the evil Spirits excite only his evil deeds which he has perpetrated . . . and accuse and condemn him; and also in fact his good deeds . . . but these they pervert in a thousand ways; at the same time they also excite his thoughts . . . Sig. But this temptation is light; and is perceived only by the recalling of such things into the memory, and a certain anxiety thence . . .

756². Through evil Spirits, man is conjoined with Hell.

787. A temptation which is an inundation of the falsities which evil Spirits then excite with man.

790. Desolations and temptations are nothing but inundations of the falsities which are excited by evil Spirits. 842.

842². Evil Spirits in the World of Spirits sometimes consociate themselves into cohorts, and thus excite disturbances; (but are dispersed by other cohorts of Spirits called the east wind).

904. There are with every man at least two evil Spirits . . . (who) excite his evils.

— . With those who suffer themselves to be led away by evil Spirits, the Lord speaks as if He were absent . . .

—³. That which is evil and false, man has through evil Spirits from Hell.

905. The influx of Hell through evil Spirits is forcible, and is attended with a violent attempt to domineer; for they breathe nothing but the subjugation of man, so that he shall be nothing, and they everything; and when they are everything, the man is as one of them, and scarcely that, for he is as nobody in their eyes; and therefore when the Lord is delivering man from their dominion and yoke, a combat arises . . . The Lord says, 'My yoke is easy . . . ' but it is the very opposite with evil Spirits, who . . . if they could, would torment man every moment . . .

968². While they live in the body, men have with

them at least two **Spirits from Hell**, besides two **Angels from Heaven**, who govern the **infernal Spirits** with the evil; but with the good they are subjugated, and are compelled to serve.

986². With every man there are at least . . . two **evil Spirits**, through whom he has communication with Hell . . . When the **Angels** have the dominion . . . the **evil Spirits** . . . dare not attempt anything against good and truth, because they are then in bonds; and when they attempt to do anything evil, or to speak falsity, that is, to excite them, they are at once in a certain infernal fear and terror: it is this fear and dread which is perceived in the man for those things which are contrary to conscience.

—³. The **Spirits** with man do not so much fear to do evils, as to speak falsities; for man is born again and receives conscience by means of the truths of faith; and therefore the **Spirits** are not allowed to excite falsities. With every one of them there is nothing but evil, so that they are in evil; their very nature and thence all their endeavour is evil; and as they are in evil, and their proper life consists in evil, they are excused when they do evil while they are in any use; but to speak falsity is not permitted; and the reason is, that they may learn what is true, and thus, so far as possible, may be amended, in order to be of service for some vile use.

1088². The former are like the **evil Spirits** . . . who are with man; the **evil Spirits** never excite anything but the evils and falsities of man, and condemn him . . . (Thus) with those who are in no charity, **evil Spirits** have the dominion, through whom the man communicates with Hell.

1276. To the left of the Lord are **evil Spirits**.

1308. A man who is not such, is under the dominion of **infernal Spirits**.

1320. The execution of Judgment is effected by **Spirits**, in fact, by **evil ones**.

1322. It is the same with **evil Spirits** in the other life, who, like the good, are distinguished into Societies; but are kept conjoined together by being bound by the like phantasies and cupidities, so that they act as one in persecuting truths and goods; thus there is a certain common tie by which they are kept together; but the moment this common tie is loosed, the one rushes at the other, and their delight then consists in the tormenting of their companions.

1397. As perceptions are so exquisite, **evil Spirits** cannot approach a sphere or a Society where there are good **Spirits** who are in mutual love; when they merely approach, they begin to be tortured . . .

1398. One Angel can drive away myriads of **evil Spirits**; for they cannot endure the sphere of mutual love.

1444. Evil is what **infernal Spirits** excite.

1527. When the Lord pleases . . . **evil Spirits** appear like little globes of coal fire.

1528. The life of cupidities and of the pleasures thence with **evil Spirits** sometimes appears like a coal fire; into such a fierceness is the life of the Lord's love

and mercy turned which flows in with them; their life of phantasies appears like the lumen thence, which is dim and does not extend far. But on the approach of the life of mutual love, that fierceness is extinguished, and is turned into cold, and this dim lumen is turned into darkness; for **evil Spirits** pass the time in darkness; and . . . some of them even love darkness, and hate light.

1573⁶. **Evil Spirits** cannot approach an Angel even afar; they are at once seized with horror and terror.

1644. There are very many interior **evil Spirits**, who do not speak as **Spirits** do; but are in the beginnings of ideas; thus are more subtle than **Spirits** . . . They are completely separated from **Angelic Spirits** . . . These more subtle **evil Spirits** attach their ideas to objects and things abstractedly, but to filthy ones; and involve their ideas in such things; they are like fools . . .

1658. That the conquered evil and infernal **Spirits** sought life; and cared not for other things; but that nothing was taken from them by the Lord, because He has no strength from their evils and falsities; but that they were given into the power of good **Spirits** and **Angels**. Tr.

1661³. For he does not know that **evil Spirits** excite and infuse evils and falsities; still less that through **evil Spirits** he communicates with Hell . . .

1664⁸. For not the least evil can be inflicted on man by **evil Spirits** which is not from permission.

1667³. So long as there is such (apparent) good and truth with a man . . . **evil Spirits** do not dare to do anything . . . For **evil Spirits** and **Genii** are allowed to operate only into those things which a man acquires actually; not into those things which are from what is hereditary; and therefore before a man has acquired such spheres, the **evil Spirits** serve; but as soon as he acquires them, they infuse themselves with him, and endeavour to domineer; for they are then in their own peculiar sphere, and there find a certain delight, that is, their life itself. Where the carcase is, there are the eagles.

1668². The **evil Spirits** rebel in proportion as a man who wants to be in truths and goods confirms in himself some evils and falsities; that is, in proportion as cupidities and falsities insinuate themselves into his goods and truths; in the former is the life of **evil Spirits** . . .

1680. As to the evils and falsities against which the Lord fought, it is to be known, that they were **infernal Spirits** who were in evils and falsities; that is, that they were Hells filled with such things, which continually infested mankind. The **infernals** desire nothing else than to destroy everyone; and perceive no greater pleasure than when they are tormenting. In the other life, all **Spirits** are thus distinguished: they who desire evil against others, are **infernal** or **diabolical Spirits** . . . A man can know among whom he is . . . If he intends evil to the neighbour, thinks nothing but evil about him, and, when able, actually does it, and feels delight in it, he is among the **infernals** . . .

1683. **Evil Spirits** are they who attack . . .

[A.] 1692². From his own power man can effect nothing against evil, that is, **infernal Spirits**; for they so cohere with the Hells, that if one is overcome, another rushes in, and so on to eternity . . .

1695. The food of evil and infernal Spirits is that which is contrary to wisdom, intelligence, and the truths of knowledge, which is all falsity; by this food evil Spirits are supported . . . because it is their life. Unless they have an opportunity of vituperating, nay, of blaspheming the truth, they cannot live; but still no liberty is given them to think and speak falsity, except that which is from their evil; but not that which is contrary to their Own evil, because this is deceit; for in proportion as they speak falsity from their evil, they speak from their life; and in this case they are excused, because they are such that otherwise they cannot live.

—². As to their being deprived of the power of committing evil and thinking falsity, the case is this. In the combats of temptations, evil Spirits are permitted to bring out all the evil and falsity there is in a man, and to fight from the evil and falsity of the man; but when they have been conquered, they are no longer allowed to do so; for they at once perceive in the man that good and truth is confirmed. Such is the perception of Spirits . . . From the very sphere of a man who is confirmed in truth and good, they at once know how the case is, what answer they will receive, and many other things. This is plainly evident with a regenerate spiritual man, with whom evil Spirits are equally present as with an unregenerate one; but they are subjugated, and serve.

1701^e. The Lord could not but know . . . what evil Spirits excited these things; and how they excited them . . .

1717². He who is in the combats of temptations, and conquers, acquires more and more power over evil Spirits or the diabolical crew, until at last they dare not attempt anything.

1740². For there are evil Spirits who excite evils and falsities . . .

—³. The more horror there is for evils and falsities, the less dare evil Spirits approach; because they cannot endure aversion and horror for the evils and falsities in which their life consists; and sometimes they are seized with terror at the first approach.

1742². The life which evil Spirits have, and desperately love, is the life of the cupidities of the love of self and of the world; hence the life of hatreds, of revenges, and of cruelties; in no other life do they suppose there is any delight . . . This life is there turned into what is fetid and excrementitious, and . . . they perceive that fetor as most delightful . . .

1749². With evil and infernal Spirits there reigns the love of self and of the world; hence they suppose themselves to be the gods of the universe, and to have mighty power. When they are conquered, although they perceive that they have no power whatever, there still remains the opinion of Power and dominion, and they suppose that they can contribute much to the Power and dominion of the Lord; and therefore, in order to

reign together with them, they offer good Spirits their services . . . Therefore, the answer is here made to the king of Sodom, by whom such are represented, that . . . the Lord has no power from evil and falsity.

1755. Angels have dominion over evil and infernal Spirits. Sig. —^e.

1808. When 'stars' = evil Spirits and their companies, they are wandering stars.

1820. The end is the love, against which evil Spirits and evil Genii fight.

—². Evil Spirits never fight against anything but that which the man loves; and the more ardently he loves, the more sharply they fight; it is evil Genii who fight against the things of the affection of good; and evil Spirits against the things of the affection of truth; the moment they notice the smallest thing that the man loves, or perceive as it were by the smell what is delightful and dear to him, they at once attack and endeavour to destroy it, thus the whole man . . . Nothing is more delightful to them than thus to destroy a man; nor do they desist even to eternity, unless they are repelled by the Lord. Those who are malignant and cunning, insinuate themselves into the very loves, flattering them; and thus they lead on the man; and (then) they destroy the loves, and thus attempt to murder the man; and this by a thousand methods which are incomprehensible. They do not fight by reasoning against goods and truths,—such combats are of no account, because, if overcome a thousand times, they still press on, because reasonings against goods and truths can never be wanting,—but they pervert goods and truths, and inflame a kind of fire of cupidity and persuasion, so that the man does not know otherwise than that he is in the like cupidity and persuasion; and they kindle these together with a delight which they seize from some other delight of the man; and thus most deceitfully infect and infest; and this so skilfully . . . that unless the Lord rendered aid, the man would never know but that such was the case. They proceed in like manner against the affections of truth, which make conscience. The moment they perceive anything of conscience . . . they form for themselves an affection from the falsities and infirm things in the man; and, by means of this, they darken the light of truth, and thus pervert it; or else they induce anxiety, and inflict torment. Moreover, they keep the thought persistently on one subject, and thus fill it with phantasies; and at the same time clandestinely enwrap cupidities in the phantasies; besides innumerable other arts, which can never be described to the apprehension. The things are few, and only most general, which can come to the man's conscience, which they are delighted to destroy more than with anything else. From these very few things, it may be evident what is the nature of temptations . . .

—^e. Victory is attended with this: that the malignant Genii and Spirits dare afterwards do nothing; their life consists in their being able to destroy; but when they perceive a man to be such that he can resist, they flee away at their first assault; as they are wont to do when they approach the first threshold of Heaven, being at once seized with horror and terror, and precipitate themselves backwards.

1868². In the other life, evil and diabolical Spirits desire nothing more than to get into the World of Spirits, and to infest good Spirits; but as often as they do so they are cast out.

1877. The Spirits who are in the World of Spirits, especially the evil ones, at first retain the things which they had in the life of the body, that is, earthly, corporeal, and worldly things; and, with them, the principles which they had laid hold of . . .

1879. When I was in bed, I was told that evil Spirits had conspired against me, with the intention to suffocate me . . .

1917. According to the states of evil and falsity which are excited by evil Genii and Spirits . . . diabolical Spirits desire nothing more than to find something false; nay, it is a general thing with them to induce falsity from themselves, and then at the same time to accuse.

1937². In the other life these cannot be led by evil Spirits.

1944². This is most clearly evident from evil Spirits in the other life; who, although while they lived in the body, they had been held to be pre-eminently rational; yet, when external bonds are taken away . . . they are more insane than those who in the world had been openly insane; for they rush into every crime without shame, fear, or horror.

1947². They receive this slavish freedom from the infernal Spirits who are with them; who infuse it . . .

1969. The evil Spirits in the other life are scarcely anything but cupidities and phantasies; they have acquired no other life. Their phantasies are such that they cannot at all perceive but that it is so. The phantasies of men cannot be compared with their phantasies; for they are in a more excellent state even as to such things as these. With the infernals such phantasies are perpetual; and there, by means of phantasies, one miserably torments another.

1974². See ENVY.

1983. Evil Spirits most ardently desire to infest and attack man while he is asleep; but . . . are miserably punished. Des.

2057. That the love of self is diametrically opposite to mutual love . . . may be evident from the evil Spirits and Genii in the other life . . .

2121. The World of Spirits is at this day full of evil Genii and evil Spirits, chiefly from the Christian world; and among them there reigns nothing but hatreds, revenges, cruelties, obscenities, and also deceitful machinations: and not only the World of Spirits where Souls recently from the World first gather, but also the interior sphere of that World, where they are who had been interiorly evil as to the intentions and ends . . . For all are not cast into Hell in a moment . . . Moreover, the Spirits who are with man—for every man is ruled by the Lord through Spirits and Angels—are excited more than before to inflict malignant things on man . . .

2126. On seeing the little child, the external bonds by which evil Genii and Spirits are kept from infamous

things, were a little relaxed; and then they began to treat the little child in the worst possible way . . .

2183². The Angels with man rule his Rational, but the evil Spirits who are with the same man rule his Natural; hence there is a combat . . . If the Rational conquers . . . the evil Spirits remove to a distance; but if the Natural conquers . . . the evil Spirits approach nearer to the Rational, and continually assault it, and fill the lower part of it with hatreds, revenges, deceits, and the like.

2338. The evil Spirits who are then with the man, and induce the temptation, strongly inspire a negative . . .

2851². The enemies, that is, evil Genii and Spirits besiege that city . . . The infernal Genii and Spirits . . . cannot come further than the lower or external gate; and never into the city; if they could come into the city, that is, into the rational mind, it would be all over with the man; but when they come so far that they seem to themselves to have taken the city, it is closed . . .

—4. But when the man becomes spiritual . . . the evils and falsities, or, what is the same, the evil Genii and Spirits, are driven out from that gate . . .

2871. Infernal Spirits do not know that there is any other freedom than that which is of the love of self and the love of the world . . . When they are in these and the like things, they are in their freedom, because in their delight. In this freedom consists their life, so that if it were taken away from them, they would have no more life left than a new-born infant. (Shown by experiment.)

2873. When evil Spirits merely think of the freedom which is from the affection of good and truth . . . they at once come into tortures . . . The freedom of love to the Lord and of mutual love is Hell to evil Spirits.

2887. Evil Spirits are constantly with man . . . by whom he communicates with the Hells . . . If these Spirits and Angels were taken away, he would instantly be devoid of will and thought . . .

2889. Evil Spirits cannot possibly apprehend that they do not live from themselves . . . still less that they do not begin to live until the life of the cupidities of evil and of the persuasions of falsity in which they are, is extinguished . . .

2890. The evil Spirits who are with man, and through whom he communicates with Hell, consider him as nothing but a vile slave; for they infuse into him their cupidities and persuasions, and thus lead him wherever they want.

3187². Before man is regenerated . . . infernal and diabolical Spirits have possession of that which is called the gate; but when . . . he is being regenerated, the . . . infernal and diabolical Spirits are driven out thence . . .

3195². The evil Spirits in the other life also see each other . . . and this indeed from the light of Heaven; but it is a lumen like that from a coal fire; for into such a lumen is turned the light of Heaven when it comes to them.

[A.] 3255². A man who is evil is in a Society of **infernal Spirits** . . .

3484^e. **Evil and infernal Spirits** appear as forms of hatred.

3796^e. In proportion as a man is in an end of self . . . **evil Spirits** from Hell approach him . . .

3927³. In temptations . . . the external man is ruled by means of **infernal Spirits** . . .

3928². He who believes that . . . before regeneration . . . he is not possessed by **diabolical Spirits**, is much deceived ; and does not know . . . that before regeneration, as to his natural man, man is possessed by **infernal Genii and Spirits** . . .

4067³. Such as is the evil with a man, such is the Society of **evil Spirits** with him . . . Examp.

4110². There are good Spirits, there are Spirits of a middle sort, and there are **evil Spirits** who are adjoined to man when he is being regenerated . . . but they are such Spirits or Societies of Spirits as do not agree with the person to be regenerated, except at the time ; and therefore, when they have performed their use, they are separated . . . The **evil Spirits**, too, are removed in freedom, but in a freedom which [only] appears to them as freedom. They are adjoined in order to induce negative things which are to be dispersed, in order that the man may be better confirmed in truths and goods ; and when the man begins to be confirmed in them, they perceive what is undelightful, and they perceive a delight in separation ; thus they are separated by means of a freedom which is of their delight.

4249. Temptation is from this : that the Angels keep the man in goods and truths ; and the **evil Spirits** keep him in evils and falsities ; for the things which exist with the Spirits and Angels who are with the man, are perceived no otherwise by the man than that they are in himself . . .

4274. In temptation . . . truth is assaulted by the **evil Spirits**, and is defended by the Angels, who are with the man.

—². The reason the first of combat is as to truth . . . is that the man principally loves this ; and that which is of anyone's love is attacked by **evil Spirits** . . .

—^e. They who yield in temptation, come into the confirmation of evil and the persuasion of falsity ; for then the **evil Spirits** with them conquer ; and they are thus associated with them.

4290². **Evil Spirits** cannot possibly approach any heavenly Society without beginning to be tortured ; also, **evil Spirits** cannot endure that Angels should look at them ; for they are at once tormented and fall into a swoon. D.1966.

4307. 'Jacob . . . said, Tell me thy name' = **evil Spirits** . . . for no temptation ever takes place through good Spirits ; but through evil ones.

— The presence of Spirits with men is according to their loves . . . **evil Spirits** are with those who are in corporeal and worldly love only . . .

4311². The man who is in corporeal and worldly love, and not at the same time in spiritual or celestial love,

has none but **evil Spirits** with him, even when he is in a holy external . . . —³.

—³. That **evil Spirits** can be in such a state ; and that they are so, when in externals . . .

4319². The same **Spirits**, being **evil**, insisted that now they believed, because they saw . . .

4533. When Angels look at **evil Spirits**, the latter appear quite different from what they do among themselves. When **evil Spirits** and Genii are among themselves, and in their own fatuous lumen . . . they appear to each other in the human form ; and, according to their phantasies, not unbeautiful ; whereas, when they are looked at by the Angels of Heaven, that lumen is at once dissipated, and they acquire a totally different face, every one according to his genius ; some dusky and black, like devils ; some with a ghastly face like that of a corpse ; some almost devoid of a face, and instead thereof something hairy ; some like a wicker-work of teeth ; some like skeletons ; and . . . some as monsters ; the deceitful as serpents ; and the most deceitful as vipers ; and others differently. But the moment the Angels remove their sight from them, they appear in their previous form . . . The Angels look at the evil whenever they notice that they are striving to get out of their Hells into the World of Spirits ; and intend evil to others : thus are they detected and repelled.

4555². **Evil Spirits** can never approach any heavenly Society, because they are in 'the terror of God ;' for when **evil Spirits** approach any heavenly Society, they suddenly fall into anxieties and torments . . .

4674³. **Evil Spirits** who are recently from the world, before they cast themselves into Hell, above all others conceive that they should be received into Heaven . . . and are sometimes told . . . that they can be admitted if they are able to be there ; and some of them are elevated into the first Societies . . . but when they come thither they begin to be tortured, and almost to be suffocated . . . and when they look at themselves in the light there, they appear to themselves as devils ; some as corpses ; some as monsters ; and therefore they cast themselves headlong down from that Society . . . into some infernal mist, where they receive their former respiration ; and where, from phantasy, they appear to themselves as Spirits not evil. Thus they know of what quality they are.

4798. **Evil Spirits** may also be Known from their faces ; for all their cupidities . . . are inscribed on their faces ; and it may also be Known from their faces with what Hells they communicate . . . In general, when their faces appear in the light of Heaven, they are almost devoid of life, ghastly as if they were those of corpses ; some of them black, and some of them monstrous ; for they are forms of hatred, of cruelty, of deceit, of hypocrisy. But in their own lumen among themselves, from phantasy, they appear different.

4803. There are also **Spirits** who in a certain way admit the light of Heaven, and receive the truths of faith, and yet are **evil** ; so that they have some perception of truth. Ex.

4839². Hence it is, that . . . the **evil Spirits** who are in Hell, among themselves, from phantasy, do indeed

appear as men ; but in the light of Heaven, as monsters, more direful and horrible according to the evil in which they are . . .

5032³. For **evil Spirits** and **Genii** are in their life, or the delight of their life, when they can enter into anyone's cupidities ; and, when they have entered into them, they allure to some evil ; for they then persuade that falsity is truth ; and this they easily do with those who are in natural good not spiritual ; but with those who are in spiritual good, they cannot do it ; for these know from within what evil and falsity is . . .

5035. Temptations as to truths are effected by **Spirits** ; but temptations as to goods, by **Genii**. **Spirits** and **Genii** are thus distinguished : **Spirits** act into the Intellectual, thus into the things of faith ; but **Genii** into the Voluntary, thus into the things of love. **Spirits** present themselves to view, and also manifest themselves by speech ; but **Genii** make themselves invisible, and manifest themselves only by an influx into the desires and cupidities. They are separated . . . **evil** or **infernal Spirits** appear in front and at both sides under the earth of lower things ; but **evil** or **infernal Genii** appear under the posterior part and behind the back deep under the earth there. Temptations as to truths are effected by **evil Spirits** ; and temptations as to goods, by **evil Genii**. In what follows, it treats of the temptations . . . which are effected by **evil Spirits** ; thus of those which are effected as to false speaking against good. These temptations are milder than those which are effected by **evil Genii** ; and also come forth before them. 8593.

5036. He is quite unaware that (temptations) take place through the **evil Spirits** who are with him.

—². Temptations then come forth through the **evil Spirits** who are around him ; for the man is then let into the state of the evil in which he is . . . and when he comes into this state, the **evil** or **infernal Spirits** encompass him ; and when they perceive that he is interiorly guarded by Angels, the **evil Spirits** excite the falsities which he had thought, and the evils which he had committed . . .

—⁴. Therefore, when the ultimate truth is withdrawn . . . he comes into temptations, and is accused by **evil Spirits**, who are all merely natural . . . Examps.

5280³. Hence a combat between the **evil Spirits** and the Angels . . .

—⁴. As soon as they come to the age of adolescence, (most) suffer themselves to be led away by the world, and thus go over to the side of **infernal Spirits**, by whom they are by degrees so completely estranged from Heaven, that they scarcely believe any longer that there is a Heaven . . .

5376⁶. They who are in desolation there, are troubled by **evil Spirits** and **Genii** ; for these infuse persuasions of evil and falsity . . . so that truths do not appear ; but, as the time of desolation is finished, they are enlightened by light from Heaven, and so the **evil Spirits** and **Genii** are driven away, each one into his own Hell, where they undergo penalties. Sig.

5433². The Angels cannot be with man in earthly things, and therefore they recede ; and then **evil Spirits**

approach, who cannot be with man in heavenly things ; thus heavenly things become naught to him, and earthly things everything . . .

5628^e. When anyone suffers hard things there from **evil Spirits**, through infestations, excitations to evils, and persuasions to falsity ; afterwards, when the **evil Spirits** are removed, he is received by Angels, and is brought into a state of comfort . . .

5852. The **evil Spirits** who are with man are indeed from the Hells, but at the time they are with him are not in Hell, but are taken out thence. The place where they then are . . . is called the World of Spirits . . . When the **evil Spirits** who are with man are in that World, they are not in any infernal torment, but are in the delights of the love of self and of the world, and of all the pleasures in which is the man himself ; for they are in the whole thought and in the whole affection of the man ; but when they are sent back into their Hell, they return into their former state.

5854. When the Angels cannot (turn away evil ends) they remove themselves . . . and then **evil Spirits** approach nearer.

—^e. Man's life is from cupidities and phantasies . . . and unless this life were supported by means of **evil Spirits**, and thus amended . . . he would not survive a minute . . .

5857^e. **Evil Spirits** cannot approach little children ; because they have not as yet anything in the memory which they put on.

5863. If **evil Spirits** were to perceive that they are with man, and that they are separate Spirits from him ; and if they could inflow into the things of his body, they would endeavour by a thousand methods to destroy him ; for they hate man with deadly hatred. As they knew that I was a man in the body, they were in the continual endeavour to destroy me, not only as to the body, but especially as to the soul ; for to destroy a man or any Spirit, is the delight itself of the life of those who are in Hell . . .

5893³. When **evil Spirits** poured in evils and falsities, Angels from the Lord kept me in truths . . .

5954⁸. As he has no truths . . . he suffers himself to be led by reasonings equally by **evil Spirits** as by good ones ; and thus cannot be defended by the Angels. Sig.

5979. The man who is faith, believes that . . . **diabolical Spirits** are entirely removed by him ; but I can assert that with the man who is in the concupiscences and delights of the love of self and of the world, and who has these as the end, they are so near him, that they are in him, and rule both his thoughts and his affections. The Angels cannot possibly be within the sphere of such . . . and therefore the Angels recede as the **infernal Spirits** approach nearer . . .

—². That **infernal Spirits** . . . are with man, is . . . from the doctrine . . . of Christian Churches . . .

5989². Moreover, **evil Spirits** do not always send forth Subjects ; but observe what Spirits are with others, and also the places where the simple and

obedient are ; and make these into Subjects for themselves ; which is done by directing their thoughts into him, and by infusing their affections and persuasions into him ; whence he is no longer master of himself, but serves as a Subject for them ; and this sometimes without knowing it.

[A.]⁵⁹⁹². The office (of the Angels) also is to rule the **evil Spirits** who are from Hell, which they do in innumerable ways ; of which it is allowable to mention only these : When the **evil Spirits** pour in evils and falsities, the Angels insinuate truths and goods . . . **infernal Spirits** continually attack, and Angels protect . . .

6097. (In temptations) man is let into the state of his evils, consequently, among **evil Spirits**, who accuse and thus torment the conscience.

6159². The **Spirits** who are **evil**, or with whom evil has the dominion, are evil in each and all things ; even when they are speaking truth and acting good ; for by these things they intend nothing except to deceive others . . .

6193². The things which flow in from the Angels, being more through the interiors, do not appear so much to the external sense, as those which are from **evil Spirits**.

— . On the other hand, **evil Spirits** are angry if they are told that they do not think and will from themselves ; because this is contrary to the delight of their loves ; and still more, when they are told, that life is not in them, but that it flows in. When this is shown them by living experience . . . they indeed confess that it is so . . . but still after a little while they deny it, and then do not want to have it confirmed any more by experience.

6205. **Evil Spirits** especially put on the persuasions and cupidities of man ; and when they put them on, they rule the man with command ; for he who introduces himself into the cupidities and persuasions of a man, subjects the man to himself . . .

6206. If he believed as the case is . . . the moment evil flowed in, he would think that it was from the **evil Spirits** with him ; and (then) the Angels would avert and reject it . . .

—². When a man thus appropriates evil, he acquires the sphere of that evil, and it is to this sphere that **Spirits from Hell** adjoin themselves who are in a sphere of the like evil . . .

6308. The order of influx is such, that **evil Spirits** flow in first, and then Angels dissipate it . . . But the evil which inflows from **evil Spirits** into the thought does not at all injure the man if he does not receive it. But if he receives it, and carries it from the thought into the will, he makes it his own ; and then he accedes to the side of the **infernal Spirits** . . . Sig.

6373. The Divine which transflowed through the Celestial Kingdom could not be pure . . . and therefore at that time **infernal** and **diabolical Spirits** issued from the Hells, and exercised dominion over the Souls who came from the world . . .

6391³. This it has been given to know from the **evil**

Spirits in the other life, who, when they lived, did nothing of good to others . . . except for the sake of self ; (for) they do not believe that there can be any delight in doing goods without the end of recompense . . .

6423². A certain person who had been in natural truth . . . was in such power, that **infernal Spirits** could not at all infest him . . .

6475. I heard it said to certain **evil Spirits** who were in the World of Spirits, and who were continually thinking against the Lord, that . . . they should point out a single one in Heaven who does not acknowledge the Lord . . . but they were silent, because they were not able to do so. Some of the **evil Spirits**, who believed that Heavens exist where the Lord is not acknowledged, wandered about, and made inquiry ; but as the endeavour was vain, they returned.

6484. He was one of the subtle **evil Spirits**, because he had indulged in thought more than in discourse and converse . . . He was at this time in the World of Spirits ; and when they are there, they are in the delights of the loves in which they had been in this world. It then came to pass that Heaven inflowed into his delights ; and he then suddenly felt Hell . . .

6493. When an accident befel me . . . I was told by the Angels, that it happened because such **Spirits** were present . . . Moreover, **evil Spirits**, by their arts, have found out how to produce a sphere which is the source of misfortunes . . .

6559. If **evil Spirits** do any evil in the World of Spirits beyond that which they have imbued from their life in the world, the punishers are at once present, and chastise them . . . For it is a law in the other life, that no one must become worse than he has been in the world . . . This takes place when the **evil Spirits** in the World of Spirits do evil ; but in their own Hell, one chastises another, according to the evil which they had actually imbued in the world . . .

6574². With those who are in temptation, the Lord is present, and resists, refuting the falsities of the **evil Spirits**, and dissipating their evil . . .

—³. For it is to be known, that the **infernal Spirits**, who are thus permitted to harass the good, intend nothing but evil ; for they want to forcibly drag them down from Heaven, and to cast them into Hell ; for to destroy anyone as to the soul . . . is the delight itself of their life ; but not one whit is permitted them by the Lord, except to the end that good may come out of it.

6657². In this combat (of temptation) it sometimes appears to the **Spirits from Hell** that they are conquering, and then they rise up ; sometimes that they are being conquered, and then they draw back ; and therefore they are then afraid that more from Heaven will join themselves against them, and that thus they will be cast into Hell, from which they will go no more out ; as also takes place when they are conquered. Sig.

—³. When **Spirits from Hell** are fighting against the Angels, they are in the World of Spirits ; and are in a free state there.

6677. Hence it is, that the Angels, being in good,

have such Power over **infernal Spirits**, that one of them can master a thousand of the **infernals**.

6692. Those (of the Ancient Church) who did not live in the good of charity, but in things contrary thereto, sometimes had open communication with **evil Spirits**, who perverted all the truths of the Church . . . Hence magic.

6724². When man is being reformed . . . he, as to his external, is let into his evils and falsities, consequently among the **infernal Spirits** who are in these evils and falsities; these flit about him, and strive by every method to destroy him . . . but the good and truth which flow in through the internal render him so safe, that the **infernal Spirits** cannot inflict on him the least injury . . .

6757^o. In the other life, when they who are in truths are being infested by falsities, they are held in them by **evil Spirits** as it were bound . . .

6762^o. The **infernal Spirits** who are in falsities, when they have been in the World of Spirits, and have there endeavoured to destroy truths with those who are in temptation, are afterwards relegated into the Hells, whence they can go no more out. Sig.

6769. The reason they who are not as yet in truths are not in safety, is that non-truths communicate with **evil Spirits**. Sig.

6828^o. (In temptations) **evil Spirits** are present, who inflict pain, and despair concerning salvation.

6858. Before the Advent of the Lord into the world, **evil Genii** and **Spirits** occupied all that region of Heaven to which the spiritual were afterwards elevated . . . But after the Lord's Advent, they were all thrust down into their Hells . . . I have often observed, that the moment any place is left by good Spirits, it is occupied by **evil Spirits**; and that the latter are driven out thence, on which the place is again given to those who are in good. The reason is, that the **infernals** continually burn to destroy the things of Heaven; in special, those to which they are opposite . . .

6914². The more deceitful (**evil Spirits**) . . . are under the view of the celestial; and for so long are withheld from their wicked deceits. They are directly over the head; and the celestial Angels, under whose view they are, are still higher up. From this it has been given to know what was the nature of the state of the **evil Genii** and **Spirits**, who, before the Lord's Advent, occupied the lower region of Heaven. (How they were withheld from the open commission of evils.)

—³. There are **evil Spirits** with these (priests) who are in the like love and thence in the like thought; and who lead them; and to whom are adjoined simple good Spirits . . .

7418. The places where **evil Spirits** are, at the sides under the soles of the feet, appear as earth, and in fact as earth uncultivated and arid; under which earth there are certain Hells. (See DUST, here.)

7454². (Thus) if **infernal Spirits** were near those who are in Divine worship, they would infest them by means of their sphere . . . 7474².

7479. They wondered that there were so many **evil Spirits** around me; and that they also spoke to me. Ex.

7501. As to those who are infested being held back by **evil Spirits**, the case is this: when **evil Spirits** attack anyone, they know how to insinuate themselves into his delights which are of cupidities, and also into his pleasantnesses which are of principles, thus into the things of his love; and so long as they are in such insinuation, they hold him whom they are infesting as it were bound; nor can he be loosed . . . except with the Lord's aid; for love and insinuation into the delight of love conjoins. Such is the art used by **evil Spirits** and **Genii** in the other life.

7502^o. As to the **infernal Spirits** who infest the upright in the other life being devastated as to the truths of faith . . . it is to be known that those who (do this) are those who, when they lived in the world, had been of the Church; for they who have not been of the Church cannot infest those who are of the Church. Ex.

7519². **Evil** or **infernal Spirits**, so long as they are removed and separated from Heaven . . . do not know that they are in evils and falsities; for they then believe falsities to be truths, and evils goods; but the moment Heaven approaches nearer to them . . . they perceive the falsities and evils; and also the nearer that Heaven approaches, that is, the more presently its good of love and truth of faith flows in, as they cannot endure them, the more grievously they are seized by their evils and falsities. Sig.

7643³. The Lord is continually ordering the Heavens, and constantly attaches new inhabitants to Heaven . . . and when He does this, Heaven approaches, that is, flows in more strongly; and, from this, **infernal Spirits** rush more strongly into evils and falsities, and into the penalties of them; and as they rush into evils and falsities, they thus devastate themselves; and this does not cease with them, until they have completely devastated themselves; and have cast themselves deeply into the Hells.

7645². Hence it is, that **infernal Spirits**, when devastated, are in the extremes of the Natural; their lumen, which is called intellectual lumen, is not unlike the lumen of this world . . .

7766². If an **evil Spirit** approaches a heavenly Society, where there is charity, a stench is plainly felt from him.

8054³. These regions are occupied when the evil are increased in the world, and the good are diminished; for then **evil Spirits** approach man, and good Spirits recede from him; and in proportion as the latter recede, the regions nearest to man are occupied by the evil . . .

8131. (In temptations) the **evil Spirits** accuse and attack, but the good excuse and defend.

8722^o. The reason is, that **evil Spirits** cannot attack good, but flee away at the first perception of it; whereas they can attack truth.

8870². In the other life, **evil Spirits** make a resemblance of the things which are from the Divine . . .

8960. Temptation is induced by **evil Spirits**, who dwell with a man in his evils and falsities: they excite his evils and accuse him . . .

9009. Man then summons **Spirits** from Hell, who afterwards recede with difficulty.

[A.]9141². The love of evil, that is, the love of self and the love of the world, make the fire of life with an evil man, and with a **Spirit of Hell**; and the love of falsity and the faith of falsity make the lumen of life with them.

9284^e. **Spirits from the Hells** were present, who wanted to be worshipped as gods; this is continually sought for by those who are in the Hells.

9297^e. **Evil Spirits** are forms of evil use; these are in Hell.

9438². When a man is conjoined with the Lord, he is safe from the attack of the **evil Spirits** who are from Hell.

9993^f. See GENII.

10483². For every man has with him **Spirits from Hell**. . . The **Spirits from Hell** are in his corporeal and worldly loves . . .

10608². **Infernal Spirits** dwell under the mountains and rocks.

10642². If anyone is worshipped who has been a man, the **Spirits from Hell** (who are with men) suppose that it is themselves who are being worshipped; for everyone in Hell wants to be a god; and these **Spirits** communicate that worship with the infernal Society from which they are . . .

H. 152. When any **evil Spirit** comes among the good, the quarters are wont to be confounded thereby . . .

153. **Evil Spirits** sometimes appear turned to the quarters of Heaven; and they then have intelligence and perception of truth, but no affection of good; and therefore the moment they turn themselves back to their own quarters, they are in no intelligence and perception of truth; saying then, that the truths which they had heard and perceived are . . . falsities; they also want falsities to be truths. Ex.

229. I have seen hundreds of thousands of **evil Spirits** dispersed and cast into Hell by the Angels . . .

232^a. When an **evil Spirit** is merely looked at by the Angels he falls into a swoon, and does not appear as a man; and this until the Angel averts his eyes.

233. The nature of the power of **evil Spirits** before they are cast into Hell, shall be told in what follows.

245. The speech of **evil** and **infernal Spirits** is in like manner natural, because from affections, but from **evil** affections, and the filthy ideas thence . . .

249. To speak with **Spirits** is at this day rarely granted . . . because then the **Spirits** know that they are with man . . . and **evil Spirits** are such that they hate man with deadly hatred, and desire nothing more than to destroy him as to both soul and body; as also takes place with those who have indulged much in phantasies, and have thus removed from themselves the delights suitable to the natural man.

292. With every man there are good **Spirits** and **evil Spirits**; through the good **Spirits** man has conjunction with Heaven, and through the **evil Spirits** with Hell. These **Spirits** are in the World of **Spirits**. . . When these **Spirits** come to a man, they enter into all his memory and thence into all his thought; the **evil Spirits** into those things of the memory and thought which are

evil . . . The **Spirits** do not at all know that they are with man; but while with him, believe that all things of the man's memory and thought are their own; nor do they see man . . . The greatest care is taken by the Lord to prevent the **Spirits** from knowing that they are with man; for, if they knew it they would speak with him; and then the **evil Spirits** would destroy him; for **evil Spirits**, being conjoined with Hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. It is otherwise when they do not speak with man; they then do not know that the things they are thinking, and about which they are speaking together—for they also speak together from man—are from him; but believe that they are their own; and as everyone esteems and loves what is his own, the **Spirits** are kept so as to love and esteem man, without knowing it.

293. The reason why **Spirits who communicate with Hell** are also adjoined to man, is that man is born into evils of every kind; and therefore his first life is entirely from them; so that unless such **Spirits** were adjoined to man as he is himself, he could not live; nay, he could not be withdrawn from his evils, and reformed; and therefore he is kept in his own life by means of **evil Spirits**, and is withheld from it by means of good **Spirits**; and by means of both he is in equilibrium . . . and thus in freedom; and can be withdrawn from evils, and bent to good; and good can also be implanted in him, which cannot possibly be done unless he is in freedom; nor can freedom be given him, unless **Spirits from Hell** act on the one side, and **Spirits from Heaven** on the other . . . 599.

295. Such **Spirits** are adjoined to man as he himself is as to affection . . . but good **Spirits** are adjoined to him by the Lord, and **evil ones** are summoned by the man himself . . .

—². With those also who cannot be reformed, there are good **Spirits** adjoined . . . but their immediate conjunction is with **evil Spirits** who communicate with Hell; whence the men have such as they themselves are; if they are lovers of self, of gain, of revenge, of adultery, the like **Spirits** are present, and dwell as it were in their evil affections; and, in proportion as the man cannot be kept from evil by good **Spirits**, these **evil Spirits** inflame him; and in proportion as the affection reigns, they cleave to him, and do not recede.

311². The Hell which is in front, where those are who are called **evil Spirits**, is called Satan. 544.

399². Whenever **Spirits** approached who, when men in the world, had been in the loves (of self and the world) my delight vanished; and I have been told, that if such merely approach a heavenly Society, the delight of those who are in the Society is diminished precisely according to the degree of their presence; and, what is wonderful, those **evil Spirits** are then in their own delight. 400, Ex.

400^e. So that a **Spirit who is in Hell** dare not even put forth a finger, or raise thence the crown of his head; for in proportion as he does so, he is in torture.

429. Through these caverns are exhaled stenches which . . . **evil Spirits** eagerly seek after, because they are delighted with them . . .

455. **Evil Spirits** have often been turned by Divine force towards those who were in the light of truth ; and they then comprehended all things, as the Angels do ; and confessed that they are truths . . . But the moment they relapsed into themselves, and were turned to the love which was of their will, they comprehended nothing, and spoke contrary things. I have also heard **infernal Spirits** saying that they know and perceive that what they do is evil, and that what they think is falsity ; but that they could not resist the delight of their love, thus their will ; and that this bears along their thoughts to see evil as good, and falsity as truth. Ex.

479⁶. But **evil Spirits** go in no other ways than those which lead to Hell ; and to that Society there which is in the evil of their own love : the ways which tend in other directions they do not see ; and if they do see them, they do not want to go in them.

481⁶. When any **evil Spirit** is brought into Heaven, he pants like one who labours in agony.

487. **Spirits** in the World of Spirits who are bound to the **Hells** cannot see their own evils and falsities.

496. In this first state (after death) **evil Spirits** speak truths and do goods equally as good ones . . . But **evil Spirits** are known from good ones especially by this : that the **evil ones** eagerly attend to what is said about external things, and little to what is said about internal ones . . . They hear them, but without attention and joy. They are also known by this : that they frequently turn to certain quarters ; and, when left to themselves, go in ways which tend thither.

508. (**Evil Spirits** in the second state after death. Des.)

—⁶. (The uses performed by **evil Spirits**.)

509. As **evil Spirits**, when in this second state, rush into evils of every kind, they are wont to be frequently and grievously punished. Ex.

510. When an **evil Spirit** is in the state of his interiors, he is by degrees turned to his own Society, and at last directly to it, before this state is finished ; and when it is finished, the **evil Spirit** himself casts himself into Hell where his like are . . . Some **evil Spirits** in this second state by turns enter the **Hells** and go out again . . . The very Society, in which, as to their interiors, they had been in the world, is shown them when they are in the state of their exteriors, in order that they may thus know that even during the bodily life they were in Hell ; but still not in a like state to that of those who are in Hell, but in a like state to that of those who are in the World of Spirits. Ex.

511. The separation of **evil Spirits** from good Spirits takes place in this second state ; for in the first state they are together . . . The separation of the good from the **evil ones** is effected in various ways. Des.

527^e. The Angels confess that it is more easy to turn an owl into a dove . . . than an **evil Spirit** into an Angel of Heaven. P.338⁷.

550. **Evil Spirits** in the World of Spirits are severely punished, in order that by means of penalties they may be deterred from doing evils. (See **EVIL**, here.)

551^e. Every **evil Spirit** is reduced into this state before he is cast into Hell.

553. All **Spirits** in the **Hells**, when looked at in any light of Heaven, appear in the form of their own evil. Des.

—⁴. But it is to be known that **infernal Spirits** so appear in the light of Heaven ; but among themselves they appear as men. This is of the Lord's mercy . . . But this appearance is a fallacy . . .

558^e. There are **evil Spirits**, whose habitations are in the quarter intermediate between the north and the west beneath the Heavens, who are skilled in the art of letting upright Spirits into their proprium. Ex.

574. It has been shown above, that an **evil Spirit** casts himself into Hell of his own accord ; and therefore it shall be told in a few words how this comes about, when yet there are such torments in Hell. Ex.

576. On the wickedness and nefarious arts of **infernal Spirits**. Gen.art.

577. In the same degree in which there is wisdom and intelligence with the Angels, there is wickedness and cunning with **infernal Spirits** . . . because . . . when released from the body . . . an **infernal Spirit** is in his own evil . . . and, therefore, as an angelic Spirit thinks, wills, speaks, and acts, from his own good, so does an **infernal Spirit** from his own evil . . . It was otherwise when he lived in the body ; the evil of the spirit was then in bonds . . . (See **EVIL**, here.)

—³. The Lord cannot protect man unless he acknowledges the Divine, and lives the life of faith and charity ; for otherwise he turns himself away from the Lord, and turns himself to **infernal Spirits** . . .

583. The Spirits who are in the plains and valleys see each other ; but when they have been separated—which takes place when they are intronitted into their interiors—the **evil Spirits** do not see the good ones ; but the good ones can see the evil ones . . .

584. The **infernal Spirits**, who are in the **Hells**, are in a lumen such as comes from burning coals : their eyes are accommodated to the reception of this lumen, because, while they lived in the world, they had been in thick darkness as to Divine truths, denying them ; and as it were in lumen as to falsities, affirming them . . . Hence, too, it is, that the light of Heaven is thick darkness to them ; and therefore, when they go out of their caverns, they see nothing.

585. The gates to the **Hells** . . . are not opened, except when **evil Spirits** from the World of Spirits are cast in thither ; and when they are opened, there exhales either as it were fire with smoke . . . or as it were a flame without smoke ; or as it were the soot from a chimney on fire, or as it were a mist and dense cloud. I have heard that the **infernal Spirits** do not see these things, nor feel them ; because, when they are in them, they are as it were in their own atmosphere, and thus in the delight of their life.

591^e. The equilibrium in which are kept . . . the **Spirits** in the **Hells**. (See **EQUILIBRIUM**, here.)

594^e. The ejection of superfluous **evil Spirits** into deserts.

600. The conjunction of man with Heaven and Hell is . . . mediate through the World of Spirits ; these **Spirits** are with man ; and none from Hell itself . . .

Through the evil Spirits in the World of Spirits man is conjoined with Hell . . .

N. 40. A merely natural man is in society with Spirits who are in Hell.

188. There are with every man evil Spirits and good Spirits ; the evil Spirits are in his evils . . . When the evil Spirits come near, they bring out his evils, and the good Spirits his goods ; whence a collision and combat . . . 196.

L. 33. With men who undergo spiritual temptations there are evil Spirits from Hell, who induce these temptations.

48^r. (The term 'spirit' also means) the infernal Spirits themselves, by whom men are troubled. III.

W. 140. He who has been cast into Hell is called a satan or a devil ; but so long as the same are in the world of Spirits, he who is being prepared for . . . Hell is called an infernal Spirit. Meanwhile, an . . . infernal Spirit is conjoined with Hell. All the Spirits who are in the World of Spirits are adjoined to men . . . and through these Spirits they communicate with Heaven or with Hell, according to their life.

266^r. I have heard evil Spirits, who within were devils . . . when the affection of knowing . . . was excited by glory, perceived the arcania of angelic wisdom equally as well as good Spirits . . . Nay, these diabolical Spirits said, that they could indeed will and do according to these things, but that they would not. When they were told that they would will these things provided they shunned evils as sins, they said they could do this, but they did not will to do so.

270^e. An evil Spirit cannot gyrate his body from left to right, but from right to left. Ex.

343. As to his affections and cupidities, and the thoughts thence, and as to his acts from the former and the latter, man is in the midst either of Angels of Heaven, or of Spirits of Hell.

P. 208. (Such) are like the Spirits of Hell . . .

288. All the Spirits of Hell say that no one can think from any other than himself . . . But experience will teach . . . that everything of thought and affection even with the Spirits of Hell flows in from Heaven ; but the good is turned into evil and the truth into falsity. (Shown by experiment.)

298^s. Every evil Spirit is let into the marriage of evil and falsity before he is sent into Hell ; and when he is in it, he does not know what good is ; for he calls his evil good, because he feels it as delight ; and he then also turns away from truth, and does not want to see it ; because he sees the falsity that agrees with his evil as the eye sees beauty . . .

301. The reason the Spirits of Hell are concupiscences of evil and imaginations of falsity thence, is that they are in the love of self, and in their own intelligence . . .

312^r. Evil Spirits have often injected evils and falsities into my thought, which to me appeared as if they were in me and from me . . .

340^e. By permission, there ascended certain Spirits from Hell, and said to me . . . Write also something from us. (See DELIGHT, here. —7.)

R. 926^r. For infernal Spirits are able, by means of phantasies, to represent magnificent things, by closing the interiors of the mind, and opening its exteriors only. Examp.

M. 71^e. Evil Spirits love what is homogeneous to their own affection, however unclean it may be . . .

235^e. The Spirits of Hell freeze with intense cold, when the heat from Heaven inflows to them ; and yet, among themselves, when the heat of Heaven is excluded, they burn with great heat.

444^r. I will call hither some evil Spirit, who turns himself from God, and I will speak to him behind ; and you will see that the things which are said will be turned into the contrary. (Shown by experiment.)

461^e. But the Spirits of Hell invert all things in themselves . . . delight constantly remaining . . .

T. 71. (A Spirit who is immediately afterwards called a satan.)

115^e. For men in the world are so conjoined with Angels of Heaven and with Spirits of Hell, that, both ways, in the interiors of the mind they make one.

380^r. He who leads himself into evil affections by means of confirmations of falsity and a life of evil, adjoins to himself Spirits from Hell ; and when they are adjoined to him, the man enters more and more as it were into brotherhood with satans . . .

607. That . . . an unregenerate man is in communion with Spirits of Hell. Gen.art. . . Because man is born to become spiritual, and this is not possible, unless he is in a certain conjunction with those who are spiritual. . . . But of this conjunction neither the man, nor the Angel, nor the Spirit knows ; because man, so long as he lives in the natural world, is in a natural state ; and an Angel and a Spirit is in a spiritual state ; and the one does not appear to the other on account of the difference between what is natural and what is spiritual . . . From which it is evident that they are not conjoined as to the thoughts, but as to the affections ; and upon these scarcely anyone reflects . . . The conjunction by means of affections of love between men on the one side and Angels and Spirits on the other, is so close, that if it were severed, and they were thus separated, the men would at once fall into a swoon ; and, if the conjunction were not restored, they would expire.

651. A Spirit of Hell cannot do anything but evil to another, because he has in him a nature of evil from the devil ; and the essence or nature which anyone has appropriated to himself in the world cannot be changed after death.

767^r. But an evil Spirit perpetually turns himself away from the Lord ; and constantly looks to his own love ; and this, too, in every turning of his body and face . . .

798^r. I rejoined . . . Begone, evil Spirit . . .

D. 47 (Index, art. *Spiritus*). It is given to man to command evil Spirits ; and not to be commanded by them.

58 (Index). Evil Spirits do not want good to be said of the good ; nor do they want the presence of the good ; nor do they know of the presence of another Spirit.

— **Evil Spirits** do not want anything to be revealed about themselves.

96 (Index). **Evil Spirits** continually study to precipitate man into dangers of death ; and thus to inflict injuries ; and these things are from them, whether they know it, or whether they do not know it.

125 (Index). Various companies of **evil Spirits** were convinced of truths ; yet were afterwards the same as they had been before.

148 (Index). The evils which happen to man are each and all from **evil Spirits** ; although not with premeditation, because such is their nature. (See 2372, below.)

148½ (Index). **Evil Spirits** especially suppose that they are the Holy Spirit ; and that the Lord can do nothing without them.

152 (Index). When the bonds are loosened with **evil Spirits**, they then, from phantasies, commit horrid things.

153. On the pertinacity of **evil Spirits** in bringing evil upon men.

— (Index). **Evil Spirits**, when permitted, inflicted various pains on the members of my body.

154. On **evil Spirits**, that they can 'lie down and feed' with those who are faithful ; according to Is.xi.4-7.

180. The phantasies of **evil Spirits** are direful and cruel, delighting themselves in cruelly treating men . . . 189.

192. By this kind of phantasy **evil Spirits** continually desire to excite enmities among each other ; and, when it is permitted, they represent their companions in the forms of various animals, as serpents ; and when their companions are thus represented, they cannot deliver themselves from this phantasy . . .

193. On the permission granted to **evil Spirits** ; and on their restriction or inhibition ; that they are less than nothing.

217. That **evil Spirits** constantly endeavour to act against order, although they perceive that they can never do anything.

218 (Index). On the captivity in which good **Spirits** are kept, while **evil Spirits** are at liberty.

— The reason **evil Spirits** are in the World of **Spirits**, is for the sake of mankind, lest they should perish by the pangs of conscience ; but still they are cast down . . .

220 (Index). An experience that **evil Spirits** are thrust down out of the World of **Spirits**.

225 (Index). An experience that the infernal crew . . . are so hostile and dangerous, that, when they were a little loosened they even struck terror into the **evil Spirits** in the World of **Spirits**.

253 (Index). Some **evil Spirits** learn evils, which they afterwards commit as it were from nature ; and they can thus make their nature worse. Compare 3708.

316. That **evil Spirits** can enter into Heaven . . .

— (Index). **Evil Spirits** sometimes by permission enter Heaven, as it were by their own machination . . . yet they are encompassed by such a sphere of **Spirits** ;

otherwise they could not approach even afar, without their cold being perceived.

325 (Index). **Evil Spirits** can be reduced to confess that it is truth ; and, in fact, as if from persuasion.

326 (Index). Some **evil Spirits** are reduced into such a state, that they have nothing intellectual, except as much as rules the Natural, in which they are as it were irrational . . . without external bonds.

379, 399. That **evil Spirits** can induce on man almost any external joy, as it were heavenly, which yet is filthy ; although souls would suppose that it was in the highest degree heavenly. 755.

406 (Index). That infernal **Spirits** are Known from the cold which seizes on various parts of the body ; and that they suppose themselves to be most intelligent and powerful.

408, 409 (Index). On certain **evil Spirits** who deceitfully insinuated themselves into Heaven ; and were cast out thence into a lake.

415 (Index). On **evil Spirits**, who skilfully turn good into evil ; and transfer evil into others.

457. That a great crowd of **evil Spirits** desire to steal . . . Many times they wanted to excite me to steal (moving my hand when in shops).

590 (Index). That **evil European Spirits** in the other life study to pervert everybody . . .

597^e. There are **evil Spirits** who excite the pleasure *diu sedendi in sententiis* . . .

617 (Index). How cunningly **evil Spirits** pervert affections of good and thoughts of truth into evil and falsity ; and insinuate these things into man ; and persuade that they belong to the man ; so that he can never escape being perverted, unless the Lord guards him.

620 (Index). That **evil Spirits** suppose that they rule themselves ; and that they are mighty and strong ; and that they spurn those who are so from the Lord . . .

644 (Index). That **evil** and deceitful **Spirits** have imbued nature with such cupidity and delight, that they cannot desist, as they confessed ; but as an excuse this does not avail ; because all **evil Spirits** make this confession, but for the sake of deceit.

661. That **evil Spirits** desire to kill and torment every man, but, with the men with whom they are, they are prevented from doing so in two ways.

—². The **evil Spirits** who fly about at liberty are of the same character, but still are adjoined to men, in order to excite their life . . . Yet as they know no otherwise than that they are the same men as the man with whom they are, they do not desire to inflict any harm on him, because that would be like inflicting harm on themselves . . .

—³. The second reason why they do not torment and destroy men, is that good **Angels** are also present ; and the Lord rules them according to permissions and concessions.

824. That **evil Spirits** pretend to have dominion over the falsities and evils of man.

932 (Index). **Evil Spirits** are in a state of good affection, as the evil in the world are wont to be brought (by misfortunes).

[D.]1043. That **evil Spirits**, and devils, are the causes of all evils. (Their attempts to throw me under carriages, etc.) 253. 2171. 3821.

1056. **Evil Spirits** desire with avidity to know these things . . .

1085. That nothing from **evil Spirits** can inflow into the heavenly Societies . . .

1168. That there are (**evil Spirits**) who can speak as volubly and as quickly as heavenly Spirits.

1205 (Index). **Evil Spirits** as it were struggle with the Angels concerning man's thoughts.

1246^o. (The **infernals** are to be pitied, and not to be spoken to harshly ; we ought to wish them well.)

1307. That **evil Spirits** are able to think so that they scarcely come to the perception of man.

1308. **Evil Spirits** think in a certain manner ; namely, they think only within themselves, so that they do not suffer it to pass into the merely corporeal thought . . .

1491. A Society of such (**evil Spirits**) acts softly, as good Spirits do . . . Ex.

1591. He who is not led by the Lord, not only acts in consort with **evil Spirits**, but also excites **evil Spirits** so to act ; for he believes his cupidities and thoughts to be his Own : but he who is led by the Lord is excited by **evil Spirits** ; and the Lord acts, so that he does not consent.

1592. **Evil Spirits** estimate such a man as nothing, — so, also, do they call him, and know no otherwise ; they have him for an instrument as it were dead . . . because they suppose that they are the man . . .

1940. That when **evil Spirits** intend evil to the good, the communication is at once closed.

1942. **Evil Spirits** cannot intend one whit of evil to the Angels, because they are in a still more interior degree . . .

1844 (Index). **Evil Spirits** admitted into an angelic sphere did not want to remain . . .

1910 (Index). That evils are from **evil Spirits** . . .

1934 (Index). **Evil Spirits** occupying the whole of my body, attended with a great tremor and bristling of all the fibres ; and the presentation of direful visions ; but still I was kept safe by the Lord, fearing nothing.

1966. That **evil Spirits** cannot be with those who believe in the Lord.

— . It was before shown that **evil Spirits** are tortured when Angels look at them ; and the case is almost the same when a man is in faith . . . then the **evil Spirits** cannot approach ; they begin in like manner to be tortured, and desire to flee away. I have sometimes heard them complaining and lamenting when they were present where there was faith.

2035. Although **evil Spirits** continually wanted to infest (this novitiate Spirit), and to draw him into their Societies, and, by their arts, to snatch away his goods, still he was safe ; and the **evil Spirits** were permitted continually to plot such things, until he felt fear and some straitness ; as is wont to be done with those who are in faith, in order that they may know that the Lord alone protects them . . .

2284. That **evil Spirits** especially hate little children.

2342. On a state of quietude, and of wrath of **evil Spirits**.

2372. That whatever evil happens, even the least, comes from **evil Spirits**. 2923.

— . **Evil Spirits** sometimes said that they were not the cause of some evil happening, because it was as it were fortuitous ; and they did not know that they were [the cause of it] ; thus they did not want to acknowledge that it was from them. But they were answered, that still it was from them, although it was as it were fortuitous and they did not act it from their will ; because the general evil which flows from them has these things as consequences which are as it were continuous with it. Examp.

2395. Once, an **evil Spirit**, who was only slightly looked at by the Angels, began to lament and supplicate, as it were in the death agony. One appeared to me to be turned into conglomerations of snakes, by a mere look, and the consequent penetrating force.

2398. That **evil Spirits** are just like brutes which have a faculty of reasoning, thus like rational brutes.

— (Index). That **evil Spirits** are worse than brutes . . . because they are endowed with the faculty of reasoning . . . 2485.

2403. In certain states, Souls and Spirits are able to be in a Society of the celestials ; as was said of the **evil Spirits** who were lulled by the singing.

2592. For some years, almost daily, I have been encompassed by **evil Spirits** ; around me, next my head, at my back ; and they have not only laboured with all their force, by open attacks, [but also] by magic, by wiles, and by clandestine arts, they have tried to inflict evil on me ; but everything was in vain, so that at last I did nothing but laugh at their endeavours and open attacks. Thus does the Lord preserve mankind, every one of whom is encompassed by **evil Spirits** ; especially at the present day, when evil has increased to such a degree, and thus the **evil Spirits** are augmented ; nay the worst ones have come into existence . . .

2659. **Evil Spirits** desire nothing more ardently than to rule man completely, both his interiors, and especially his body ; for thus they seem to themselves to return into the life of the body ; for they quite suppose that they have returned. (See **OBSESS**, here.)

2797 (Index). That interior good Spirits have no communication with interior **evil Spirits**, except at the good pleasure of the Lord.

2840. That **evil Spirits** suppose that they can do much.

2851. I was thus able to know how **evil Spirits** took out these things from the ideas of my memory, each one according to his own state and his own nature . . .

2872. That **evil Spirits** cannot desist from attacking the good.

— . The **evil Spirits** who were throwing a shade and contempt upon the things that were being written, were asked whether they were able to desist from attacking. They said they were not ; and therefore I told them, that if their nature is loosened they cannot desist, but if it is held in bonds, they can. This they did not

want to admit, although they well know that the case is so. In a word, the moment the bond is loosened, they rush into all wiles, cunning, malice, cruelties, and wicked things, in the same proportion that it is loosened . . .

2880. That evil Spirits could not live, unless they served for temptations, penalties, and the like; from which comes good.

— The life of evil Spirits consists in thinking and committing evil; for in these things they place the delight of life . . . and therefore if restraint were put upon them in these things, and they were forcibly held to good, they not only could not live, but they could not even be reformed, that is, bent to good; and therefore they are permitted to be of service in such things . . .

—^e. They also have their comfort from hope; namely, when they intend anything of fraud; and desire and have hope of doing evil, then they have comfort, and are in quietude . . .

2888. On the interior evil Spirits of the World of Spirits. That ability is given to resist the evil, even with violence.

2902. That evil Spirits cannot operate anything with those who are persuaded.

2906. On Spirits who in life appear good in the eyes of men, and who within are evil.

2911. I observed how man is thus bent by the Lord, by cupidities, by means of persuasion from uses; thus into cupidities by the evil, and out of cupidities by means of the good; which, in this state, it was given me to perceive with perfect ease; the evil Spirits could not flow in without its being at once bent.

2912. The evil Spirits said—when they were thus as it were separated from me—that thus they can do nothing, supposing that in that case they were cast out.

2918. How man is led to good ends even by the evil.

2922b. That there is no one except for the sake of use, even evil Spirits . . .

2924. That evil Spirits regard man as a vile slave, except those who suppose that they are the man.

2943. That when evil Spirits and others are kept in a bond, they suppose they are upright from themselves.

3037. That evil Spirits are the cause of evil coming to them.

3047. On the nature of evil Spirits.

— The interior evil Spirits are such that their malice and deceitful nature cannot be described . . .

3078. I was permitted to tell evil Spirits that their life is no other than the life of wild beasts; for they act from instinct; and they know no otherwise than that they live a life as wild animals do . . . The ferine life of evil Spirits is worse and more obscure in this respect: that they are carried by instinct against good and truth, which they derive from the fact . . . that they were born men.

3088. On the more subtle evil Spirits in the line of the zenith, at various heights.

3101 (Index). Evil Spirits know no otherwise than that they are in the life of the body; and that they are not Spirits . . .

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3133. In general, evil Spirits cannot endure a sphere of faith . . .

3232. From this it was given me to know, that evil Spirits are compelled to sleep when man does; and thus to cause the man to sleep well, although he is surrounded by evil Spirits. Otherwise, they would lie in wait for the man . . . for they would perceive, if not asleep, that they are Spirits separate from the man. To prevent this, the Spirits must sleep.

—^e. When they know no otherwise than that they are the man, they do not injure him; this would be to injure themselves; whereas, when the man sleeps, and they are awake, they are able to know it. See 3418.

3350. (When any subject is mentioned, evil Spirits think only of the vilest things in connection with it.) Examp.

3398^a. The interior evil Spirits . . . have their head for a tail, and their feet upwards.

3458. I said concerning (evil Spirits) when reformed, that there are horrors, terrors, shames, and the like, which are excited in them by means of punishments and vastations; until at last they have acquired such a habit, that at the least advertence they are on their guard and are thus held back . . . (but) the same nature still remains. 3849.

3525. With every man there are two angelic Spirits . . . whose office it is to moderate and rule the evil Spirits who come to him . . . and, besides, there are Spirits who suppose themselves to be the man; one, two, three, who are the subjects of the World of Spirits . . .

3528. As the state is such, that two Angels rule . . . the Spirits who inject cupidities, and suppose themselves to be the man; and especially as the state is such in general and in particular that the evil Spirits inject, and are as it were acting forces, and good Spirits or Angels are the defending ones; it follows, that while the World of Spirits is full of evil Spirits who inject evil, and the Subjects of which are those who are with man, the good Spirits or Angels can no longer resist, but the equilibrium is perishing . . . That the last times are at hand, may be concluded from various things . . . For at this day the host of evil Spirits is so great, and their wickedness is so great, that it is incredible. They could indeed be all driven away by the least force . . . but the evil would then come into such torments and into such a Hell, that it would be inevitable that they should endure more torments than would conduce to their amendment and reformation.

3549. That evil Spirits are dispersed from those who are kept by the Lord simply in the Knowledges of faith. 3614.

3572. On evil Spirits who want to enter into the mysteries of faith.

3573. That evil Spirits snatch away truth and good although they do not know it.

3624^e. These are reflections of thought; and the longer anyone is kept in them, the more is he infested by evil Spirits.

3640. The evil who are in the interior sphere cannot be looked at by the Angels, because they are thus

turned into serpents and direful insects ; and therefore they have no communication with Heaven, nor with the Grand Man, except an external one ; they are ruled by the Lord by means of an influx of external things . . . and therefore Heaven is closed to them. Hence it is evident that their ideas . . . are bound to various objects, and thus are phantasies which cannot be described . . . in fact they are bound to filthy and obscene objects ; and thus they think like delirious and insane persons, not knowing what they think . . . 3845.

[D.] 3642. If (evil Spirits) in the other life knew their companions, and were not held to common ends, they would rush at one another ; for every one desires to command and to destroy another.

3645. In a Society of evil Spirits, each one supposes another to be nothing, because they are in an almost similar idea ; thus each one supposes that it is he who thinks . . . Thus all evil Spirits say of their companions that they are nothing . . .

3653. That the endeavour of the interior evil Spirits is to kill. (See KNIFE, here.)

— I spoke to them, and showed them that their perpetual endeavour is to kill me, but that they are withheld by the Lord ; so that they scarcely know that they are endeavouring to do so ; but the moment the bond is relaxed they rush, which they confessed with shame.

3686. There are Societies (of good Spirits and Angels) ; they see each other, converse together, and dwell together in the greatest light . . . But it is otherwise with evil Spirits, who do not appear to each other except on stated occasions.

3755. (How evil Spirits are used by the Lord to strengthen and appropriate delights to man.)

3756. That evil Spirits know neither what is true nor what is evil.

—^c. I therefore concluded that they know and perceive nothing. Hence it is evident, that they have no life.

3821. That evil Spirits are continually in the endeavour to do evil.

3835. Evil Spirits cannot endure them, because they cannot apply anything to themselves ; they understand the interiors of their idea ; and therefore the evil Spirits complained of them . . . I perceive that the evil Spirits are infested by them ; and that the evil Spirits also infest them in a certain manner . . . I perceived the sphere of the evil Spirits to be in the highest degree contrary to them . . .

3842. How the interior evil Spirits flow in.

—^c. When they perceived that I was reflecting upon their influx, they were very indignant, and wanted to withdraw, but knew not whither.

3843. They flatter every cupidity which arises ; and when they can keep man in any cupidity, they are in their life and delight . . . They then suppose that they live as man ; for they then appropriate his life as their own. But when they . . . are with one who will not allow himself to be perverted by them . . . they cannot live with him . . . They intensely inspire adulteries and hatreds . . .

3851. On evil Spirits endeavouring to infest me.

3855. A certain one who . . . was in such a sleep, that he cared nothing whatever for the infestations of evil Spirits . . . The evil Spirits infested, but confessed that they could do nothing.

3893. On evil Spirits.

— It was given him to perceive how much evil Spirits flow in ; and he wondered that on every side he perceived the endeavour to inflict evil ; but as they do not come to my perception, I perceived that there are endeavours of evil from the surrounding sphere, but that they are prevented by the Lord from flowing in . . . and therefore, that if the Lord did not protect me, I should perish every instant ; and so would all the men of this Earth.

3909. That evil Spirits acquire force from numbers.

3965. But the evil Spirits said that they were not their Subjects . . .

3977. But afterwards, when the Knowledges of faith are confirmed, the Lord endows him with conscience, so that he believes them without the confirming things ; and he then rejects all reasonings. This sphere is angelic ; and evil Spirits cannot be in it ; whereas, so long as he is in the state of the confirmation of them, and when he reasons about them in order to convince himself concerning truths, the Spirits can be present . . .

3990. Evil Spirits, as is their wont, are continually in falsities and denials concerning the Lord . . .

4004. The ideas of evil Spirits are represented by circumflexions of the body ; and by such things as appear.

4034. I observed that evil Spirits are kept speaking the things which are to be taken note of by me . . . From which it is evident, that even the things which I have learned through evil Spirits, I have learned from the Lord alone.

4038. [Evil Spirits] are not reformed ; but remain in the state in which they had been ; and only the filthy things, and the false things of the corporeal memory, and of the ideas of interior things, are subdued by means of vastations and punishments, and become as it were dead . . . so that [the evil Spirits] may serve for uses. Examp. 4111.

4044. Evil Spirits are as it were in a chain with the particulars of the memory with those who think evils . . .

4079. I have very frequently observed that whatever evil Spirits infuse is as their Own . . . For they want to rule man ; and do not allow man to be anything . . .

4086. Certain evil and deceitful Spirits are in Hell, but appear in the World of Spirits ; as, for example, the most deceitful over the head are in Hell under the buttocks . . .

4125. The evil Spirits at once knew whatever evil I had thought and done . . .

4129. That evil Spirits must obey.

— From this it was given to know that when the Lord rules man's thoughts and speech through Angels, the evil Spirits cannot but think in like manner ; and they then know no otherwise than that it is from them-

selves. And the case is the same with a preacher of evil life; while he is preaching good things, the evil Spirits think the same things, and excite them; but when the preacher is in his own life, the evil Spirits have the dominion.

4130. On evil Spirits.

— . Evil Spirits continually and for years, with the most consummate skill and malice; with wiles, threats, and plots innumerable, have laboured to destroy these things [which I have written] concerning the interior sense of the Word.

4138. I perceived that no misfortunes or fortuitous evils can happen to the man who is with the Lord; for there were evil Spirits present when any horse threatened harm; and they were suddenly cast down. They who were with me said that from such things they could perceive what kind of Spirits they are who bring misfortunes along with them; which was afterwards confirmed.

4139. I perceived why evil Spirits are more cunning than good ones; and also why the evil Spirits attack, and the good ones defend; because the evil ones think nothing but evil, and to injure; in this consists their delight.

4164. Evil Spirits can be remitted into the state of their infancy and childhood . . .

4189. Certain evil Spirits above the head . . . supposed themselves to be subtle; to whom it was given to say, that they are grosser than all the rest. The more subtle the evil are, the grosser they are . . .

4204. I observed that whenever the idea of this returns, the evil Spirits blow it up . . .

4213. When evil Spirits flow in with their ideas, either speaking or not, they make them as it were alive . . .

4228. If he thinks or speaks evil (he should say), It is not mine, but belongs to evil Spirits; and therefore it is not appropriated to me . . .

4268. The means of reducing into order are indefinite in number; one is, that certain evil Spirits are admitted among the upright . . .

4279. That evil Spirits, too, can speak what is good; and thus be of service.

— . Evil Spirits can be let into a state to speak good and pious things, by the removal of corporeal things in certain states, so that they are as it were out of themselves, as also evil men can when in fear . . . They can also do so when let into a state of the love of self and of the world . . . They can do so when they are obscured, so that they do not know what they are saying . . . They can also do so when bereaved of rationality, as is often the case. Thus are Spirits led into good in the other life, and are vastated.

4299. The life of evil Spirits consists in cupidities; and in proportion as they are removed from cupidities they are removed from their life . . . and therefore in order that they may live and be prepared for some use, they are sometimes permitted to pass their time in their cupidities; nay, in the hope of doing evil; so long as there is the hope of doing evil . . . they are kept in their life. This was shown in the case of some Spirits into

whom there was injected what is contrary to hope . . . they receded in the proportion that the hope was diminished.

4316. There was an evil Spirit, who, when he said what was good, could only do so tacitly . . .

4318. That the faculties even of evil Spirits are more excellent.

4334. That evil Spirits are insane, and endeavour with all their might to lead away others to their own Hell, and thus torment them.

4339. The phantasies of evil Spirits appear quite real . . .

4370. On deceitful and evil Spirits who desire to torment innocent little children . . .

—^e. They are punished; and, when they wanted to thrust themselves into an innocent state, there came other punishers, who were more subtle; and who tormented them until they desisted.

4375. That the evil esteem no friend; they all want to torment.

4379. How many evil Spirits there are around me; looked at by the Angels.

— . On awaking, I saw around me innumerable serpents . . . who were evil Spirits that were looked at by the Angels. At other times, I have seen a host of evil Spirits around me as wandering stars . . . and still I was kept safe by the Lord . . .

4395. On a certain kind of explorers who excite the filthy things of evil Spirits.

4471. On the state in general of evil Spirits before and when they are let down into Hell.

— . Evil Souls or evil Spirits first return into their own life, and then exercise their wickednesses in the World of Spirits according to their natures; and then, when they go beyond the delight of their life, they are punished, and this frequently, until they are deterred; which may be done up to 20, 50, 100, 200 times, and more. But still it is provided by the Lord that they shall not do evils to the good; and the things they endeavour to inflict are turned by the Lord into good, being the temptations by means of which the good are strengthened. After a few years of this kind of life, in the exercise of their wickednesses, they gather their evils together, and become nothing but the evils of their own kind, and goods are then taken away from them; and so at last their wickedness is consummated, and they are completely frightened from doing evils; and thus they cast themselves headlong into the Hell where their like are; and there they torment one another in various ways, with all the power of their magic; and meanwhile they sit like skeletons, or deformed in body and face; and are sometimes inwardly tormented; and now and then are remitted into delights among themselves; but they return to the things above said. They then dare not rise up into the World of Spirits; for they at once know that grievous punishments await them; therefore they recede into their Hells. At last, after many ages, during which they have been tormented in this manner, their corporeal delights can be to some extent lulled; and they are then sometimes elevated into the World of Spirits, in order that they may serve for the lowest uses,

having a little life, and with scarcely any delight . . . Such is the lot of the evil. 4472. D.Min. 4791.

[D.] 4472^e. When horror of the penalty prevails, it is their consummation.

4531. Even the worst **infernal Spirits** have the capacity of understanding truth, so that they completely apprehend and Know it. They are let into this state now and then . . . but still after that state they were the same as before. 4532, Ex. 4540.

4545. **Evil Spirits** are sometimes let down into the Hells, and led about; and thus their quality is shown to the Angels . . .

4571. (**Evil Spirits** the cause of diseases.) 4572. 4585. See 4591.

4573. (How **evil Spirits** can keep themselves in the World of Spirits.)

4585. The **infernals** are only permitted to flow into the cupidities and falsities with man, and not into his members (except in diseases).

4593^e. **Evil, infernal, or diabolical Spirits** at once feel aversion at the first perception of that which is truly Divine; not so at that which agrees with them.

4629^s. Hence it is that **evil Spirits** and Genii, because they do not correspond, appear in the light of Heaven as monsters . . .

4716^c. (The wakefulness and life) with **evil Spirits** are utterly obscure, because they know nothing except to act from the nature of evil.

4734. Around the cities here and there, and also elsewhere, there appear marshes or lakes; and also great ruins of houses. The habitations of the **evil** are there; the **evil Spirits** dwell in caves and darksome places, to which there is a descent by steps . . .

4753. On the devastation and condemnation of the **evil**, that they are from themselves.

5463. The **evil and infernal Spirits** who are set loose in order to serve men, thus who are in the World of Spirits, know how to lead all those who think about themselves, and also do lead them wherever they want, even towards some Hells, in proportion as they are able to turn their thoughts upon themselves; but they cannot move those whose thoughts are not turned to themselves, but to others whom they account worthy (more) than themselves, and most especially if their thoughts are turned to the Lord . . . **Evil and infernal Spirits** know how, by various arts, to turn the thoughts of another Spirit upon himself, and so to lead him wherever they want; some by magical art, some by phantastic art, some by the communication of thoughts, and by an influx from themselves at the same time. 5464, these arts fully described. J.(Post.)241².

5469. **Evil Spirits** who care nothing for what is Divine can do nothing by any art or phantasy, unless they have with them in society Spirits who know what is Divine . . .

5509. It is a very common thing, that **evil Spirits** are permitted to do evil, which nevertheless the Lord turns into good . . .

5596. (How it is that the **infernals** can, for the moment, acknowledge heavenly truths.)

5645^e. For if **evil Spirits** knew where man is, and that they are with man, they would completely destroy him; thus they would destroy the whole human race . . .

5656. They can by their art draw to themselves anyone they see, and present him as present among them, however he may resist; and then they reveal his evils; for **evil Spirits** can do this, especially Sirens; and thus they accuse and condemn.

5778. On the malice of **evil Spirits**, and on their influx (into man).

— The **evil Spirits** with man seek for many methods by which they seduce him, and it has been given to know from experience how the case is. Ex.

5838^c. Then some of those who went forth bound themselves to the **evil Spirits** below; the **evil Spirits** bound them to themselves by their arts; they, when they entered the Society, were bound to the **evil Spirits**; for he who is once bound to them, is kept bound by them wherever he is; and therefore the **evil Spirits** communicated with those who were within the Society, and thus could do harm to the Society . . .

6032. It was granted to a certain **evil Spirit** to be led by Heaven to do goods . . . almost like an automaton . . . By which it was shown, that there is no reception, appropriation, and conjunction by the good which a man does not receive in will or affection from himself . . .

—². This may be illustrated by the fact, that an **evil Spirit** cannot be led from evils except by means of penalties. Examp.

D. Min. 4563. That **evil Spirits** have rationality.

4600. That **evil Spirits** are not to be dispersed.

— I thus learned by experience that (**diabolical Spirits**) are not expelled, but that they depart of their own accord. They are obstinate, and take delight in combats . . . but when they are let alone, they depart of their own accord.

4694². Although **evil Spirits** know that they speak through others . . . still they are not willing to know that they think and are carried along by others . . .

4718. Thus the exterior and interior **evil Spirits** would be removed . . .

4807. (On a number of **evil Spirits** who had hated me during their life on earth.)

E. 121. (The persecution of the good by **evil Spirits**.) Sig. and Des.

140⁶. The disagreement of (the will and the understanding) appears manifestly in **evil Spirits**; when they are turned to good Spirits, they, too, understand truths, and acknowledge them, almost as if they were enlightened; but the moment they turn away from them, they return to the love of their will, and see no truth; nay, they deny those which they had heard. 547². 832⁴.

209³. He who believes that there is power from Man's proprium against evils and falsities, is much mistaken; for it is **evil Spirits** who are conjoined with the Hells who inject into men evils and the falsities thence; and these Spirits are numerous, and each one is conjoined with a number of Hells, in each of which there are also many . . .

581⁶. That the cunning and malice of infernal Spirits does not injure those whom the Lord protects. Sig.

586. By 'demons' are meant infernal Spirits . . .

—². There is such insanity with infernal Spirits, that they believe themselves to be gods . . .

642². When an evil and infernal Spirit attacks anything Divine . . . that evil Spirit at once deprives himself of the Lord's protection ; and he then falls into evils and falsities of every kind which are from Hell ; and then at the same time he falls into the hands of those who are thence, and are called punishers . . .

783². Falsities have power against falsities . . . This is very evident from the power of infernal Spirits among each other . . .

—⁴. Infernal Spirits believe themselves to be more powerful than all others ; but this is because they prevail against those who are in evils and the falsities thence ; thus an infernal Spirit against an infernal Spirit . . . But this power may be compared to that of an ant against an ant . . . And, further, infernal Spirits are elate in mind, and on the slightest occasion want to be called robust, mighty, and heroes.

C. 53. If simple Spirits come among diabolical Spirits, they are allured to do them good . . . This is the great strength which evil Spirits acquire ; without aid from and as it were conjunction with them, they have no power whatever . . .

Evolve, Unfold. *Evolvere.*

Evolution, Unfolding. *Evolutio.*

A. 964. There is instilled into them an ardour of unfolding themselves. As he is wrapped in a single fold, he supposes that it can be easily unfolded ; but when he begins to unfold himself, he goes on for a long time, the unfolding continually lasting, until he despairs.

996. As external things are unfolded or unwathed . . .

7542². In the other life these things are unfolded in the order in which they are disposed . . .

8455². In the other life exterior things are successively unfolded even to inmost things . . .

H. 450. These Angels seemed as it were to unfold the coat of the left eye . . . This unfolding from the face is also an appearance ; for thereby is represented that he is coming from natural into spiritual thought.

576. A man can consider, evolve, and conclude more things in a minute, than he can utter or write in half-an-hour.

S. 63. These two senses are unfolded from the natural sense of the Word . . . This unfolding is instantaneous.

65. How the unfolding of these senses is effected, Ex.

67⁶. Thus it may be seen how what is spiritual and celestial is unfolded and drawn out from the natural sense of the Word . . .

W. 220. As such is the evolution and putting forth of the degrees . . .

M. 132². The arcana of wisdom written on the paper, which they would now discuss and unfold. —³.

133⁶. The ends and causes through which they might unfold and disclose this arcanum.

Exacerbate, Exasperate. *Exacerbare. Exacerbation, Exasperation.* *Exacerbatio.*

A. 6420. 'They exacerbate him' (Gen.xlix.23)=resistance by falsities . . . For in proportion as there is resistance there is exacerbation, when there is combat. E.448⁸.

9306. Lest He be angry on account of evils, that is, lest He be exasperated on account of transgressions.

9308. 'Lest thou exasperate Him' (Ex.xxiii.21)=turning away from Him through falsities from evil ; as is evident from the signification of 'to exasperate' or excite anger, when said of the Lord . . .

P. 186. If a man were to perceive that he is continually being withdrawn from his delight, he would be exasperated as against one who wanted to murder him. 211².

M. 360. When the will is attacked, it exasperates itself in the understanding . . .

361². Such is the exasperation of love which is called zeal.

E. 677². He is then exasperated against truths and goods . . .

888³. Thus truth and falsity are presented together as if they were conjoined, by which the Angels of Heaven are exacerbated, and turn entirely away.

Exactitude. *Exactitudo.* A.6663.

Exactor. *Exactor.*

A. 6852. 'Exactors' (Ex.iii.7)=those who want to compel them to serve. Ill.

7111. 'The exactors in the people' (Ex.v.6)=those who proximately infest. (For) 'exactors'=those who compel to serve ; and as this is effected by means of infestations, 'exactors' also=those who infest, that is, those who proximately infest . . . For the exactors were from the Egyptians. 7136.

—². See EMISSARY, here.

7137. 'Whom the exactors of Pharaoh set over them' (ver.14)=those who are being injected by the infesters. Ex.

E. 555¹⁸. 'Exactors' (Is.iii.12)=those who do violence to truths.

Exaggerate, Heap up. *Exaggerare.*
A.1860⁹. 5246².

Exalt. *Exaltare.*

Exaltation. *Exaltatio.*

See under ELATION.

A. 2832⁴. Hence it is so often said 'to exalt the horn ;' for 'exaltation'=power from what is interior. E.316⁵.

2868⁹. 'Her name was called Reumah' (Gen.xxii.24) involves . . . exaltation, which is meant by 'Reumah.'

8261⁵. Songs involved the exaltation of the Lord . . . on account of His victory over spiritual enemies. Gladness of heart, with the exaltation of the Lord, is what is meant by 'glorification.'

[A.] 8264. 'Because **exalting** He hath **exalted**' (Ex. xv. 1)=that He has manifested His Divine in the Human . . . for the Divine is the Highest . . . 8342.

8271. 'I will **exalt** Him' (ver.2)=that now He has Divine worship. 'To **exalt**,' when it is said of a man that he will **exalt** Jehovah, = worship; for Divine worship consists in the **exaltation** of the Lord relatively to self; which takes place according to the degree of the humiliation of self before the Lord . . . Whereas, if a man **exalts** himself in the Lord's sight, he closes the interiors of his mind against the reception of good and truth from the Lord.

10582^e. This is meant by . . . 'to **exalt** one's self as the eagle' (Obad.4).

H. 517². Which love is **exalted** by the hope of becoming an Angel.

S. 72. The points and signs over the letters **exalt** the sense.

W. 410^e. The life of the love is according as he had **exalted** his affections by means of truths . . . For the affections of love are **exalted** and perfected by means of truths . . .

R. 279². Because a song **exalts** . . .

—³. That songs existed for the sake of the **exaltation** of the life of love, and thence of the joy. Ill.

M. 69^e. They are **exalted** according to the wisdom in the husbands.

144. The Angels perceive these deliciousnesses to be **exalted** and **infilled** in themselves when they ascend from chaste married partners . . .

183. As the speech was concerning marriage love, there was keen attention, and full reception, and a consequent **exaltation** as from the fire of love in the discourse of the Angels.

T. 349. That the abundance of truths . . . **exalts** and perfects faith. 351.

353². The **exaltation** of faith by means of the abundance of Truths may be illustrated by a comparison with the **exaltation** of the sound . . . from a number of musical instruments . . .

D. 2293^e. Thus its sense is **exalted** . . .

E. 405⁹. 'To **exalt** the paths' (Is. xlix. 11)=to be in genuine truths; for 'paths'=truths, which are said to be **exalted** from good; and the truths which are from good are genuine truths.

411⁹. 'The God of my salvation shall be **exalted**' (Ps. xviii. 46)=that He is to be worshipped by means of truths from good. . . 'To be **exalted**,' when said of God, is said of worship from good through truths.

684³¹. Truth is said 'to be **exalted**' when it becomes interior; in the same degree also it becomes powerful.

714²⁴. 'To **set on high**' (Ps. xci. 14)=to lead to interior truths.

799⁶. 'To **set up** upon a rock' (Ps. xxvii. 5)=to instruct in interior truths.

Examine. *Examinare.*

Examination. *Examen.*

Examiner. *Examinator.*

See under EXPLORE and SEARCH.

A. 1079². They who are in no charity want to **examine** everyone.

1680². This is the test; let everyone **examine** himself according to it . . .

T. 46. From a search and **examination** of them . . .

177². If anyone submits (these doctrinal points) to **examination** . . .

D. 924. These **examiners** are from that kind who constitute the province of the secreting organs in man . . .

951. That the Angels can **examine** the animus of a man as it were separated from the man.

991. The Spirits who constitute the province of the kidneys wanted to explore and **examine** him . . .

1209. When such are **examined** by the Angels through Spirits (their character) is heard from every single word. Des.

1219. They **examined** Souls, but so . . .

1221. There are Spirits who constitute the urinary province; the grosser of them **examine** every soul they meet . . .

1239. On interior **examiners** . . .

2075^e. He is now being **examined**.

2305. When any Soul or Spirit comes among them, there are at once a large number who are carried away by the cupidity of **examining**, and of knowing his quality; and so they **examine** him by various methods.

4726. I have **examined** how much the life of Spirits differs from that of men . . .

5061². Their elders **examined** the reasons in me . . .

5174. They then know that they have done something evil, which they **examine** in themselves, and explore . . .

5620. I was permitted to **examine** the letters . . .

5667. Preachers sometimes visit and **examine** them.

E. 386^e. Do you **examine** and consider these things, and you will see . . .

619¹⁸. 'A swarm of bees and honey'=the good of charity.

802⁶. To submit these things to **examination** . . . 1091.

Ath. 2^e. *Examina annuaria.*

Examine, Survey. *Lustrare.*

Examination, Survey. *Lustratio.*

A. 10217. 'To number' involves a **survey**; and that which is **surveyed** by the Lord, is also ordered and disposed . . .

10454. **Survey** and apperception as to what was the quality of the interiors of that nation. Sig.

—, 'Joshua'=the truth of the Word **surveying** and apperceiving . . . Here, truth **surveying**, exploring, and apperceiving.

W. 119. When **surveyed** alone, they bring to light no cause.

272. The matter shall be **surveyed** in this order.

303^e. Hypotheses, which, when they are **surveyed** . . .

344. He was asked to **examine** it . . . He held it in his hand, **examined** it . . .

404². This is evident to everyone who is willing to **examine** the subject from rational intuition.

P. 3². **Examine** it first naturally . . .

M. 2^e. In order that they might recall the subject from the ideas they had taken up in the former world, and now **examine** it; and that, after consultation, they might declare the subject as **examined**.

261^e. It was said to me from Heaven, **Examine** these three universals above and below; and afterwards we shall see them in your hand . . . For all things which a man **examines** with the understanding, appear to the Angels as if written on the hands.

262. I (then) **examined** the first universal love of Hell . . . I was not allowed to **examine** the one love apart from the other . . .

T. 13². When the world is **reviewed** with this universal idea in mind . . .

186. When moral things are theoretically **examined** and perceived . . .

238. (The Angels) are deeply delighted in beholding and **examining** these things.

343^e. Before the things which the present Church delivers concerning its faith, are taken up, **examined**, and weighed . . .

E. 700¹⁶. By going round (Jericho) is signified an **examination** of falsity and evil . . .

846². When any dogma is assumed as true, and is not first **examined** to see whether it is true or not; or if it is **examined** only by means of things confirmed through reasonings from the natural man . . .

1025³. From this commandment, when **examined** in its three senses . . .

D. Love v². Thus the lungs are . . . the place of **examination**—*lustratorium*—of the air.

—³. (The second use of the wind-pipe is) to **examine** and correct the air drawn into the lungs . . .

D. Wis. x. 4^e. This is evident from an **examination** of the organs of the senses.

Examine. *Rimari.*

Examiner. *Rinator.*

A. 9026². He who **examines** the interiors of the Word . . .

H. 212. Examined—*lustratam*—and **investigated** by a sagacious and wise observer . . .

W. 403^e. Only **examine** the connections well, and survey—*lustra*—them with an anatomical eye . . .

M. 133. They heard from the **investigators** . . . The **investigators** said . . .

T. 368. This arcanum . . . is to be **examined** in the following order.

570³. They who **examine** effects; they who **investigate**—*investigant*—causes; and they who explore ends.

E. 1122². He who **searches** more deeply, is able to know . . .

D. Wis. iii. 3^e. An industrious **examiner** can see this, if he **investigates**—*satagit*.

Example. *Exemplum.*

A. 233². Take this **example**. 317. 2588⁶. 2657⁵. 2694². 2718⁵. 7272². 7318. 7337². 7352. H. 110. T. 178. 371³.

T. 684^e. Not only that He might set an **example** . . .

D. 3272. One **example** was given to me . . .

4395^e. For the sake of the **example** . . .

4754. (This man) was a very remarkable **example** of . . .

5678^e. **Examples** may teach . . .

Exasperate. *Exasperare.*

See under EXACERBATE.

D. 5886. As this was disclosed, they were **exasperated**.

Excavate. *Excavare.*

H. 588^e. All Heaven and the World of Spirits are as it were **excavated** . . .

J. 58⁶. The whole tract in front . . . was as it were **excavated**. D. 5489.

T. 160⁷. The backs of their heads were very much **excavated**.

Exceed. *Excedere.*

See DEPART—*excedere*.

A. 9429. It **exceeds** all human apprehension.

H. 374. So many . . . as to **exceed** all number.

412. Which **exceeds** all idea of the imagination.

414. Which **exceeds** all idea of the beauty . . .

D. 4471. When they go **beyond** the delights of their life, they are punished.

Exceedingly. *Valde.*

A. 794. 'Valde valde' is the superlative of the Original Language. 2013, Ex.

2013. The signification of 'valde valde.' 4035.

Excel. *Excellere.*

Excellence. *Excellentia.*

Excellent. *Excellentens.*

A. 1389. The spirit receives much more **excellent** faculties when it is separated from the body. 1718^e.

1506. He had acquired a sphere of **excellence** in preference to others.

2473. The **excellence** of the interior memory in preference to the exterior one.

3993⁹. If anyone loves himself in preference to others, and from this love studies to **excel** others in moral and civil life . . . the evil of this love of self is that with which good and truth can be commingled . . .

5937². In this gift (of perception) one man **excels** another. They who **excel** less are they who . . . But they who **excel** more are they who . . .

6345. See EMINENCE.

6347. 'Thou shalt not **excel**' (Gen. xlix. 4) = that it has not glory and Power.

8249. This speech **excels** that of words, as . . .

[A.] 8283. 'The multitude of excellence' (Ex.xv.7)= the Divine as to power over those things which set themselves in opposition to it.

H. 310. Nothing can be compared to (the style of the Word) in excellence . . .

576. The nature of the excellence of Spirits in preference to men . . . Hence it is evident how greatly man excels when he is in his spirit. D.4166. 4318.

M. 68². On account of the excellence of this love . . . 333.

T. 81². As the Knowledge of the Lord surpasses all Knowledges in excellence.

E. 1082⁹. With a difference in excellence and beauty according to degrees.

Excel. *Pollere.*

A. 1661². Before he excels in judgment . . .

1860². He who excels in the capacity of thinking . . .

3957². When man puts off the body, he excels in much more enlightened understanding . . .

5991. They who in the world had excelled in cleverness and in knowledges.

6598. One man excels another in the capacity of understanding and perceiving what is honest . . . what is just . . . and what is good . . . Ex.

6697. The man who excels in understanding . . .

7437^e. In proportion as he excels in the gift of reasoning and perverting.

9128³. He who excels others in the gift of thinking and perceiving . . .

H. 456². That their body excels in touch as before . . .

Excel. *Praecellere.*

H. 346. They who excelled others in doctrine and preaching . . .

Except. See TAKE OUT.

Exchange. *Börse, Exchange.* C.J.42. T.809. D.5712.

Exchanger. *Mensarius.*

E. 193¹⁰. 'To give it to the exchangers' or to the table (Matt.xxv.27)= to acquire for themselves spiritual life and intelligence thereby.

Excision. See CUT OFF.

Excite. *Excitere.*

A. 7398. Not excited from the memory by a sensible recalling.

Excite. *Excitare.*

Excitation. *Excitatio.*

A. 653. The evil Spirits who excite man's reasonings . . .

741. Evil Spirits excite all the depraved inclinations and thoughts . . .

751. Evil Spirits excite the remembrance of all man's falsities and evils . . .

904. With every man there are two evil Spirits . . . who excite his evils.

986². When evil Spirits try to act anything of evil, or to speak falsity, that is, to excite them, they are at once in infernal fear.

987². Every man communicates with Hell through evil Spirits; hence the evil that is with him is excited.

1088^e. Evil Spirits never excite anything but the evils and falsities of man . . .

1444. It is evil which the infernal Spirits excite.

1638. The words with which (Spirits) speak, that is, which they excite or take out of the memory of man . . .

1701^e. The Lord could not but know . . . what evil Spirits excited (the evil and falsity).

1740². It is evil Spirits who excite evils and falsities; and unless they were excited, man would scarcely know that they exist.

4096². The thought is kept in truths . . . and thus are excited many things which are related and suitable . . .

4733. For nothing can be excited with man but that which moves his sense.

5036². (Then) the evil Spirits excite the falsities he has thought and the evils he has done . . .

5246². (Then) unclean Spirits excite the evils and falsities which are with him . . .

5248². The fallacies and falsities which, in a state of temptations, are excited by evil Genii and Spirits. Sig.

5280³. A state of temptation takes place in this way: these loves are excited by the infernal crew . . . and then the affections of truth and good are excited by the Angels . . .

5489. (Thus) when this good is excited, there is at once excited the scientific with which it is conjoined.

5718. (In order to domineer) they excite enmities, etc., among others.

6481². The evil are (therefore) more easily excited (to perform uses) than the upright.

6559^e. They know that such things are excited with them by Hell . . .

6647². When the man of the Spiritual Church is being regenerated, the truths with him are excited by the Lord through Angels, and thus he is led into good; but when he is regenerate, truth and good are excited at the same time, and he is thus led.

6690^e. When truths are disposed into this form, they act as one with good; and then when the one is excited by the Lord, the other is excited; namely, when the things of faith are excited, the things which are of charity are excited, and *vice versa*.

6811. When Spirits come to a man, they enter into the whole of his memory, and excite thence things suitable to themselves.

7456. When such objects flow in, the filthy things which are in the Sensuous are excited . . .

7519. The power of exciting the falsities of cupidities by presence with those who infest. Sig. . . That it is excitation by presence . . .

—3. The filthy things of cupidities together with

blasphemies are **excited** . . . when Divine truth flows in, and Heaven approaches nearer. Sig. and Ex.

7568. The more nearly that Heaven approaches them, the more the interior evils and falsities with them are **excited** . . .

8159. Temptations are induced by evil Spirits . . . These **excite** his evils, and accuse him. 8960.

9296³. This new Voluntary, which is from the good of innocence, is the dwelling place through which the Lord enters with man, and **excites** the man to will good, and, from willing, to do good . . .

9394⁵. The scientifics of the memory are in like manner **excited** by the delight of the man's love, but by the mediumship of the Intellectual part: that which has become the man's life . . . **excites** these things . . .

H. 344. The parents themselves **excite** their children to such combats.

347³. They are **excited** by the love of self . . .

571². When this heat flows in with a man it **excites** with him cupidities; and with the evil, hatreds and reverages; and with the sick, insanities.

* L. 48. 'Spirit' = the excitation of life. Ill.

W. 218. Force is **excited** endeavour.

R. 422. There, every love, when **excited**, appears at a distance like fire . . .

M. 219. Wives are not in **excitation**, as men are. Ex.

223^e. Unless heat is united to light . . . nothing . . . is **excited** . . .

D. 796. On the **excitation** of the things in the memory . . . by Spirits. 1662².

1928. That Spirits of a like quality and affection (to himself) are **excited** by man.

1999. How the case is with the **excitations** of cupidities with those who are in faith.

2138. There are spiritual ideas which constitute the speech of Spirits, and which when they inflow into the memory of man, **excite** words corresponding to the ideas, and similar ones, which the man has in his memory . . . For Spirits **excite** ideas, and therefore words, which are in agreement with their nature . . .

2237. That in the World of Spirits the one is **excited** by the other, almost as one man is by another.

2307. When any thing obscene and filthy was **excited** . . .

2322^e. So many **excitements**—*excitamenta*—of their endeavours, forces, and cupidities . . .

— So that nothing could be **excited** by one that would disturb any series of thoughts.

2342. They tried to . . . **excite** thoughts which disturb the quietude. —e.

2352. Man's ideas contain indefinite things . . . all of which are wont to be **excited** . . . When I was thinking of one thing, the things in the idea and near the idea were **excited** by the Spirits, and that variously . . .

2419. For when the affection of anyone is **excited**, he is **excited**.

2438. Who are then **excited** to punish . . .

2735. The Spirits round me insisted that they . . . **excited** the life in themselves, supposing that they **excited** the objects of the thoughts . . .

2834. All the cupidities and Falsities in him who is in faith in the Lord are not **excited** by him; but by Spirits . . .

3214. There exhaled from him so much subtle poison, that it **excited** the deceitful and more deceitful Sirens.

3402. He then **excited** all the men or Spirits I had known . . . In a word, he **excited** persons or Spirits who were far away from my ideas . . . 3404. 3405.

3418. That evil Spirits . . . cannot **excite** those who are asleep.

3599. Entice . . . by the **excitation** of mercy . . .

3617^e. They **excite** (novitiates) who are almost dead.

3620^e. Suppose that all things are their own, and are not **excited** by Spirits.

3722. Such could **excite** from my memory all the venereal things I had ever thought of . . . Not only with man, but also with Spirits, they could at the same time **excite** from their memory their corporeal and venereal things . . . for the efficacy of their sphere is so great, that it penetrates even into the corporeal memory of Spirits.

3726. The objection occurs, that evils are **excited** by evil Spirits, and are hindered by the Angels . . .

3739. How truths and goods are **excited** by the Lord.

3857^e. They are thus **excited** by Spirits . . .

3876. (I said to them) that thought **excites** affections; but this is when they are cupidities; then thoughts **excite** them . . .

4000. As the Spirits objected . . . that thus life does not flow in from the Lord, but is **excited** by the objects which are seen . . .

4037. So that when one idea is **excited**, another which is near and related can be produced . . .

4114a. While a Spirit is in persuasion, he at once **excites** from the man's memory the confirmatory things which are in the memory of the man; for the persuasion of a thing **excites** . . . Therefore such as is the persuasion of the man, such is that of the Spirit; the Spirit continually **excites** confirmatory things. 4115.

4195. On the . . . **excitation** of ideas with man.

— When this sphere acts into the memory of a man, it **excites** thence whatever agrees . . . When such a sphere reigns, all things which are **excited**, even the falsest, appear as truths . . . I marvelled . . . for it is nothing but their general sphere which **excites**.

4257. I was shown by living experience how Spirits **excite** the thoughts of men; they speak as man thinks . . .

4395. On a certain kind of explorers, who **excite** the filthy things of evil Spirits.

4489. He **excited** the most filthy things with even the profane infernals . . .

4719. The spiritual love nudity, and it **excites**.

4866. Lasciviousness was **excited** in me . . . (The

Spirits) then said *Rua raha*, which means the excitation of the lasciviousness of that part . . . They were afterwards affected by my intense look . . . and then pronounced the words, *Ura raha*, which means the excitation of the look.

[D.] 5901. By looking around them, they excited the Spirits on every side.

6110⁹. The excitation of adultery is external . . .

D. Min. 4727. There was a Spirit who could excite the upright, and also the Angels . . .

4775. As he stirred up the dust there . . .

E. 275¹⁵. 'Many kings shall be stirred up from the sides of the earth' (Jer.i.41).

278². 'To lie down' = that he is in security from all falsity and evil; and therefore it is said 'Who shall rouse him up?' (Gen.xlix.9).

323⁶. The good of truth is expressed by being 'stirred up with the psaltery' (Ps.lvii.8).

401²⁸. 'I will stir up one who comes from the north . . . ' (Is.xli.25).

406⁶. 'I will stir up My judgment for a light of the people' (Is.li.4). Ex.

706¹⁸. 'I have stirred him up in righteousness' (Is. xlv.13). Ex.811¹⁹.

724¹⁹. The restoration of the Church . . . is signified by 'Awake, awake, rise up, O Jerusalem' (Is.li.17). 1057⁴.

811⁷. 'I will stir up the Chaldeans' . . .

850¹⁴. As Divine truth has all power, it is said, 'Awake, awake, put on thy strength, O Zion' (Is.lii.1).

1177⁴. They are led by the Lord through Heaven, and thence by the excitation of their will and at the same time of their understanding.

J. (Post.) 330. All things are excited from the ultimate . . .

Inv. 24. For this reason the Lord stirred up so many men who attacked it; He stirred up Sweden, etc. to receive . . . He stirred up Gustavus Adolphus . . .

Excited. *Percitus.*

H. 562. He was excited by such hatred from anger . . .

Ad. 941. Occurs.

D. 2666. (Adulterers) are stimulated by the love of self.

2679. They were moved with the greatest fear . . .

2712. Moved with such delight . . .

3061. Moved with such anxiety . . .

3187⁹. For women with the love of whom they were excited . . .

4225⁶. Therefore they are not excited with such love . . .

4530. She was moved with such hatred . . .

5047. Such as are excited by the desire of exercising command . . . 5049.

E. 991⁶. Therefore they are excited by a deadly and diabolical hatred against Heaven.

Exclude. *Excludere.*

A. 8311. They thus exclude the good of charity . . .

8398². They hatch therefrom falsities from which come evils.

8869². As there is nothing of spiritual life in those things which are hatched from Own intelligence . . .

8941. To hatch or invent such things . . . from primum. Sig.

9391¹⁶. They who do not want to acknowledge anything except what they themselves hatch (from scientifices). Tr.

9688². Scientifices serve the understanding for objects, from which it hatches truths . . .

9852⁶. To hatch such a doctrine. Sig.

H. 108⁸. They know how to . . . hatch their chickens.

344⁶. Thus they studiously exclude their children from Heaven.

357⁶. The man who abounds in many things is not excluded from Heaven.

420⁶. He is excluded from Heaven who (does not receive Heaven into himself).

R. 571. The doctrine of the Church hatched, not from the Word, but from Own intelligence. Sig.

T. 14². He is thus excluded from communion with the Angels of Heaven.

44. What bird, when it hatches its young from the eggs . . .

D. 1467. Propositions hatched from their own brain . . .

3875. They sit on their eggs; they hatch them . . .

3949. Aristotle . . . hatched from his own thought such things as he wrote.

5915. Luther . . . was told that he is of such a character because he hatched his dogmas from thought . . . J. (Post.) 31.

E. 381². 'The hands upon the loins' = to hatch such things.

537¹³. 'To hew out . . . broken cisterns . . . = to hatch doctrinal things from Own intelligence . . .

714¹⁰. All who are in this conceit, and who at the same time excel in cleverness from natural lumen, hatch for themselves dogmas thence . . .

778⁵. They who exclude the goods of love and the works of charity from the means of salvation . . .

Coro. 29³. They, too, eat from the trees of knowledge of good and evil who hatch canons for the Church from Own intelligence . . .

Excogitate. See under CONTRIVE.

Excommunicate. *Excommunicare.*

P. 256². They who deny the Divine of the Lord . . . are excommunicated from the Church.

M. 264. (That devil said) In my right hand is the thunderbolt of excommunicating.

R. 798⁴. I absolve, or I excommunicate.

T. 14. That the man who does not acknowledge God is excommunicated from the Church . . .

380^o. The Arian and the Socinian heresies, which . . . are **excommunicated** from the Christian Church . . .

E. 741²⁵. They shall excommunicate him out of the world (Job xviii. 18) = to cast out from the good of the Church.

Excrement. *Excrementum.*

Excrementitious. *Excrementitius.*

A. 827. See ADULTERY. 2755. 5059. 5394. D. 2843. 4563.

938. On the **excrementitious** Hells of those who have lived in mere pleasures. Gen.art. 943. D. 3211. 3212.

981². The celestial acknowledge that in itself the human race is **excrementitious** . . .

987. It has been shown me by living experience, that, regarded in himself, a man and a Spirit, nay, an Angel, that is, the whole of his proprium, is the vilest **excrement** . . . —³.

1096³. The delight of hatreds and of adulteries, which, regarded in itself, is nothing but an **excrementitious** delight; and into which it is also turned in the other life.

1514. The odour of the sphere of those who have indulged in mere pleasures, and have been in no charity and faith, is **excrementitious**.

1594⁴. It is as if **excrement** should say that it is pure gold.

1631⁶. They who have been rich, and have lived in magnificent palaces, making their Heaven to consist in such things, and have been devoid of conscience and charity . . . at last become **excrementitious**, and exhale a sphere of stinking teeth.

1742². The delight (of the cupidities of the love of self and of the world) is in the other life turned into what is filthy and **excrementitious**, and . . . they perceive the stench of it to be most delightful. Ill.

1860. When he is told that such delight (of hatred) . . . is in the other life turned into what is filthy **excrementitious** and cadaverous . . .

2045³. (The love of self) is like filthy **excrement**, which dissipates and defiles every sweet odour.

4050². These are among the **excrementitious** lymphs. Des.

—⁴. They who relate to the **excrementitious** lymphs there. Des.

4631. An **excrementitious** odour (came) from the Hell where are adulterers.

— . When there was an **excrementitious** odour commingled with a cadaverous one (it came) from a Hell where there are adulterers who are also cruel.

4632. (Thoughts of those in the **excrementitious** Hell.)

4793⁹. They were carried down through the **excrementitious** ways (in the brain). D. 3718¹/₂.

5060³. (These insidious adulterers there) pass the time in most filthy **excrements**. D. 4085.

5175². But the meats which are hard . . . are detrued

into the intestines, and at last into the rectum, where the first Hell is; and at last they are cast out, and become **excrements** . . .

5380⁶. The falsities and evils in which they are, in a spiritual sense, are nothing but urine and **excrements**.

5392². They who are defiled with more earthly dregs are beneath these, in the region of the intestines; but the **excrements** themselves which are discharged correspond to the Hells which are called the **excrementitious** Hells.

5717. There are some who relate to . . . the **excrementitious** things of the brain . . .

7161⁴. Evident from . . . the Hells which are called **excrementitious**, where there are adulterers who have had filthy pleasures as an end. Intolerable stenchs are exhale thence . . . but they who are in those Hells . . . love to live in these stenchs. For they are like those animals which pass their time in carcasses and **excrements**, and there have the delight of their life . . .

10037. Hence it is that dung and **excrement** correspond to the evils which are in Hell . . .

H. 488⁵. They who have passed their life in mere pleasures, and have lived delicately, and have indulged the palate and the belly, loving these things as the *summum bonum* of life, in the other life love **excrementitious** things and privies; these are then a matter of delectation to them; because such pleasures are spiritual dirt. They shun places which are clean and devoid of dirt, because they are undelightful to them.

D. 2773. The varieties of their life are very numerous, carrying **excrementitious** dirt; for these are the things which correspond to such a life . . .

2843. They directed my eyes to **excrements**, etc. 2852. 3024. 3493.

3124. See EXCRETION.

3149. Occurs. 3150.

3211. On the **excrementitious** Hell. 3212.

3482^o. Such a human race . . . can scarcely reason from the **excrements** of the intestines . . . and therefore they reason from the most filthy and vile **excrements** of the **excrements**. 3483^o. 3572.

3652. At last, when they are taken out, they appear to themselves to be **excrementitious** . . .

3665. In the sphere of goods they become more of what is **excrementitious** . . . than others.

3720. Such possess the **excrementitious** pores of the sweat . . .

3811. (Such) go into the most filthy **excrements**.

3859. (They who make an insidious attack during the night) are thrust down into an **excrementitious** Hell.

4038^o. They who in the life of the body have had no conscience; as adulterers and the cruel, become **excrements** . . .

4141. On **excrements**.

4461^o. He was shown where he was . . . in **excrement** . . .

E. 475¹⁰. 'Excrement' (Is. iv. 4) = the evil of the love of self.

[E.] 655¹¹. The reason Ezekiel ate a cake of barley made with the excrements of an ox (Ezek.iv.) was to represent that the truth and good of the Church was so . . . defiled by evils.

659⁵. Nothing is more delightful than an excrementitious stink to those who have been addicted to the love of commanding ; and also to those who have taken delight in adulteries, and none in marriages.

922. The excrements, by which are signified infernal things, were carried outside the camp (Deut.xxiii.13,14).

De Conj. 95. There are some in the excrementitious Hells, who have been given to variety . . .

Excrescence. *Excrescentia.* D.Min.4739. 4740.

Excretion. *Excretio.*

Excretory. *Excretorium.*

A. 5380. It is known that there are secretions and excretions, in series, from the kidneys down to the bladder . . . They who in the Grand Man constitute these provinces . . .

5386. Elsewhere in the body, too, there are Secretories and Excretories ; in the brain.

5390. To the unclean excretions there also correspond other Spirits, namely, such as in the world have been tenacious of revenge. . . To the unclean excretions also correspond those who draw spiritual things down to unclean earthly ones . . .

P. 296¹⁰. See DELIGHT-*jucundum*.

T. 659⁶. (Thus) the thought is the Purificatory and Excretory of the evils seated in a man from his parents.

D. 3124. On the Excretories in general.

— The brain has its Excretories, and so have all the viscera. Some of the things which are secreted serve for uses ; as the salivas and the biles ; some are cast out as excrementitious things through the pores of the skin, and other emunctories, as the nostrils. There were certain Spirits who belonged to the excrementitious things of the brain . . .

3147. In the human body even the excretions perform a use ; as the three biles . . .

Exculpate. *Exculpare.*

Exculpation. *Exculpatio.*

A. 2483⁹. Such things are produced (from the memory) when anyone wants to exculpate himself . . .

2522. Exculpation from having so thought. Sig.

7273. So that they can no longer be exculpated to themselves, nor to others.

T. 297. See EXECRATE.

D. 4351. He only thought how he might exculpate himself . . .

4748. He could find exculpations which could not be contradicted.

5696. Reasonings by which they exculpate their Involuntary.

Excursus. *Excursus.* D.Love xiii⁴.

Excuse. *Excusare.*

Excuse. *Excusatio.*

A. 216. 'To sew the leaf together'=to excuse.

845. The ignorance and simplicity excuses ; because there may be innocence in them.

976. That those who are in internal worship and in external worship thence, interpret such things into good, and excuse. Tr. 1085. 1087.

1079. They who are in the faith of charity . . . observe goods, and if they see evils and falsities, they excuse them . . . Tr.

1088⁹. The Angels excuse the things which are evil and false.

2215. That human rational truth wanted to excuse itself. Sig.

6559⁶. If good Spirits should speak evilly or do evil, they are . . . excused, because their end was not to do so ; and they know that such things are excited with them by Hell . . .

6655². Those (men of the Church) who are like the Angels . . . if they see evil in anyone, excuse it.

7122². Evil Spirits excite falsities and evils ; and the Angels excuse if the end has been good . . .

8573³. He does not pray the Father for them . . . but He continually excuses . . .

365². The rich people who were called to the great supper, and excused themselves=the Jewish nation.

533⁹. Afterwards . . . from the delight of love, he excuses these evils . . . and calls them allowable . . .

N. 121². They who make faith alone saving, excuse a life of evil. Refs.

W. 350³. Ignorance does indeed excuse ; but it does not take away confirmed falsity . . .

M. 288. That (marriage semblances) are for the sake of excuses of blemishes.

292³. I have heard excuses made by these women . . .

530. There are various circumstances . . . which mitigate and excuse crimes . . .

D. 1705. They in whom good reigns . . . excuse.

2320⁶. Unless ignorance excused, it would be all over with man.

4243⁶. They excused ; they were good . . .

E. 797⁵. They close Heaven against themselves by this, that they excuse evil works ; which they excuse by this, that they say and believe that evils are not seen by God . . .

J. (Post.) 248. Occurs. 276. Can.Trinity ix.8.

Excuse. *Ignoscere.*

A. 986³. (Evil Spirits) are excused when they do evil, when they are in any use.

1695. See EVIL SPIRIT.

2156⁶. They say that they acknowledge one Supreme Being . . . which is excused with those who are outside the Church.

2203^e. As rational truth is of such a character, it is excused, and is allowed to be in appearances . . .

7250^e. This is excused with them, because it is said from despair.

J. 1^r. As no one has known that there is a spiritual sense in everything of the Word, they who have taken up this opinion concerning the Last Judgment are excused. Ath.4.

W. 350³. Still, they who have made themselves atheists by means of confirmations in favour of nature are not to be excused, because they could have confirmed themselves in favour of the Divine; ignorance does indeed excuse—*excusat*, but does not take away confirmed falsity; because this falsity coheres with evil, thus with Hell . . .

M. 415³. The Angels replied . . . All in Hell have the ideas of their thoughts immersed in the senses of the body, and cannot elevate their minds above them, and therefore we excuse you . . .

422. Some are to be excused for having ascribed visible things to nature; because they knew nothing about the Sun of the Spiritual World, nor . . .

D. 3203. He was such interiorly, that he could never forgive anyone who had once seemed to do evil to him. . . . 3216^e.

Execrate. *Execrare.*

Execration. *Execratio.*

Execrable. *Execrabilis.*

A. 922. 'The prince in thy people thou shalt not execrate' (Ex.xxii.27)=that the doctrine of truth is not to be reviled. Ex.

W. 130². Beware of falling into the execrable heresy, that God has infused Himself into men . . .

T. 297. The abuse of the name of Jehovah God . . . for the sake of exculpation from evil intentions, which are solemn oaths combined with imprecations. 298.

D. 3296. The nature of his attempts, whether execrations, or magical things, I do not know . . .

E. 654⁶⁶. 'Ye shall be for a curse, for an astonishment, for an execration, and for a reproach' (Jer.xlii.18)=all things of damnation.

Execution. *Executio.*

A. 1320. It is the execution of Judgment, which is effected by means of evil Spirits.

Executioner. *Carnifex.* D.1065. 2305. 5635.

Exemption. *Immunitas.*

Exempt. *Immunis.*

A. 2526. 'In the exemption of my hands I have done this' (Gen.xx.5)=from the affection of truth, and thus from every faculty. . . In the Original Language 'exemption' is expressed by a word which also means cleanness and purity. . . Exempt or clean or pure hands, which are predicated of truths, do not exist unless there is good in the truths, that is, unless there is the affection of truth . . .

2533. That he should render the spiritual truth of doctrine exempt from the Rational. Sig. 2538.

Exercise. *Exercere.*

Exercise. *Exercitium.*

A. 1050². Man is born into no exercise of life, a brute animals are; but he learns everything; and the things he learns acquire habit from exercise . . .

1807³. The soul is in the use and the end, and the body is in the exercise of them.

3913³. The spiritual man is in his bliss . . . still more when he is in the exercise of good according to truths; nor does he spurn wealth, because he can thereby be in exercise.

6531. 'His herds'=the exercises of charity; (for) 'herds'=the exterior goods of charity; thus the exercises of it . . .

7884. By worship according to the order of Heaven, is meant all the exercise of good according to the Lord's precepts.

8123^e. He who does good for the sake of good . . . exercises charity.

8206^e. No one can be withheld from evil . . . unless by means of the exercise of charity in the world he has received that capacity.

9174⁵. The exercise of charity is signified by 'to lend.' Ill.

H. 360². The exercises of charity . . . can exist in proportion as man has business to do.

W. 214. In a series of like degrees are will, understanding, and exercise; for . . . exercise is of use and thence of work.

215. It appears as though in use, action, work, and exercise, there is no more than such as there is in motion; yet all the prior things are actually in them; and that so fully that nothing is wanting . . .

216. Such are faith and charity without their exercises.

T. 407. Charity is exercised towards them in different ways . . .

413. Love towards the neighbour and its exercise towards man in the singular and towards man in the plural. Ex.

422². A priest . . . eminently exercises charity.

423. Justice and fidelity form his mind; and their exercises his body.

—^e. Through exercises imbues charity.

439. That in the exercises of charity man does not place merit in works when . . .

444. For the exercises of moral life and of charity are the same.

D. 2764. They had exercised this in the life of the body . . .

4298. In the life of the body had studied . . . in thought, and in clandestine exercise to destroy others.

E. 831⁵. Therefore their love towards the neighbour also consists in exercises, which are works.

1056^e. According to the quality and quantity of the cupidity of domineering and its exercise . . .

Exert. See EFFORT—*molimen*.

Exhale. *Exhalare*.

Exhalation. *Exhalatio*.

See BREATH—*halitus*.

A. 756². The phantasies which they infuse, and the cupidities with which they inflame man, are like inundations and exhalations thence.

1124. There exhaled from them the sphere of a cadaverous stink.

1316². This sphere is such because it exhales from every single thing in him.

1512. From those who have lived in hatred and revenge, there exhale such spheres as cause a swoon and excite vomiting.

1515. This sphere exhaled for some days wherever he went.

2380. The exhalation of Hell is unable to penetrate to Heaven.

4221. An as it were corporeal sphere exhaled from him.

4299². The misty and darksome sphere which exhales from the evils and falsities of those who are in Hell, appears like a mountain or rock under which they are hidden.

4301². As with the fragrance exhaled from flowers . . .

4311². There is a sphere exhaled from man's interiors which Spirits perceive . . .

4628^e. When Hell is opened, and the exhalation thence reaches good Spirits, they are seized with horror and anxiety . . .

5177. Compared to the nauseous stink which exhales from the stomach. H. 488⁴.

6206². The spiritual sphere with a man or Spirit is an exhalation flowing out from the life of his loves.

6571^e. This is manifest from the sphere that exhales from such from afar. 7454².

6872². That a man is altogether as his love . . . is manifest from the Angels, . . . who when seen appear as forms of love. The very love not only shines forth from them, but also exhales, so that you would say that they are nothing but loves.

7766. Damnation is felt through the stench that exhales from them . . .

8146². They are exhalations from their life.

8343². Falsities and evils are exhalations from the Hells.

9606. Spheres proceed from every angelic Society in Heaven, and from every Angel in a Society; these spheres exhale from the life of the affections of truth and good of each one . . .

10188². They who are in Hell are in externals and not in internals; there also exhale from their externals evils and falsities thence which appear around them like smoke from a furnace.

H. 429. Through those caverns are exhaled nauseous and fetid stenches . . .

574. From every Hell there exhales a sphere of the cupidities in which they are who are there.

585. When they are open, there exhales thence either as it were fire . . .

588². Many Hells communicate with each other by means of exhalations . . .

W. 293. Each thing is encompassed with something like that which is within it, and this is continually exhaled from it.

P. 23. From Hell there is continually exhaled evil and falsity; and from Heaven there is continually exhaled good and truth . . .

196. According to these spheres exhaled from their affections through their thoughts . . .

M. 263. From his body there exhaled a stinking and unclean heat.

T. 331. In the Spiritual World there is exhaled from everyone the sphere of his love.

365⁴. Sympathies and antipathies are nothing but exhalations of affections from minds.

D. 2623. In the other life, delights are . . . as it were their exhalations.

2868. That thought is perceived by Spirits like an exhalation.

4631^e. That mist is an exhalation from them.

D. Min. 4786. An exhalation from deep Hells exhaled from him while he was speaking.

—e. The exhalation from this Hell, when it is opened, is such, that it infects those who encounter it . . . for it excites their interior evils.

4829. Many spheres produce an effect like that from exhalations.

E. 374³. To cause his soul to exhale (Job xxxi.39)= to empty out the spiritual life.

632¹¹. There arises an exhalation thence, and its contagion infects those who walk over it.

1098. That their Hell is such, is evident from the exhalations thence, which are profaned truths and goods . . .

Exhaust. See under DRAW OUT—*exantlare*.

Exhaust. *Enecare*. T. 38².

Exhaust. *Exhaurire*.

A. 5354². The advance of regeneration . . . cannot be fully exhausted by any Angel to eternity.

Exhilarate. *Exhilarare*.

M. 5⁴. Most gladsome social gatherings which exhilarate the minds of the Angels.

300². The mind is exhilarated at the sight of these (pledges of love.)

T. 433². The spiritual sphere which reigned in those feasts . . . exhilarated the mind—*animus*—of each person.

D. 1675^e. This exhilarated him.

E. 391¹⁸. 'I will exhilarate them in My house of prayer' (Is. lvi.7)= that He will endow them with spiritual truths.

Exhortation. *Exhortatio.*

A. 2358. 'He said'=exhortation. 5012.

4422^o. These words . . . are words of exhortation to those who are in the Church, to be in the good of faith . . .

6842. Internal exhortation and hearing. Sig. (For) 'to be called by God' . . . =influx from the Divine.

7033. 'Thou shalt say to Pharaoh'=exhortation. (For) 'to say,' when done by Divine command, =exhortation. 7034.

7087. It first treats of those who were infesting, that they did not attend at all to the Divine exhortation.

7090. 'They said to Pharaoh'=exhortation to those who are against the truths of the Church.

7095. That he was unwilling to hearken to the Lord's exhortation. Sig.

7097^e. This delight of their life is augmented by exhortations to desist. Ex.

7215. Exhortation by the Divine law to those who are of the Lord's Spiritual Kingdom. Sig.

8829. 'Jehovah said to Moses'=exhortation by the Divine. (For) 'to say' involves the things which follow, which are words of exhortation . . .

8830. 'To earnestly entreat'=exhortation.

9259. Exhortation and effort to amend. Sig.

10473. '(The people) said to (Aaron)'=exhortation.

R. 760. Exhortation by the Lord to all, both those who are in that religiosity and to those who are not in it, to beware of conjunction with it . . . Sig. E, 1106².

D. 3929. Exhortation thence not to do such things . . .

E. 873. 'Saying with a great voice'=exhortation. 884.

1106. 'I heard another voice saying from Heaven'=exhortation to those who are in truths and the good of life to beware of them.

Exhortation. *Oratio, Exhortatio.*

Life 4. (The exhortation read before the Holy Supper) 5. P.114. 127. 153. R.294³. T.722. D.5970. 6002. E.250⁴. 254². 885³. —⁴.

Exile. *Exilium.*

A. 379. When charity is sent into exile . . .

T. 23. Everything spiritual of reason is cast out into exile.

E. 637¹⁰. 'To go away into exile' (Jer.xlix.3)=to be destroyed.

811⁶. 'To go away into exile' (Ezek.xii.11)=the dissipation of truth.

Exile. *Exulis.*

Exiled, to be. *Exulare.* T.404. 770.

E. 386²⁶. 'The afflicted exiles' (Is.lviii.7)=those who are in grief from falsities; for they who are in falsities stand outside . . .

652⁷. That these delights will cease, is signified by . . . 'the gladness of the land shall be exiled' (Is.xxv. 11). 919².

989. By faith alone . . . all the truths of the Church have been exiled . . .

Exinanition. See EMPTY—*exinanire.*

Exist, Come forth. *Existere.*

Existence, Coming forth, Manifestation. *Existentia.*

See under BE.

A. 42. Nothing exists—*datur*—in the universe which is not under some general, in order that it may exist and subsist.

932^e. It can never be but that a Church shall exist somewhere on the earth.

1034^e. It has been provided that such a man shall never exist again . . .

1096². This is the order of the existence of all things.

1432. Each and all things come forth and subsist from the Lord; and from the union of His human essence with the Divine one; and from the conjunction of both . . . with His Kingdom in the Heavens and on earth.

1619. Nothing ever exists before the sight of the Angels which is not representative . . .

1685². Such combats never exist before . . .

1807³. The reason that each and all things are representative, is that they have come forth, and continually come forth, that is, subsist, from the influx of the Lord through Heaven; (like) the human body, which comes forth and subsists through its soul; and therefore each and all things in the body are representatives of its soul.

1970. By genuine visions are meant visions . . . of those things which really exist in the other life.

—². When this sight is opened . . . the things which actually exist with Spirits are seen . . .

2621. (See the first of the important extracts under BE, here.)

2628. 'Born to (Abraham)'=to come forth from the Divine.

— (Thus) the Lord's Divine Human came forth from the Divine Itself. Tr.

2886. That which is unconnected does not come forth.

3158. A free state of deliberation . . . exists every moment while man is being reformed and regenerated.

3404². The eternal is the infinite as to manifesting.

3562. Unless what is lower exists—*sit*—from interior things, as an effect from its own efficient cause, it does not exist.

3627. It is a general rule, that nothing can come forth and subsist from itself, but from, that is, through another thing.

3674. 'Isaac sent Jacob'=the beginning of the manifestation . . . of the Lord's Divine Natural.

3680. 'He sent him to Padan Aram'=the beginning of the manifestation by means of the Knowledges of that good.

3937². It is the reception of life of which manifesting is predicated.

—³. Manifesting is predicated of the Lord also, but only while He was in the world; and He there put

on the Divine being. But when He became the Divine being, manifesting could no longer be predicated of Him otherwise than as something proceeding from Him. That which proceeds from Him is that which appears as manifesting in Him ; whereas it is not in Him, but is from Him, and causes that men, Spirits and Angels come forth, that is, live. To come forth, with man, Spirit, and Angel, is to live . . .

[A.] 422². (Thus) before the organic forms of the body came forth, there was use . . . Use flows in from the Lord, through Heaven, according to the order and form according to which Heaven is ordered by the Lord, thus according to correspondences : thus man comes forth, and thus he subsists.

434⁵. There does not exist—*datur*—anything in the nature of things which does not come forth and subsist from other things. That which comes forth and subsists from other things is called a general ; and the things of which it consists and subsists are called particulars.

—³. Corporeal things have come forth and have subsisted from the things which are of his spirit . . .

452⁴. As each and all things which are in the world . . . come forth and perpetually come forth, that is, subsist, from things prior to themselves, it follows that they come forth and subsist from a world which is above nature . . . And as there must be a continual connection with that World in order that they may subsist or perpetually come forth, it follows that the purer or more interior things which are in nature, and consequently which are in man, are from thence . . .

469². The Lord's Divine Human is the Divine manifesting—*existens*—from Divine being . . . and He Himself is Divine being ; for Divine being and Divine manifesting—*existens*—are one. Sig. . . For the Divine manifesting—*existens*—is the Divine Itself proceeding from Divine being ; and is in image a man . . .

472³. For without influx through Heaven, by which it becomes the Divine manifesting—*existens*, Divine being could not have been communicated to any Angel . . . That as to the Divine Itself the Lord is Divine being, and as to the Divine Human Divine manifesting—*existens*, see 4687. The Lord's Human itself could not receive any influx from Divine being, unless the Human in Him had been made Divine ; for that must be Divine which receives Divine being. (Thus) the Divine truth does not proceed immediately from the Divine Itself, but from the Lord's Divine Human.

498⁵. For 'form' = the essence of a thing ; and 'aspect' = the manifestation thence ; and as good is the essence itself, and truth is the manifestation thence . . .

508⁴. It is a fallacy of merely natural sense, that from the first creation there has been impressed on seeds the quality of growing into trees and flowers, and of prolificating themselves, and that thence is all coming forth and subsistence. And if they are told that nothing is able to subsist unless it continually comes forth, according to the canon, that subsistence is a perpetual coming forth ; and also that everything which is unconnected with what is prior to itself falls into nothing, the Sensuous of the body . . . does not apprehend it ; nor that each and all things subsist just as

they have come forth, by influx from the Spiritual World, that is, through the Spiritual World from the Divine.

527². It is the Divine truth, which proceeds from the Divine good, that is, from the Lord, from which all things have come forth and do come forth . . . 688^{0e}.

5711. Whatever in universal nature has no correspondence with the Spiritual World does not come forth ; it has no cause from which it may come forth, consequently from which it may subsist . . . Effects cannot subsist unless the cause is constantly in them.

—². 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 . . . Hence it is evident, that as each and all things in the world have come forth from the Divine, so they do come forth from the Divine.

6040. Influx is circumstanced as are coming forth and subsistence ; nothing comes forth from itself, but from what is prior to itself, thus at last from the first ; that is, from being and manifesting—*existere*—from itself. It is also evident that all things subsist from the Same ; for subsistence is circumstanced in the same way as coming forth ; because to subsist is to perpetually come forth. H.9. W.303.

6451. The gathering or manifestation of spiritual good in the goods and truths of the Natural. Tr.

649^e. That which is called fortune, is from the influx of Providence into the ultimates of order, where it so comes forth.

657^{4e}. See END.

7381³. The ideas of space come forth from measurement by times.

738^{4e}. The Natural comes forth through the Spiritual.

7488. All evils come forth from (these loves) . . . All goods come forth from (these loves) ; and as all goods, so do all truths come forth thence.

7520. From the presence (of Heaven), there is the manifestation of such things with the evil. Sig.

7643. Evil is not from the Lord ; but it comes forth from man . . .

769⁵. All haste comes forth from some affection that has been excited.

7879. The evils which are there all come forth through influx from the Hells . . . and they come forth according to the state of the evil in which are the Spirits who are being devastated ; and the state of evil comes forth according to the privation of good and truth.

7906². The purification of truth from falsity in man can never exist without fermentation . . . But after this combat has come forth . . .

8162. Horror comes forth from the mere influx of falsity and evil with those who have conscience.

8164. The anxieties which then come forth . . . They come forth from the hurting of the natural life.

8211². Whatever comes forth in the natural world, derives its origin and cause from those things which come forth in the Spiritual World.

8237². The Angels (can see) all things which come forth (in the Hells).

8470². As these things involve those which come forth in the Societies in Heaven . . . 8472.

— . . . All there communicate with each one ; hence comes forth the good of all in general . . .

8603³. Each and all things in universal nature come forth from interior things in their order . . .

8695^e. The truths of good are truths which are from good, and in themselves are goods ; because they derive their manifesting from good.

8812. The correspondence of such things as come forth in the natural world with those which are in the Spiritual World.

8864^e. That which is inmost reigns universally in the things which are round about . . . for thence is the essential of the manifestation of all things.

9128³. The case is the same with sight as it is with every thing which comes forth—*existente*, that nothing comes forth from itself, but from what is prior to or higher than itself, thus at last from the First or Highest . . .

9186³. Nothing comes forth in Heaven except from (good conjoined with truth).

9224. Faith comes forth from (the good of charity).

9235. This comes forth from (the following circumstance).

9267. The reason 'words'=truths, is that in the Original Language 'word'=that which is something, and that which really exists. Hence it also=truth ; for everything which really exists from being has relation to truth.

9278. The works of the six days, and the rest on the seventh=the things which come forth with man in the first and second states of his regeneration ; and also those which come forth with him when he is regenerate.

9293. Attends not to the deeds, but to the will, from which, through which, and for the sake of which, the deeds come forth.

9327². For the Divine truth proceeding from the Lord is that reality through which all things have come forth, and through which all things subsist.

9331³. All falsity which injures . . . derives its manifesting from evil ; for falsity from evil is evil appearing in a form.

9473². Nothing comes forth from itself, but from what is prior to itself ; so also is it with truth and good. That from which anything comes forth is internal ; and that which comes forth is the external of it. Each and all things which come forth are circumstanced as are cause and effect ; no effect can come forth without an efficient cause . . . They are also circumstanced as are endeavour and motion ; no motion can come forth without endeavour . . . (And so again) no action can come forth without will . . . From these things it is evident, that in each and all things there must be an internal, in order that they may come forth, and that they may afterwards subsist . . .

9679. The manifestation of the inmost Heaven within that uniting medium. Sig.

9737. 'In carrying it'=manifestation and subsistence. (For 'to carry'=to hold together in a state of good and truth, thus to come forth and subsist.

—^e. Here 'to make'=that it may come forth ; 'to carry'=that it may subsist ; and 'to bear'=that it may perpetually come forth.

9809. For the Heavens come forth from Him . . .

9847. Manifestation and subsistence from good. Sig. . . . (For 'to be encompassed with sockets of gold'=to be continued from good, and to derive manifestation ; and as it=to derive manifestation, it=to derive subsistence ; for that from which anything comes forth it also subsists by ; for subsistence is a perpetual coming forth.

9987. Everything which really comes forth, and which is anything, is from Divine truth. Sig.

10076². From (the Divine truth which proceeds from the Divine Good of the Divine love of His Divine Human) the Heavens have come forth ; and from it they perpetually come forth, that is, subsist ; or, what is the same, from it the Heavens have been created, and from it they are perpetually being created, that is, preserved ; for preservation is perpetual creation, as subsistence is perpetual coming forth.

10158. 'God'=the Divine manifesting ; and the Divine manifesting is the Divine of faith, thus the Divine truth ; for all truth comes forth from good ; for truth is the form of good.

10200. For the things which come forth in the world are images of the things in the Heavens ; because everything natural comes forth from what is spiritual ; that is, from the Divine in the Heavens.

H. 1. Afterwards a New Heaven with a new earth will come into existence.

89. Therefore whatever in the natural world comes forth from the Spiritual World is called a correspondent. It is to be known that the natural world comes forth from the Spiritual World, precisely as an effect does from its efficient cause.

108. That all things which are in the world come forth from the Divine . . .

109. These take place successively and come forth simultaneously in such admirable order . . .

117. From this origin are all things which come forth and appear in the Heavens . . . The reason the Lord in Heaven appears as a Sun, is that it is the Divine love from which all spiritual things come forth ; and, by means of the sun of the world, all natural things. 172.

173. The things which come forth in the Heavens, do not come forth in a similar way to those on earth ; in the Heavens all things come forth from the Lord according to correspondences with the interiors of the Angels . . .

178. Because they correspond, they really come forth.

264. For they place the existence of every thing in what is material.

281^e. Marriage love derives its existence from innocence . . .

[H.] 286. Divine peace is in the Lord, coming forth from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in Heaven is from the Lord, coming forth from His conjunction with the Angels . . .

289. When there comes forth with him the conjunction of good and truth . . .

303. As the learned have thus thought, they have seen and said, that subsistence is a perpetual coming forth; thus that as all things have come forth from the First, they also perpetually do come forth, that is, subsist.

416^e. How great a multitude of Angels, from the first creation to the present time, has come into existence from (little children who die).

418. Whatever comes forth interiorly in man, comes forth in forms which are substances; for that which does not come forth in substances as subjects, is nothing.

426. The varieties of the duration (of the stay in the World of Spirits) come forth from . . .

434. Unless (thought and perception) were in and from substances . . . they would not come forth at all.

463. The things inscribed on the memory from the will and its thought, are . . . inscribed on the whole man, and there exist in order according to the order of the parts of the body.

475. Without terminations, (the will and thought) are as things unterminating, which do not as yet exist, thus which are not as yet in the man.

479⁴. Such a thing cannot exist in the world.

489. Such things as are in the Heavens, which come forth from the Sun . . .

492^e. From this habit it comes forth, that man scarcely knows his interiors.

494. This comes forth in the Spiritual World from the fact . . .

567. Natural heat which comes forth from the sun . . .

—³. He who believes that anything comes forth in the natural world without the influx of the Spiritual World, is mistaken; for what is natural does not come forth and subsist except from what is spiritual . . .

589. Without equilibrium in them nothing comes forth and subsists.

—². All coming forth or effect takes place in equilibrium . . .

— . Spiritual equilibrium or freedom comes forth and subsists between good acting . . . and evil reacting . . .

S. 115. They who maintain that . . . without the Word man can know the existence of God, and of Heaven and Hell . . .

W. 16. God is a Man, and thereby he is a God coming forth; not coming forth from Himself, but in Himself. He who comes forth in Himself is the God from whom all things are.

61². Each and all things of the vegetable kingdom . . . come forth from seed.

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.

342. Whether such things come forth from eggs . . .

— . Worms come forth in seeds, kernels, etc.

R. 31. Nothing exists—*datur*—which does not come forth thence . . .

66^e. The perfection of every form comes forth from various things suitably placed in their order.

99². Infestation does not exist in the natural world . . .

228. The spiritual state in which manifestly appear those things which exist in Heaven.

231². Because he does not know that all things which come forth in the Spiritual World are correspondences; and that all things which come forth in the natural world derive thence their spiritual origin.

343. As this comes forth below from the multiplication of evils . . .

463⁷. Are not external things for the sake of internal ones, that they may cease in them, and subsist in them, and thus come forth . . .

476. The Church will expire unless a new one comes forth . . .

478. This (evangelization) will come forth after the Last Judgment . . .

547^e. It is certain that the New Church . . . will come forth . . .

M. 5³. The delight of use derives its essence from love, and its manifestation from wisdom.

68. Love manifests itself—*se manifestat*; nay, it comes forth and lives, by means of these delights.

86. The preservation of the whole is nothing but the perpetual influx of Divine good and Divine truth into forms created by themselves; for thus subsistence or preservation is a perpetual coming forth or creation.

133^e. These things cannot but come forth from the Divine wisdom . . .

147. That the chastity of marriage comes forth by means of a total renunciation of whoredoms from religion.

320. What is natural derives its origin from what is spiritual; and in its coming forth is nothing but a congeries of spiritual things gathered together . . .

326². This comes forth on account of the difference between what is spiritual and what is natural. 328.

388. From the singulars, the universal exists and consists.

422. If the devil actually exists . . .

444⁴. The two Angels asked, How could evil come forth, when nothing but good had come forth from creation? In order for anything to come forth, it must have an origin . . .

I. 4. That the Spiritual World has come forth and subsists from its own Sun; and the natural world from its. 9.

— . Subsistence demonstrates coming forth; and therefore it is said that subsistence is a perpetual coming forth . . .

9. As perpetual subsistence is thence . . . **coming forth** is also thence; for to perpetually subsist is perpetually to **come forth** as it has **come forth**.

11. Nothing **comes forth** from an active alone, nor from a passive alone . . . (Thus) whatever in this solar world has **come forth** from the beginning, and afterwards **comes forth** every moment, is from what is spiritual through what is natural.

T. 24. A plurality of Gods . . . **arose** solely from . . .

67. In order that uses may **come forth** . . .

—^e. Love and wisdom really **come forth** . . .

346. Faith, as to its **manifestation** with man, is spiritual sight.

658³. See ESSENCE.

772. This (second) Advent of the Lord **exists** in order . . .

D. 158. Occurs. 1699. 2329. 3411. 3972. 4066. 4295. 4351. 4602. 4847³. 5175. D.Min.4609. 4648. E.897². 931. 1043². 1187. 1196².

690³. Do not believe in the **existence** of Spirits.

990^e. They suppose that they know the causes of all things, and are thus persuaded of **existence**.

1389. That such things **exist** . . .

1708. On the **coming forth** and subsistence of human bodies from the Lord through the Grand Man.

2393. Why Spirits do not . . . instruct men concerning the **existence** and quality of Spirits.

3118. That natural things **come forth** from spiritual ones.

— . Acts . . . **come forth** from the thought . . .

3477^e. (The absurdity) that God **came forth** together with the world.

E. 294. 'Thou hast created all things'=that from Him is all **coming forth** and life . . . not natural **coming forth** and life, but spiritual **coming forth** and life.

295. The reason 'to create'=to **come forth**, is that those alone are said to **come forth** who have been reformed . . .

419¹. Winds **come forth** in the Spiritual World also . . . and they **come forth** to the lower parts of the earth there.

435². The good of life is the effect, in which the prior causes **come forth**; which do not **come forth** unless there is an effect in which they may **come forth** and subsist.

504. All goods derive their **existence** from celestial and spiritual love; and all evils derive their **existence** from the loves of self and of the world . . .

638¹. 'To be to him as the dev'=its spiritual **coming forth** and rebirth.

675. 'To fall'=to disappear, thus not to **exist**.

795. The **coming forth** of faith from charity. Tr.

—². Concerning the **coming forth** of charity and of faith with man, it may be said, that each **comes forth** at the same moment; for although charity produces faith . . .

797⁴. Love, in its essence is to will; and in its **manifestation** is to do.

822³. Neither faith nor charity **exists—est—with** man, until they **come forth** actually; and they **come forth** actually in works.

826². The affections of good and truth . . . cannot but **come forth** in act; and when they **come forth** they are called uses. 831⁴.

832³. That these two thoughts **exist**, everyone . . . may see.

852³. The Divine Itself of the Lord, from which His Human **came forth** . . .

876². The Heavens . . . are not permanent, like the lands of our Earth; but **come forth** in a moment entirely according to the reception of Divine truth by the Angels . . . 926³.

893. Nothing can **come forth** in thought, unless it is from some affection . . .

1047². It thus **comes to pass** that . . .

1069². Jehovah, as to His being, is Divine love; and as to His **manifesting**, is Divine good united to Divine truth.

—^e. 'The Only-begotten of the Father'=the **coming forth—exists—or** proceeding from the Divine being in Him.

1111³. One Divine by itself is not possible, but there must be a trine: this trine consists of being, **manifesting** and proceeding. Being must by all means **come forth**; and when it **comes forth** it proceeds . . . (Thus) the being of an Angel is that which is called his soul; his **manifesting** is that which is called the body; and the proceeding from both is that which is called the sphere of his life. Without the latter, an Angel neither **comes forth**, nor **exists—est**.

—⁴. The Divine called the Father is Divine being; the Divine Human called the Son is the Divine **manifesting** from that being; and the Divine called the Holy Spirit is the Divine proceeding from the Divine **manifesting** and from the Divine being. 1116³. —⁴.

1126². As Is is not Is, unless it **comes forth**, being and **manifesting**, in God, are one; for while He Is, He **comes forth**; and while He **comes forth**, He Is.

1206³. One thing **comes forth** from another progressively even in the natural world; but this through causes from the Spiritual World . . .

1210². That from the Spiritual, through these forces, there **come forth** plants, and also animals; both those which appear in Heaven, and those which are in the world.

1218². They **come forth** according to the states of the Angels . . .

1226². In the Spiritual World, earths **come forth** in a moment . . . D.Love xii³.

De Verbo 6⁵. Aristotle, Cicero, and others, have written concerning the **existence** of God . . .

D. Love xix^e. To will and not to act is not possible, because it does not **come forth** . . .

xxi². In order that these faculties may **come forth** in effect and in use, they have been made of created substances and matters . . .

D. Wis. ii⁴. As natural things have **come forth** from

spiritual things—[and as they] perpetually **come forth**, that is subsist from them—they are correspondences . . .

[D. Wis.]^v. (The will and the understanding) **come forth** actually . . .

—^e. The **existence** and permanence of (the thoughts and affections) is memory; and the reproduction of them is reminiscence.

ix. **Love comes forth** in use.

xi. 7a. Therefore, when the Lord's Divine love **comes forth** with man in charity . . . His Divine wisdom **comes forth** with man in faith . . .

xii. That the Lord . . . animates all things in Heaven and the world . . . some to live, and some to be and **come forth**.

3². The presence of this Sun also **comes forth** by means of heat and light . . .

5. By animation is meant not only that they live, but also that they are, and **come forth** . . .

—². Rose gardens and greeneries which **come forth** new every morning . . .

—³. From the human race as a seminary, the . . . Angels **come forth**.

—⁴. But a full idea of the creation or of the **coming forth** of all things in their order from life . . . cannot be given . . .

Can. God iii. 2. As God is and **comes forth** in Himself, and as all things in the world are and **come forth** from Him, He is infinite.

iv. II. See CREATE.

Redeemer i. 8. Good **comes forth** by means of truth, consequently, truth is the form of good.

iii. 2. Everything which **comes forth** and goes forth from the mouth of God . . .

Trinity i. 4. The trinity of God did not **come forth** actually until . . .

x. Unless a New Church **comes into existence** . . .

Exodus. *Exodus*.

A. 793². (The general subject which is treated of in Exodus.)

Exorcism. *Exorcismus*. J.(Post.)214. Coro.45.

Expand. *Expandere*.

Expanse. *Expansus*.

Expansion. *Expansio*.

A. 24. 'Let there be an **expanse** in the midst of the waters, and let it be distinguishing between the waters and the waters' (Gen.i.6) . . . The internal man is called 'the **expanse**;' the Knowledges which are in the internal man, are called 'the waters above the **expanse**;' and the scientifics of the external man, are called 'the waters under the **expanse**.' 9340³.

25. 'To **expand** the earth, and to stretch out the heavens.' III.

30^e. Therefore the luminaries are said to have been placed 'in the **expanse** of the heavens' (ver.14), that is, in the internal man . . .

5319³. See EMBROIDER.

6385². The Knowledges of good and truth are de-

scribed by such things as belong to a ship; namely, by 'the sails—*expansionem*' (Ezek.xxvii.7).

7596. 'I will spread out my palms to Jehovah' (Ex. ix.29)=intercession. . . To **spread out** the palms is a matter of gesture or action which corresponds to the supplication of the heart . . .

7988⁴. 'Then shall the intelligent shine forth as the brightness of the **expanse**' (Dan.xii.3).

8043³. 'To **expand**,' and 'to stretch out'=to make or create from Divine power.

8330^e. 'To praise in the **expanse** of strength' (Ps.cl.1) =from the good of charity which is from the Lord.

9348⁴. 'To **spread** the net over him' (Ezek.xix.8)=to allure by the delights of earthly loves and by reasonings thence.

9514. 'The cherubs shall be **expanding** their wings upwards' (Ex.xxv.20)=the elevation of the truth of faith. . . For in the **expansion** of the wings upwards there is the endeavour to elevate themselves . . .

9596⁴. (Thus) may be known what is signified by 'to **expand** and to stretch out the heavens' in the following passages.

—⁵. 'To stretch out the heavens, and to **expand** the earth,' here, has a like signification to 'to stretch out and **expand** the Habitation' by means of the curtains; which is to regenerate man; and thus to create or form a new Intellectual in which there is a new Voluntary . . . —⁶,III.

—^e. In Gen.i. is described the regeneration of the man of the Celestial Church; and his new Voluntary and Intellectual are described by 'the **expanse**.' 'The waters under the **expanse** and above the **expanse**' are the truths of the external and of the internal man. 10238².

H. 347. 'The **expanse** of Heaven,' from correspondence,=that Intellectual . . . which is in the light of Heaven.

567³. **Expanding** and opening (seeds).

N. 4. The ancient Heavens constitute higher **expanses**; but the New Heaven an **expanse** beneath them; for the Heavens are **expanses**, one above another. In the highest **expanses** are those who are called celestial Angels. . . In the **expanses** under them are those who are called spiritual Angels . . .

W. 303. As these prior things continually decrease in activity and **expansion** down to ultimates; it follows that when their activity and **expansion** ceases in ultimates, they become substances and matters such as are in earths.

315. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in **expansion** . . .

P. 319. The heart and lungs, where there are alternate **expansions** and compressions . . .

—². The **expansions** and compressions (in the organic forms of the mind) . . .

R. 51. The stars which appear in the **expanse** there . . . 65.

260. 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 beneath it, but extends itself more widely on the sides round about; and the lowest **expanse** more widely still . . . S76². E.702².

M. 11. The Heaven of those Angels at first, at a distance, appeared to them like an **expanse** in the clouds . . . T.740.

42. One morning I looked up into Heaven, and saw above me **expanse** over **expanse**; and I saw that the first **expanse** opened . . . then the second . . . and at last the third; and, from enlightenment, I thence perceived, that upon the first **expanse** were the Angels who constitute the First Heaven; upon the second **expanse** were the Angels who constitute the Second Heaven; and upon the third **expanse** were the Angels who constitute the Third Heaven.

44³. It is a most pleasant **expansion** of all things of the mind, and thence of all things of the bosom.

6S. It **expands** the inmost things of the mind, and at the same time the inmost things of the body . . .

207³. In idleness, the mind . . . is not **expanded**. . . Would not the vital **expansion** of the face shrivel up? . . . What keeps the system of the whole body in **expansion** and tension but the strain of the animus? T.694.

380⁶. Whether the centre is of the **expanse**, or the **expanse** of the centre. Ex. T.35.

—¹⁰. Concerning the centre and the **expanse** of nature and of life.

—¹¹. The **expanse** of the centre of life is called the Spiritual World, which subsists from its own Sun; and the **expanse** of nature is called the natural world, which subsists from its own sun. As spaces and times cannot be predicated of love and wisdom, but states instead of them, the **expanse** around the Sun of the angelic Heaven is not an extense, but still it is in the extense of the natural sun; and is with the living subjects there according to the receptions; and the receptions are according to the forms.

—¹³. Now, as the **expanse** originates from the centre . . .

502². They declared, that this state was a state of the **expansion** of all things of the life of their body . . .

I. 13². The delights of love and the pleasant things of wisdom **expand** minds—*animos*, and adapt them to reception; as joys and gladnesses **expand** faces . . .

16³. The atmospheric **expanse** from the sun down to the Earth (is in degrees of both kinds).

T. 20^e. They have no other notion of God, than as of the nature of the universe in its primes, thus as of its **expanse**.

376³. If charity and faith exist only above works, they are in an **expanse**, or in the mind, like . . .

D. 5937. High over the mountains were a number of **expanses** . . .

E. 283⁷. **Expand**. Ill. 315¹⁷. 659²⁴. 721¹⁹. 799⁵.

294¹². They are said 'to be **expanded** and extended' when truths from good are multiplied. 304⁴⁸. 340²².

340²². 'The seed . . . which spreads itself towards the

west,' etc. (Gen.xxviii.14)=Divine truth proceeding from the Lord, and received by those . . .

513¹¹. 'They that **spread** a net' (Is.xix.8)=those who want to procure intelligence by means of Knowledges.

600¹². 'To **stretch out** the curtains of the habitations' (Is.liv.2)=the increments of the Church as to the truths of doctrine.

654²¹. 'The **expansion**' and 'the sign' (Ezek.xxvii.)=manifestation; for spiritual truths are manifested by means of knowledges; because they appear by them to the sight and to the perception of the natural man.

1042⁴. 'The covering' and 'the **expansion**' (Ezek.xxvii.)=the external things of that Church.

1057³. 'To **spread out**' and 'to found' (Is.li.13)=to establish.

1133⁶. There are six **expanses**, (three in the Heavens, and three in the Hells). Coro.16.

J. (Post.) 126. Above these there are **expanses** . . .

5 M. 21. They appear as in an **expanse**, and the **expanse** as a cloud.

Expect. *Expectare.*

Expectation. *Expectatio.*

A. 880. 'He **waited** yet seven days' (Gen.viii.10)=the beginning of the second state of regeneration. . . The time which intervenes . . . is expressed by 'he waited.'

1123. They said that in their time . . . they **expected** the Lord . . . 1124.

1712². Thinking . . . that I ought to await immediate influx . . . 1911³. 1937². 5660². 7318. 10299⁷. P.200^e. 321. T.356.

R. 33. 'The patient **expectation** of Jesus Christ' (Rev.i.9)=the Advent of the Lord . . .

T. 764³. That the Advent of the Lord is to be **expected** . . .

D. 1695^e. **Expecting** no such things.

E. 49. 'The **expectation** of Jesus Christ'=where there is the Knowledge of the Divine of the Lord in His Human. 'The **expectation** of Jesus Christ'=when that time comes when the Church Knows the Lord; and (it does so) when it acknowledges the Divine in His Human. . . The Church of which this is said, is the Church which is to come after the present one, for it is said in **expectation**.

179⁸. The Advent of the Lord is signified by 'I have waited for Jehovah; my soul waits for the Lord . . .' (Ps.cxxx.5,6).

— 'They that watch for the morning'=those who await the Advent of the Lord.

514¹¹. 'To **wait**' (Ps.civ.27)=to long for.

526¹¹. 'We **wait** for light, but behold darkness' (Is.lix.9)=the **expectation** of truth, but behold falsity.

701³. He who **waits** for influx receives nothing . . .

Expel. See DRIVE OUT.

Experience. *Experientia, Experire.*

See DISECTION.

A. 59^e. From the **experience** of so many years . . .

319. Besides much other **experience** . . .

322. I know the contrary from a thousand . . . **experiences**.

892^e. They cannot learn so well by descriptions as by living **experiences**; therefore . . . it is allowable to adduce them.

1378^d. As visible **experience** teaches, it is believed.

1395. It has been granted to know many things (about perception) from **experience**.

1673^e. It has been granted to know from continual **experience** to the life.

1755. (Swedenborg refers to his **experience**). 1783. 1870. 1884. 1925. 1931. 1966. 1968. 1984. 2119. 2123. 2127. 2219. 2284. 2290. 2309. 2406. 2475. 2481. 2796. 2871. 2992. 4067. 4227. 4249. 4280. 4311³. 4319. 4323. 4330. 4410. 4413. 4495. 4623. 4629. 4747. 5096. 5179. 5377. 5387. 5427. 5527. 5608. 5628. 5713. 5725. 5846. 5849. 5855. 5858. 5860. 5893. 5978. 6191. 6196. 6212. 6213. 6307. 6309. 6310. 6315. 6321. 6333^e. 6469. 6474. 6478. 6845. 6954. 7122. 7137. 8495⁴. H.17. 74. 184. W.202². 243. 266². M.36². D.2464. De Dom.25.

1771. Which is not dissipated, except by . . . living **experiences**.

2411². This everyone may know from his own **experience**. 4368^d.

2588^d. Everyone according to his own . . . **experience**.

2657². The first Rational . . . is procured by means of the **experiences** of the senses, etc.

2682². In order that they may be brought through **experience** itself into the Knowledge of the fact . . . 4224^e.

2694³. When they see their **experiences**, or are in them, they confess that the case is so, but . . . —⁴.

2718. By **knowledges** are meant . . . every matter of knowledge which can be imbued by **experience** . . .

3743. Although they are shown by living **experiences** in the other life . . . and are then convinced . . . they afterwards remain of the same opinion . . . 6193^e.

3981. 'I have **experienced** that Jehovah hath blessed' (Gen.xxx.27)=to know for certain that it is from the Divine.

4321. This is not to be denied, because **experience** itself dictates it.

4364^e. A man can confirm this by many **experiences** in himself, if he is once in the faith that the case is so.

6058^e. This ought to be illustrated by **experiences**. H.435.

6125. The Intellectual in man . . . consists in the mental view of subjects from such things as belong to **experience** and knowledge . . .

6386^e. Scientifics are those things which belong to the **experience** of one's self and others.

7298². Hence, the moment any truth is presented to good Spirits by manifest **experience**, something opposite is presented . . .

9440. By means of sensuous **experience** . . .

P. 217. General **experience** testifies . . .

M. 182². By the hoofs (of Pegasus) they understood the **experiences** through which comes natural intelligence.

D. 772. Natural **experience** . . . does not obstruct spiritual **Knowledges**.

1693. Only from the external senses or the **experience** of the external senses . . .

2544. Yet the **proof** is most certain . . .

3569^e. Therefore it is necessary for faith to be implanted otherwise than merely through knowledge and **experiences**.

4109^e. An **experience** that evil is not in me.

D.Min. 4636. Still, in course of time (the sons of the Most Ancient Church) were given to know all things of faith through instruction, **experience**, inspiration, and revelation.

E. 897^e. I speak from **experience**.

J.(Post.) 315. All theoretical matters are to be drawn and concluded from **experiences**, and are also to be confirmed by them. Unless experimental things as it were lead man's hand, he may be deluded in theoretical matters . . .

D. Wis. ii². This may be evident from **experience**, and be confirmed by reason. —³. vii. 2. 3.

Experiment. *Experimentum.*

Experimental. *Experimentalis.*

H. 353. By sciences are meant **experimental things** of various kinds; physics, astronomy, etc.

D. 1967. People (now) care little about truths, but only about **experiments** . . .

5785. One who is more celebrated in **experimental things** than anyone else in Europe . . .

J.(Post.) 315. See **EXPERIENCE**.

Expert. *Gnarus.* W.403².

Expert. *Solers.*

Expertly, Skilfully. *Solertes.*

Expertness. *Solertia.*

A. 1637. Spirits speak so skilfully in man's vernacular . . .

8378^e. Hence comes stupidity in the things of thought and judgment; and shrewdness in those of the body and the world.

10236⁷. The sensuous man is **expert** above others in ratiocinating, and in acting for the sake of gains and honours . . . H.353³.

385. Certain Spirits . . . infested me with a peculiar **expertness** . . .

M. 164. The virtues which belong to the moral wisdom of the men, are **expertness**, etc.

D. 2744. And this with such **expertness**, that . . .

5956. On **expertness** in calculating in the Spiritual World.

Expiate. *Expiare.*

Expiation. *Expiatio.*

Expiator. *Expiator.*

Expiatory. *Expiatorius.*

A. 645^e. See BITUMEN.

716³. Because it here treats of **expiation**, which is of the Lord alone.

90r². If the third day and the seventh were not representative . . . of what is holy, that is of **expiation** . . .

2776². It is the general belief that . . . by His passion the Lord **expiated** all iniquities. L. 18. T. 134.

2818. They sacrificed their children, thus believing that they were **expiated**, and God propitiated.

3400. The separation of sin through good from the Lord is redemption, which is also represented by the **expiation** by the priest, when he offered the sacrifice of guilt. Ill.

4503¹⁰. Therefore the inquisition and **expiation** by means of a calf . . .

—^e. Why such an **expiatory** process was commanded.

4735¹¹. In like manner in the rest of the . . . **expiations**. Ill.

7918². 'To **expiate** with hyssop, and to become clean' (Ps. li. 7) = external purification.

9076. 'If **expiation** be set upon him' (Ex. xxi. 30) = that he may become devoid of damnation. . . For **expiations** were set upon those who did evil not from purpose or guile; and were of various kinds, and were at that time called redemptions of the soul; for by them the life was redeemed. . . As **expiation** signified deliverance from damnation, it also signified the pardoning of sins, and thence a cleansing.

9262². The whole land was (then) condemned, until it was **expiated** . . .

—⁶. The reason 'beheading' = **expiation**, is that by the slaying of various beasts, as by the sacrifices, were signified **expiations**.

9468⁹. 'The waters of separation and of **expiation**' (Num. xix. 9) = purification and withdrawal from evils and falsities by means of truths and goods from the Word.

9506. That the propitiatory = cleansing from evils and the remission of sins, is evident from the passages in the Word where propitiation or **expiation** is mentioned. Ill.

—⁷. The reason it also = the reception of all things of worship, is that they who are propitiated or **expiated**, that is, cleansed from evils, are alone heard . . . and not they who are in evils, that is, who are not **expiated** or propitiated. Therefore Aaron was not allowed to approach the propitiatory until he had cleansed and **expiated** himself and the people. Ill.

—⁴. But it is to be known, that these **expiations** were not real cleansings from evils, or remissions of sins; but that they represented them. 9990³.

9670⁵. The glorification of the Lord's Human up to the Divine good which is Jehovah, is also described . . .

by the process of **expiation** when Aaron entered into the Holy of holies within the veil. (Lev. xvi.)

9937¹¹. 'That to carry iniquities' = to **expiate**, thus to remove sins. Ill.

—⁸. That **expiation** is a cleansing from evils, thus removal from sins.

9938. (The gifts) were offered for **expiations**, thus for removals from sins; which are effected through love and faith to the Lord from the Lord.

9950³. The reason Aaron was then clothed in linen garments . . . called the garments of holiness, was that he was then engaged in the offices of **expiating** the temple, the people and himself from uncleannesses; and every **expiation** which was effected by washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and (this) is effected through the truths of faith.

9990². Therefore, from the very animals that were sacrificed, it may be evident what purification or **expiation** was represented.

10042⁵. The pardoning of sins, **expiation**, propitiation, and redemption, are nothing but purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

10109. 'They shall eat those things in which there is what is **expiated**' (Ex. xxix. 33) = the appropriation of good with those who are purified from evils and the falsities thence. . . 'What is **expiated**' = what is purified from evils and the falsities thence.

10127⁴. As to propitiate and to **expiate** = (purification from evils and the falsities thence,) it also involves the implantation of good and truth, and the conjunction of both by the Lord. Ex.

10175¹. By the **expiation** of everyone by silver (Ex. xxx.) is signified the ascription of all things of worship to the Lord, and nothing to one's self, that no one may have merit.

10177¹². The reason there was no oil and frankincense on these meat-offerings, was that they were given for **expiation** from evils; and so long as a man is in **expiation** he cannot receive the good of love and the truth of faith; for evils stand in the way. It is otherwise after the **expiation** or removal of them.

10208. 'Aaron shall **expiate** upon its horns' (ver. 10) = purification from evils through the truths of faith which are from the good of love. 'To **expiate**' = purification from evils.

—². The reason the altars were thus **expiated**, was that the holy things were polluted through the sins of the people . . . Ill.

—⁴. The reason **expiations** were made by blood upon the horns of the altars, and not upon the altars themselves, was that the horns were their extremes, and nothing of man is purified unless the extremes are purified. Ex.

10210. 'Of the blood of the **expiations** of sin' (ver. 10) = through the truths which are from the good of innocence. . . 'The **expiations** of sin' or of the sacrifice for sin through which there was **expiation**, = purification from evils and the falsities thence.

[A.10210]^e. That all expiation was made by means of blood . . . III.

10218. 'They shall give everyone the expiation of his soul in numbering them' (ver.12)=purification or deliverance from evil through the acknowledgment and faith that all the truths and goods of faith and love, together with their ordination and disposition, are from the Lord, and nothing from man. 'To give the expiation of his soul'=to be purified or delivered from evil through the truth of faith, which, here, is to acknowledge that all truths and goods are from the Lord. 10220.

10228. 'To expiate upon your souls' (ver.15)=in order that evils may be removed. (For) 'to be expiated upon their souls'=to be purified or delivered from evils through the truth of faith. 10232.

10229. 'Thou shalt take the silver of expiations from being with the Sons of Israel' (ver.16)=the purifying truths from good which are of the Church. . . 'Expiations'=purification from evils. . . Thus 'the silver of expiations'=truth purifying.

10500. 'Perchance I shall expiate for your sin' (Ex. xxxii.30)=a possibility from the Lord's Divine power with those who have so completely turned themselves away. (For) 'to expiate'=to cause it to be no longer reflected upon, thus that their worship is nevertheless accepted and heard. That expiation also=the hearing and reception of all things of worship, see 9506.

L. 16³. The prophet . . . did not take away the iniquities, and thus expiate; but only represented . . . T.130².

M. 79⁷. Are they not murmurs from a devout heart about expiation, etc.?

T. 135². (They said) Who does not know that the Son of God . . . thus became the Expiator, etc.?

—⁴. Hear (I said), what is meant in the Word by expiation, etc.

— . It is this Human which is called the Son of God; and this it is which expiates, etc.

—⁵. Expiation means the removal of sins, into which man would rush, if he were to approach Jehovah unclothed.

E. 283¹⁴. The propitiatory=hearing and reception of all things from the good of love, and at the same time expiation.

316²⁸. As all expiations and purifications are effected by means of truths from good, he expiated upon the horns of the altar. III.

412²⁴. 'To expiate the faces (of Esau)' (Gen.xxxii.20) =to captivate his mind—*animus*.

475⁴. The purification of the external things of the Church, was represented by the sprinkling of the water of expiation, etc.

—¹⁴. As the waters of expiation were prepared from hyssop, it is said, 'Expiate me with hyssop, and I shall be clean.'

496³. By this was represented that all propitiation and expiation is from the Lord's Divine love.

654²⁷. Redemption is signified by 'expiation' . . .

730⁴³. These things (concerning the scape-goat) were commanded, in order that by them there might be represented **expiation**, that is, purification from evils and falsities.

750²⁵. As all deliverance from evils and falsities, which is **expiation**, is effected by means of Divine truth and a life according to it, it is said 'to **expiate** your souls, for it is the blood that **expiateth** for the soul' (Lev.xvii.11).

805³. That to be saved by the Lord, and also by the passion of His cross, and thus by the Lord, is propitiation and **expiation**.

1115³. 'Iniquity expiated' (Is.xl.2)=evil thus removed by the Lord.

Expire. *Exspirare.*

Expiration. *Exspiratio.*

A. 280. When (the Most Ancient Church) expired.

662. 'Everything that is in the earth shall **expire**' (Gen.vi.17) . . . It is their **expiration** or suffocation (which is meant).

800. 'All flesh creeping upon the earth **expired**' (Gen.vii.21)=that those who were of the last posterity of the Most Ancient Church were extinguished. 805²,Ex.

2901. After the former (Spiritual Church) had **expired**. . . 'Sarah,' here, =the truth Divine which had **expired**. 2902.

2908. When all faith, that is, charity has **expired** . . .

3253. 'Abraham **expired** and died' (Gen.xxv.8)=the end of the representation by Abraham. 'To **expire**, and die'=to cease or have an end.

4618. 'Isaac **expired** and died' (Gen.xxxv.29) =ex-suscitation in the Divine Natural.

6464. '(Jacob) **expired**' (Gen.xlix.33)=new life there . . . 'To **expire**' or die=new life.

9336². If the life of Hell with a man were suddenly destroyed, he would completely **expire**; and if the life of Heaven were suddenly implanted, he would also **expire**.

H. 590. From Hell there continually **breathes forth** . . . 591.

W. 172^e. Even from sand it **breathes forth**.

T. 470³. From the **expiration** of exhalations from plants . . .

503². In a loud voice, he **blew out** . . .

569. All love with man **breathes forth** delight . . .

585^e. Every particle of dust or powder **breathes forth** from its essence a subtle something . . .

600. He **expires** in the ruins.

D. 3296. I felt something within me like an **expiration** of air.

5634^e. The love of self **breathed forth** with them.

E. 183⁵. 'I have gathered their breath, he **expired**' (Ps.civ.29).

257². 'She who hath borne seven shall languish and **breatheth forth** the soul' (Jer.xv.9)=that the Church to which all truths have been given will perish. 721⁷.

750¹² 'To **expire**' (Lam.i.19)=to exist no longer.

Explain. *Explicare.*

Explanation, Explication. *Explicatio.*

Expainer. *Explicator.*

- A. 1889. Evident from the explication . . .
 1904⁵. The rest of the arcana . . . cannot be unfolded and explained to the apprehension. 1914³.
 2395. The explications of the Word as to the internal sense . . .
 3596. The reason why these things are so briefly explained . . .
 3677². To explain these things to the apprehension is very difficult . . .
 3982. Evident without explanation. 7294. 7302. 7312.
 —. The things heretofore stated are such as cannot be clearly explained to the understanding . . . 4269. 4644. 4675. 4988. 5228.
 4136². Therefore, if these things were more fully explained, they could not be comprehended.
 4893. If further explained, they would fall into shade.
 5089. It is not allowable to explain these things more at large . . .
 5378. These Spirits were such that they wanted to know and desired to explain all things; and thus to confirm themselves that the case is so. They were modest . . .
 6705². For as everyone wants to appear blameless . . . he either explains or changes the laws of doctrine in his own favour. 6959².
 6827. As the supreme sense transcends the human understanding, it is allowable to explain the Word as to its internal sense . . .
 6963³. As the things described by leprosy are profane, it is not allowable to explain them particularly . . .
 7492². With these . . . the good of love and the truth of faith are explained wrongly . . .
 8868. Explained in favour of self-dominion and gain.
 9025². These things arise from the former by means of explication . . .
 9094. The things contained in this verse . . . can with difficulty be explained to the apprehension.
 9424³. Everyone in the Church who thinks from doctrine . . . explains the things which do not coincide with it . . .
 9632². As these things with most people are in shade . . . it is needless to explain them further.
 H. 311^e. Not illustrated and explained by genuine doctrine from the Word . . .
 R. Preface. The explainers (of the Revelation) have conjectured . . .
 349⁴. Lest by an explication badly contrived they might profane . . .
 E. 17. (These) explications must appear disjointed . . .
 1061. The reason the Angel did not explain the vision . . . is that the explanation also constitutes the Word in the letter . . .

Explendescence. See SHINE FORTH.

Explode. *Explodere.*

Explosion. *Explosio.*

- R. 386⁴. They who were in charity hooted.
 5667. Fire and smoke issued from the Word, and an explosion took place . . . T.209². Conv. 14.

Explore. *Explorare.*

Exploration. *Exploratio.*

Explorer, Spy. *Explorator.*

- A. 233. To explore the mysteries of faith by means of scientifics is as impossible . . .
 448^e. Now, when they want to explore from headstrong reasoning what spirit is . . .
 871. There is no exploration with the Lord, because He knows everything.
 925². Therefore, when it is pleasing to the Lord, there is no need to explore by many things the quality of a Spirit; for he can be Known at his first coming.
 1085². Those who want to explore spiritual Truths from scientifics. Tr.
 1151⁵. Scientifics, by means of which they want to explore spiritual things. Tr. 1163.
 1195. Those who by means of reasonings want to explore spiritual and celestial things.
 1475. Knowledge—*scientia*—is such, that it desires nothing more than to introduce itself into heavenly things, and explore them . . .
 1640². So that there is no need that many things should be explored; his image is in every word and idea.
 1909². Everyone can see what quality of life he possesses, provided he explores the quality of his end.
 2242. Visitation is nothing but an exploration of the quality . . . and this exploration is expressed . . . by Jehovah's coming down and seeing.
 2323³. Visitation or the exploration of their quality then precedes . . .
 2329⁵. In the other life (the learned) have been examined as to what idea they had concerning the one God . . .
 2714⁵. They explored the Land of Canaan . . . (See CANAAN, here.)
 2982^e. He who wants to know the quality of his trust, let him explore in himself the affections, and the ends, and also the exercises of the life.
 3088. Exploration by Divine good. Sig.
 3110. Further exploration concerning innocence. Sig. —². In connection with the initiation and conjunction of truth with good . . . there is the most exquisite exploration . . .
 3111. Exploration concerning the good of charity. Sig.
 3116. In these three verses it treats of the exploration of the truth which is to be initiated and conjoined with good . . . 3125.
 —². The exploration exists with every man who is being reformed, and also with everyone who is receiving remains; but concerning this exploration man knows

nothing whatever . . . This exploration is a most exquisite balancing, lest the least of falsity should be conjoined with good, or the least of truth with evil . . .

[A.] 3204. Exploration by the Divine Natural. Sig. . . . 'To say,' here, = to explore, because he interrogated him . . .

3796³. These things man is able to explore in himself, but he cannot do so in others; for the ends of everyone's affection are known to the Lord alone. Sig.

4951. They clandestinely explore minds with a purpose of doing harm . . .

5381. They who constitute the province of the kidneys, ureters, and bladder in the Grand Man are of such a genius, that they want nothing more than to explore and search out the quality of others . . .

5383. The methods by which they explore or search out the minds of others are very numerous. Examp.

5385. 'O Jehovah, examine my reins and my heart' (Ps.xxvi.2). . . 'To prove, examine, and search the reins'=to prove, explore, and search the quantity and quality of truth . . .

5424. '(Joseph) said to them, Whence come ye'= exploration.

5432. 'Ye are spies' (Gen.xlii.9)=that they are only after gain. Ex.

—³. These truths of the Church, or those who are of such a character in the truths of the Church, are signified by 'spies coming to see the nakedness of the land.' Ex.

—⁴. That they are spies, may be sufficiently evident from the fact that they seek for nothing but blemishes in those who are in truths from good, in order to accuse and condemn . . . When once they have confirmed in themselves the doctrinal things of their own Church, are they anything but spies? for they laugh at and condemn the veriest truths if they come from any other source . . . because they have no affection of truth for its own sake, still less for the sake of life; but for the sake of gain. When such read the Word, they search it with the sole end of confirming doctrinal scientifics, for the sake of gain; and many of them search the Word in order to see the nakedness of the land . . . 5438. 5447.

5454. 'Let Pharaoh live, ye are spies' (ver.16)=it is certain that ye have truths solely for the sake of gain. 5512. 5513.

6047². The doctrinal things of the Church are first to be learned; and then exploration is to be made from the Word as to whether they are true . . .

6813. When the Spirits of Mercury come to other Societies, they explore from them what they know . . .

7273. After they have first been visited, that is, explored. Explorations take place to the intent that they themselves may apperceive that they cannot but be damned.

8390. He who makes only a universal acknowledgment that he is a sinner, and does not examine himself, that is, see his sins . . .

8394. After man has examined himself . . .

8419. 'To try,' here, = to explore.

8855. It is this which one man explores in another . . . 10153².

10381. He could dexterously explore everything of my thought . . .

10454. 'Minister' . . . here, = truth examining—*lustrans*, exploring, and apperceiving.

10736². The preacher who was with me was then explored, as to what idea he had concerning one God and three Persons . . .

—^e. In the other life an idea of thought . . . can be presented to view, and thereby everyone is explored as to the quality of his faith.

H. 313. The learned have been explored . . .

426. In the World of Spirits . . . all are explored and prepared. 481².

487^e. These things are said to the end that man may examine himself . . .

496. (Novitiates) are examined by good Spirits . . .

518. They were examined as to whether their Knowledges resided in the memory, or in the life.

525. When they were examined it was found that they believed . . .

563. They were examined by the Angels as to what quality they were inwardly . . .

574². He is examined as to the quality of his cunning . . .

590. By means of this (equilibrium) all are examined as to their quality . . .

N. 164. The man who examines himself in order to perform repentance must examine his thoughts and the intentions of his will . . . This is to examine himself.

Life 6. To examine your lives and conversations by the rule of God's commandments.

64. It is a general principle in all religion that man ought to examine himself . . . 106.

P. 101². They who do not think about the evils in themselves, that is, who do not examine themselves . . . cannot but be ignorant of what evil is, and thus love it on account of its delight . . .

121. Still, all these things do not at all purify man, unless he examines himself . . .

147. As soon as, after examination, a man acknowledges evils to be sins against God . . .

149². Few examine themselves and see their sins; and he who does not see them is in the freedom of them . . .

152. It follows that not only is the external to be examined, but also the internal. If the external alone is examined, the man sees nothing but what he has actually committed . . . Thus he explores the evils of his body, and not those of his spirit; and yet in order for anyone to be reformed, the evils of the spirit must be explored . . . and the spirit can be explored only by a man attending to his thoughts, and especially to his intentions . . . Such is the examination of the internal man, from which, essentially, is the external man examined.

278. The meaning is . . . that man must examine himself, not only his deeds, but also his thoughts, and

what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable . . . In order that man may **examine** himself, an understanding has been given him, and this separate from the will . . .

278a. He says, I am a sinner . . . but still he does not **examine** himself, and thus does not know any evil . . .

321^r. If a man reflects upon the evils in himself, which is the same as to **examine** himself . . .

R. 79. 'And hast tried them that say they are apostles' (Rev.ii.2)=that they scrutinize those things which in the Church are called goods and truths. E.100.

153³. The novitiate Spirit is . . . carried into various Societies . . . and is **examined** as to whether he is affected with truths . . . or falsities . . .

186. 'I will keep thee from the hour of temptation that will come upon the whole world, to try them that dwell upon the earth' (Rev.iii.10)=that they will be protected and preserved in the day of the Last Judgment . . . They who underwent it were let into temptation, and were **examined** as to their quality.

211. 'Gold tried in the fire' (ver.18)=the good of celestial love.

224⁶. See SEARCH.

274. 'To take the Book and open it'=to **explore** the states of life of all . . .

295.Preface. The **exploration** of those upon whom the Last Judgment is about to come. Tr. 295. 302. 309. 324.

388. The **exploration** by the Lord of the state of the Church and of the life thence of those who are in His Spiritual Kingdom. Sig.

391. The **exploration** and disclosure of the state of the Church and of the life thence of those who are in faith alone. Sig. 397. 419. 464.Preface. 612.Preface.

398. 'The first Angel sounded'=**exploration** and manifestation . . . 402. .

420. Spiritual Divine truth . . . **exploring** and manifesting. Sig.

477. The final **exploration** and manifestation of the state of the Church . . . Sig.

519. The **exploration** and manifestation of the state of the Church after consummation. Sig.

531^r. The Reformed have a certain deepseated . . . aversion to actual repentance, which is so great that they cannot compel themselves to **examine** themselves . . . It is as if horror invades them when they think of it.

634³. These are they who do not **examine** themselves . . . For they say in their hearts, what is the need of **examination** . . .

651. **Exploration** of the quality of their works, that they were evil. Sig.

— The reason 'a winepress'=**exploration**. Ex. and Ill.

652. That **exploration** was made from the Divine truths of the Word, as to the quality of the works . . . Sig.

937³. The delights of these evils cannot be removed by the Lord unless the man **examines** himself . . .

M. 44⁴. On ascending into Heaven, all novitiates are **examined** as to the quality of their chastity. Des.

233⁵. This confinner was then sent to the Angels, who **examined** him as to his quality . . .

397^e. It is an established fact.

524³. Everyone is **examined** there as to what the quality of his life has been.

529^e. If a man **examines** himself once or twice a year . . .

T. 74⁵. From His omnipotence and omniscience, God **examines** everyone after death . . .

160^r. We said to those who receive new-comers at the threshold, **Examine** these . . .

380². It can be **examined** and Known, whether . . .

449^e. It may be said that no one can **explore** the interiors of the mind of those with whom he is in company . . .

518². He was then sent to the Angel examiners . . . They reported that . . . he did not know that he had a single evil in himself, because he had never **examined** himself . . .

519². Such fear more than others to **examine** themselves . . .

525. The Knowledge of sin, and the **examination** of some sin in one's self, begin repentance. Gen.art.

— Unless a man **examines** the acts of his life . . .

526. What is better known . . . than that a man ought to **examine** himself . . .

527. Still, there are some who cannot **examine** themselves . . .

—². But they who know what sin is . . . and do not **examine** themselves . . .

528. That actual repentance is to **examine** one's self . . . Gen.art.

532. True repentance is to **examine** not only the acts of one's life, but also the intentions of one's will. Gen.art.

—². A man **examines** the intentions of his will, when he **examines** his thoughts . . .

533. To **explore** these two loves is very difficult. Ex.

534. They who do not **examine** themselves are like . . .

—². They who interiorly **examine** themselves are like . . .

535. They also perform repentance who do not **examine** themselves, but still desist from evils because they are sins . . . Gen.art.

539. There are two duties incumbent on man after **examination**; supplication, and confession.

—^e. Thus is he introduced into the habit of **examining** himself . . .

561^e. Lead him away from . . . self-examination.

562. Some said, Who can **examine** himself when he knows himself to be mere sin?

— Some said that whenever they intend to **examine** themselves, dread and terror seize them.

568⁵. The quality of your internal man—of which you

know nothing, because you have not examined yourselves, and after examination have not repented . . .

[T.] 570³. See EXAMINE—*rimari*.

646. After he has stayed (in the other life) for some days, everyone is examined as to his quality, thus what had been his quality in the former world as to religion. When this has been done, the examiners report this to Heaven, and then he is transferred to those who are like him . . .

796⁵. I have been told by the Angel examiners . . .

D. 885. (On the examination of Souls after death.) 921. 926. 932. 2034. 2201, Gen. art.

925. All who examine Souls and Spirits, and take pleasure in so doing, belong to the provinces of the secretories. 928. 959. 991. See 1239.

986^e. There are similar explorers in general, as in each of the Societies in particular.

1132. They apply themselves to a Spirit, and constantly explore what he is thinking.

2432. Although the investigators do not find out the causes, still they believe . . .

2468. Such exploration is not permitted . . .

3462. Thus the examiners themselves might be deceived . . .

4010. To give one's self up to the investigation of such things . . .

4395. On a certain kind of explorers, who excite the filthy things of evil Spirits.

— The punishers have no need to explore others in this way; they know at once without any such exploration . . .

4652. A method by which some gentiles from Asia explore whether they are tending to Heaven or to Hell.

4756. The judges and examiners there at once perceive in what evil they are . . .

4790. He was afterwards examined . . .

5364. Others who are examined as to whether they believe truth who have not lived it . . .

5411 $\frac{1}{2}$. At last that vast multitude was examined. Des.

5493. On the fourth day after death he was called to judgment. (He was examined as to the members of his body.)

5735. Examined also by a turning to the loves.

5740. Many were examined . . . 5741. 5815.

5789 $\frac{1}{2}$. They were first examined by being turned to lower things . . .

5808. The examination lasted for hours . . .

5839^e. The explorations of their quality are numerous. They are clearly seen by the Angels by means of turnings to the quarters. 5930. Ex.

5844. He was examined as to what his quality had been in the world . . .

5864. He was a most malicious explorer. —.

5991. How Spirits are explored by means of ways, and from the seats in the house.

D. Min. 4703. Such as explore . . . by means of affections inspired into the subject . . . and also by looks directed into various parts of the head . . .

4704. There is another Hell . . . where are such as explore in order the things from the eyes to the chin, and down to the navel . . .

E. 100. 'To try' = to investigate—*indagare*, and scrutinize.

215. 'To try them that dwell upon the earth' = visitation upon those who were in the former heaven . . .

242. 'Gold tried in the fire' = genuine good, thus good from the Lord.

302. Exploration from the influx of the Lord into Heaven. Sig.

556. The sensuous man is in self-confidence and faith; for he cannot weigh and examine himself, because he does not think interiorly.

614. The examination of the men of the Church, as to the quality of the understanding of the Word that still remained with them. Sig. 620.

627. The method of visitation, that is, of exploration as to what is the quality of the Church as to truth and as to good. Sig. and Ex.

630. That the external of the Word, and of the Church and of the worship thence, is not to be explored. Sig.

696². All who arrive in the Spiritual World are first examined as to the quality of the idea of God they have had . . .

889⁴. Therefore, when Spirits are examined as to their quality, the place to which their thoughts extend themselves is traced out . . . 1093².

909. Exploration by the Lord concerning the state of the Church in general. Sig.

910. Announcement after exploration or visitation. Sig. 914. 917.

Ath. 96. In the other life all are examined as to their quality in regard to their spiritual faith and life by means of an influx from Heaven concerning the Lord's Divine Human . . .

J. (Post.) 20. Unknown to him, they explore his thoughts . . .

111. A vast multitude was examined . . . This examination seemed to be sudden and instantaneous . . .

162^e. Thus are new-comers into their heavenly Societies examined by the Angels.

D. Love xvi³. Therefore, all are examined from their affection, and no one from his speech . . .

De Conj. 73. On the exploration of Spirits by means of marriage love.

C. 5. Note. Examination. 1. If it regards the actions only, it discovers little . . . 2. If it regards also the thoughts and intentions, it then discovers more. 3. But if it explores what is accounted as sin, and what is not, it then discovers [all].

Expostulate. *Expostulare.* A.8588².

Expound. *Exponere.*

Exposition. *Expositio.*

A. 1990. 'He hath declared Him' (John i.18). Can. Trin.ii.9.

2545. Cannot be expounded to the apprehension. 2574. 3993². 4027. 4129². —. 4148. 4234³. 4249. 4266².

4149². Cannot be expounded in a few words.

8717. In the internal sense, things are expounded as they are in themselves . . .

8734. Spirits can set forth more things in a minute, than . . .

B. Title. A Brief Exposition of the Doctrine of the New Church.

D. 1483. So that their interiors may not be exposed to evil Spirits . . .

3605¹. How the interiors of the Word are to be set forth.

Express. See under DRAW OUT-*depromere.*

Express. *Expimere.*

Expression. *Expressio.*

Expressive. *Expressivus.*

Expressible. *Expressibilis.*

See under COUNTENANCE, and VOICE-*vox.*

A. 1641. Spirits express more things in a minute, than . . . 2209. 3226. H.240.

1745. In the sense of the letter are expressed those things which . . .

2173^e. In the Prophets each thing is expressed in a twofold way . . . One expression relates to what is celestial or good, and the other to what is spiritual or truth. 2212. 2712. 3901. 4137^e. 7711. N.365, Refs. S.S1. 84. E.466². 660². 775.

2183. The same thing is here expressed in other words.

4002. This sounds harsher in the sense of the letter (than) when this expression passes towards Heaven. . . Therefore the expression-*vox*-is milder than it sounds in the letter.

6943. The things which in the sense of the letter are expressed by external things . . .

— For naked spiritual things . . . cannot be expressed in the words of human speech.

6987². There are also many things in the same ideas which can never be expressed in bodily speech.

7361². By this speech (through the Eustachian tube) they could much more fully express the feelings of the mind, and the ideas of thought . . .

8247^e. There are series of fibres in the lips . . . which have been created also to express the ideas of the mind-*animus.*

8920^e. Arcana which . . . are never expressible except by means of variations and changes of the state of the light and of the heavenly flame, by means of which angelic speech and thought are carried on.

H. 269. The Angels can express in one word what man cannot in a thousand.

T. 705. Would be vain expressions.

D. 3442. A single expression of the Word . . . can induce a whole false doctrine.

3901^e. Scarcely expressible by ideas like ours.

4411. The speech of the Angels is most expressive . . .

De Verbo 3². Occurs. —³. —⁴. —⁵.

4². Are expressed by a soft sound.

Expunge. *Expungere.* R.294⁷. T.4². 656.

Exquisite. *Exquisitus.*

Exquisitely. *Exquisite.*

A. 301². In the other life is most exquisitely perceived.

322. (The exquisite senses of Spirits.) 1521. 1881. 3726^e. 4527². 4622². —³. 5078⁴. 6054. H.170. 462.

1397. As perceptions are so exquisite . . . 1769⁴.

H. 158². The perception and sensation of good becomes by turns more exquisite.

395². Being internal and spiritual (the delight) is more pure and exquisite.

402^e. The marriage delight, which is a purer and more exquisite delight of touch . . .

440. All the senses . . . are then more exquisite than is possible when the body is awake.

Exsertion. *Exsertio.* A.8293^e. 8603². W.220. 408².

Exsuscitate. See ROUSE.

Extatic. *Extaticus.* D.4488.

Extend. *Extendere.*

Extension. *Extensio.*

Extense. *Extensus.*

A. 25. 'To stretch out the heavens.' (See EXPAND, here.) 8043³. 9596⁴. —⁵. M.380¹¹. E.294¹².

444. One who had believed that spirit is not extended; and therefore did not want to admit any word which involves what is extended . . .

—². He had supposed that spirit is only thought, devoid of everything organic, or extended.

445. The learned . . . are unwilling to admit (in relation to the soul) any word of extense, and of which there are extenses; because thought abstracted from its subject is not extended; but the subjects of thought, and the objects of thought, are extended; and the objects which are not extended, men—as they apprehend it—finite and make extended.

1520. By means of spheres extended and propagated outside (of Spirits) . . .

1639². Every word (of the speech of Spirits) has an idea of much extension . . .

1676. Extension. Sig. 1715.

1866. The extension of spiritual and celestial things. Sig.

[A.] 2723³. The **extension** of the celestial and spiritual things which are of doctrine, are signified where there is described the **extension** of the Land of Canaan, by 'from Dan and even to Beersheba.'

3708. The infinite **extension** of good. Sig. . . The infinite **extension** of truth. Sig. . . 'To break forth'=**extension**; here, infinite **extension**, because it is predicated of the Lord.

—². States of good and truth, and their **extension** . . .

4013. Therefore Moses was so often commanded to **stretch out** his rod. 7382. 7385.

4482. 'A Land broad in spaces'=the **extension** of the truth which is of doctrine.

—². 'The **stretchings out** of his wings shall be the fulness of the breadth of the Land' (Is. viii.8).

5146². See DEGREE.

5478². The truths with those who are in good, **extend** themselves into Heaven; whereas the truths with those who are not in good do not **extend** themselves into Heaven.

5658. Gravity in the natural world corresponds to good in the Spiritual World; and **extension** corresponds to truth; (for) in Heaven there exists neither gravity nor **extension**, because not space. There do indeed appear with Spirits things which have gravity and are **extended**, but they are appearances originating from the states of good and truth in a higher Heaven.

6004³. Then the thought **extends** and diffuses itself widely . . .

6040². A general idea is thus held, which **extends** itself more widely than if there is adjoined to it the idea of a person.

6147. **Extension** through the whole Natural where scientifics are. Sig.

6285. **Extension** from the inmost. Sig. . . The greater the **extension** thence is, and the better this is according to heavenly order, the more perfect is the state.

6317². As they have not confirmed themselves . . . against the things of the Church, their perception is more **extended** and clear.

6599². The capacity of understanding and perceiving is according to the **extension** (of the thought) into those Societies; that is, according to the influx thence.

6600². He who is in the good of charity and faith has **extension** into the Societies of Heaven, according to the degree in which he is in them . . .

6601. The rest of the Societies . . . to which the thought **extended**, were not so manifest, being further away.

—². The case with the **extension** of thought from the objects which are thought of is the same as with the objects of sight. Ex.

—². (Thus) the quality of a man's life is exactly according to the Societies into which his thought and affection **extend** themselves, and according to the quality and quantity of the **extension**.

6602. That the spheres of the thoughts and affections **extend** themselves around into the spheres of Societies which are remote . . .

6603. All thoughts and affections enter into, the spheres of the Societies with which they agree. Hence there exist **extensions** in every direction in freedom, like the **extensions** of rays from objects in the world . . .

6604². For the **extension** of the affections and thoughts has its limits . . .

6610. So long as a man lives, the ideas of his thought . . . are multiplied and divided, and are thus **extended** to various and new Societies; with those who are in evil, to infernal Societies, and in like manner with those who are in persuasions of falsity; but with those who are in persuasions of truth, that is, in persuasive faith, the ideas of thought are mightily contracted. But with those who are being regenerated, the thoughts and affections are continually being insinuated into new Heavenly Societies, and the **extension** increases . . .

6611. The **extension** of the sphere into these Societies is given . . . especially by means of temptations . . . He thence receives a more **extended** and elevated capacity of perceiving.

6612. (Thus) the more exteriorly a man thinks, the less **extension** he has; and the more interiorly, the greater. . . The difference is like that between the **extension** of sound and the **extension** of light.

6614². The abundance of the ideas contained (in the thought) is according to the **extension** into Societies.

6648². Each thing which belongs to wisdom is of infinite **extension**.

7281. 'In **stretching forth** My hand upon the Egyptians' (Ex. vii.5)=when they observe the Divine power in themselves.

7298². The truth which is thus impressed becomes persuasive truth, and is devoid of any **extension** . . . From (the introduction of truth rationally into the mind) is effected the **extension** to the spiritual sight as to that truth, even to the opposites . . .

7417. 'Stretch out thy rod' (Ex. viii.16)=that he might show the Divine power. 'To **stretch out**'=to exercise and show.

7568. 'To **stretch out** the hand' (Ex. ix.22)=to advert; for by the **extension** of the hand a thing is adverted to and shown. 7572.

7673. 'Stretch out thy hand' (Ex. x.12)=the dominion of power. (For) 'to **stretch out**' is predicated of dominion. Ex. and Ill. 7678. 7710. S183. S200. S222. S305.

—⁴. It is said of Jehovah, that 'He **stretches out** the heavens;' and then also by 'to **stretch out**' is signified omnipotence. Ill.

7984³. The limits and degrees of the **extension** of this measure . . .

8063. 'Boundary'=the **extension** of truth from good, for all truth has its **extension**, which **extension** is sometimes manifested by a sphere; and as it has **extension**, it has its boundaries. The sphere of the **extension** of truth is according to the quality and the quantity of the good; for good is like a flame and truth is like the light. The sphere of the **extension** in the Spiritual World is to the Societies which are round about. Wherever the sphere **extends** itself, so far there is com-

munication. According to the sphere of the extension in Heaven, that is, according to its quantity and quality, everyone has intelligence and wisdom, and also happiness.

8212. The extension thence of the Divine influx towards those who were endeavouring to inflict violence by means of falsities. . . 'To look,' when predicated of Jehovah, = the extension of his influx. Ex.

8214. That thence the extensions of falsity from evil relaxed upon them. Sig.

8794. Extension into Heaven no further than to the spiritual spheres of good. Sig. (For) 'to set bounds round about' = the extension of the sphere into Heaven to certain fixed limits, which are determined by the good of each person.

—². All the good which is given to man through regeneration has an extension to the Societies in Heaven: this extension differs with everyone in quantity and quality; as to quantity when it goes to more remote boundaries; as to quality when more to the interiors or more to the exteriors of Heaven.

—³. The communication with certain Societies was once taken away, and then so much and such a quality of life remained, as was the quantity and the quality of the extension into the remaining Societies. . .

— . Every Angel, Spirit, and man has a spiritual sphere, and this according to his extension into Societies. This extension is not into the Societies themselves, but into the spheres of their good.

—⁴. Further, the extension of the life of those who belong to the Spiritual Church is to the angelic spheres in the Second Heaven . . . but not to the Third Heaven.

—⁵. As those who are in good have extension into angelic Societies according to the quality and quantity of their good; so they who are in evil have extension into infernal Societies according to the quality and quantity of their evil . . . His ruling love determines it; for it is this which constitutes the sphere of each person's life, and extends itself according to its quality and its quantity.

8802². They who are intermediate between the Celestial and the Spiritual Kingdoms . . . have that extension into the celestial Societies which is signified by 'they shall go up into the mountain.'

9002². Every affection . . . is of the widest extension, so wide indeed as to surpass all human understanding: the human understanding does not go so far as to know even the genera of its varieties . . .

9340. Extension from truths which are a matter of knowledge to the interior truths of faith. Sig. —³, Ex.

9534. How the case is with the extension and the termination of the sphere of good from the Lord which encompasses and thus protects Heaven . . .

9731. The extension of the Sensuous. Sig. . . This Sensuous . . . extends itself with man from the head down to the loins, and there ceases. It is this extension which was represented by the extension of the network even to the middle of the altar.

9961. 'They shall be from the loins down to the thighs' = the extension of the exterior things of marriage love . . . thus its extension from interiors to exteriors.

—². It is said the extension of marriage love from interiors to exteriors; for there is an extension of all things of love and of all things of faith . . . in the Heavens, because all are conjoined there according to the affinities as to truths of faith and goods of love. Such is the extension in each Heaven. This extension is also into the Heavens which are below, since all the Heavens make one; nay, they even extend themselves to man, so that he also makes one with the Heavens. It is this extension which is meant by the extension from higher or interior things to lower or exterior ones . . .

10675. The multiplication and extension of truth from good. Sig.

10784^e. From a comparison made with the extension of the Heaven which is around our Earth.

H. 49. All communicate through the extension of the sphere which proceeds from each one's life . . . This sphere extends itself in both length and breadth into the surrounding Societies . . . according as the affections are more interior and perfect. The Angels have intelligence and wisdom according to this extension. They who are in the Inmost Heaven . . . have an extension into the universal Heaven. 79. E.99.

—^e. All the extension of the affections and thoughts proceeds according to (the heavenly form). 201. 203, Des. 212^e.

85. The extense which exists in Heaven is not like the extense in the world. In the world the extense is determinate and thus measureable; but in Heaven the extense is not determinate and therefore is not measureable . . .

204. The extension is according to the amount of the confirmation.

266². Spaces and times . . . take away the extension of the intellectual sight.

419. It has been granted to see the extension of the inhabited Heaven, and also of that which is uninhabited; and I saw that the extension of the uninhabited Heaven is so great, that it cannot be filled to eternity. J.11.

477². According to the ordination (of man's loves) he has extension of thought and affection there; extension into heavenly Societies if his reigning love consists of loves of Heaven; but into infernal Societies if it consists of loves of Hell.

513. These places (of instruction) extend themselves there to a great distance. 514.

J. 9⁷. There is an extension into Heaven of all affections of good and truth . . . and there is an extension into Hell of all affections of evil and falsity . . . The extension of the affections into the Spiritual World is almost like that of the sight into the natural world . . .

12². The extension is according to the increments of wisdom, thus according to the plurality of the Knowledges of truth which are implanted in the understanding, and according to the abundance of the affections of good which are implanted in the will.

W. 9. To think about God from space, is to think about the extense of nature.

209. This doctrine is of more ample extension.

[W.] 307. In their **extent** these ends are all things of the vegetable kingdom.

333. In their **extent** these uses may be described by . . .

R. 906. The **extension** of Heaven from east to west is meant by the length; and the **extension** of Heaven from south to north is meant by the breadth.

M. 220². The soul is a spiritual substance, which has not **extension**, but impletion . . .

T. 29². This would be possible if there were no substantial **extense** there; but as there is, the Angels . . . dwell more distinctly from each other than men do who have a material **extense**.

31. What is immense is predicated of . . . what is spacious in **extense**.

56. (Thus) His omnipotence proceeds and operates within the sphere of the **extension** of good, which is infinite . . . 57².

78². For God is not **extended**, but still He is everywhere in the **extense** . . .

475². The lands of the Spiritual World . . . are of spiritual origin, and are therefore not in an **extense**, but in the appearance of an **extense**.

D. 978. The **extension** of the sphere in the Spiritual World . . .

2323. The sphere of their activity does not **extend** itself far. —^e.

3470. On spirit, that it is **extended**.

—². In itself, sight is not **extended**; but the eye is **extended**; and the objects of sight are also **extended**.

3704. They have no **extension** of the understanding . . .

4399. Every affection is of much **extension**.

4845. All thought has **extension** into the Societies of another Heaven . . .

6033. Before he returned to his own Societies, into which was the **extension** of his thoughts . . .

D.Min. 4728. Of little **extension** or sphere . . .

4750. Relatives have their **extension** according to the perception that is given of opposites.

4752. He had no **extension** of his mental view . . .

E. 283³. 'He stretcheth out the heavens as a curtain' = to infl Heaven and those who are there with Divine truth, and thereby with intelligence.

304²¹. The **extension** of intelligence and wisdom. Sig.

388². As the sight of the body has **extension** into the natural world . . . so the sight of the spirit, which is thought from affection, has **extension** into the Spiritual World . . .

569¹³. The **extension** of the Church from one end to the other with them. Sig. . . The **extension** of truth from one end to the other, is signified by 'from sea to sea;' and the **extension** of good, by 'from mountain to mountain.'

644¹⁹. 'To stretch out' = the formation and **extension** of the Heavens in general, and the **extension** of intelligence and wisdom with everyone who receives.

724^e. The idea of person bounds the thought and its **extension** into Heaven . . .

775³. From this it is evident that when the mind is in its thought . . . and in its affection, it has **extension** into each thing of the whole body . . .

799⁵. The fructification of good and the multiplication of truth is signified by 'to enlarge,' and 'to stretch out.'

820⁷. 'To stretch forth the hands' (John xxi. 18) = not to be in freedom. Ex.

837². The wisdom of the Angels is according to the **extension** (of their thoughts and affections).

944². The proceeding heat, which is Divine good, is the Divine love in its **extension**.

1076^e. This sphere has an **extension** into the Heavens in every direction according to the quality and the quantity of the love . . . but into the Hells, if the man is evil. . . But the sphere of the Lord's love . . . has an infinite **extension**, and creates the Heavens themselves.

1092⁴. That there is such an **extension** and determination of all a man's thoughts . . . —. 1093².

1093^e. His quality is Known merely from the **extension** of his thoughts into Societies.

1174². The affections of man, from which are his thoughts, have **extension** into the Societies there all round . . .

Ath. 68. They think from the idea of an **extense** or of space; when yet the Divine itself is not to be thought of from the idea of an **extense** or of space; for thus, instead of God, the purest of nature . . . is thought of . . . The idea of an **extense** of space does not exist in the Spiritual World.

—^e. Of the proceeding Divine, from which was the universe . . . the idea of an **extense** can be held, especially in the natural world.

70. Concerning life itself there cannot be held the idea of an **extense** and of space, as concerning the receptacles of life.

—^e. From Him . . . is the whole of the life of Heaven, concerning the **extension** of which there can be no thought; but from the **extension** of the forms of life.

145. The **extension** of the Divine into the universe is what can be predicated of the proceeding Divine . . . But still the idea of **extension** falls only into the natural world, and not into the Spiritual World: in the latter, **extension**, like space and distance, is only an appearance.

191. The proceeding Divine is that which is **extended** in the universe . . . This is an **extense** in the created universe . . .

D.Love xii². As in the Spiritual World there is a communication and **extension** of all the thoughts and affections . . .

D.Wis. iii. 4². Therefore, there cannot take place an **extension** into any form except the human one; nor can the **extension** exist except by means of rays of light from wisdom through the medium of heat from love, thus by means of vivified fibres . . .

Inv. 11^e. (The Lord) is in space and in what is extended, but not by means of space and what is extended.

Exterior. *Exterior.*

See under INTERIOR.

- A. 1723. That which is exterior is also lower.
- 1839^r. 'Outer darkness'=the more direful falsities of those who are in the Church. 7688, Ex.
- 2162^r. 'His arms and feet'=the exteriors of the Word, which are the sense of the letter.
- 2588^r. Exterior things cannot enter into interior ones . . .
2973. Exterior Knowledges. Sig. and Ex.
3417. 'A valley'=lower things, or, what is the same, exterior things.
3431. To pass to lower or exterior truths. Sig. and Ex.
- 3466^e. Doctrine is predicated of exterior things . . .
- 4013^s. The exterior goods and truths which are of the natural man. Sig.
4154. Exterior things are composite.
4394. He then regards exterior things as one does a tempestuous sea from a high hill.
- 4598^r. They who are only in exterior things are relatively in a mist.
- 5141^e. The more exterior the perception is, the more obscure it is; for exterior things are relatively general ones; for innumerable interior things appear as one in what is exterior.
5622. Exterior things are signified by those which are less noble. The reason is, that in themselves, exterior things are grosser than interior ones; for they are generals . . .
6437. As to exterior things. Sig.
- ². The reason 'a Nazarite'=exterior things, is . . .
6612. The more exteriorly a man thinks, the less extension he has. Ex.
- 6977^e. Can be amended only as to the exteriors.
7356. Exterior goods. Sig. Exterior goods are those which are in the Natural, and are commonly called delights.
7523. The exterior good and also the exterior evil which are signified by 'beast,' is that which is of the thought, and when nothing stands in the way, of the action. Ex.
- 8330^r. The exterior Angels of the Spiritual Kingdom. Ex. and Sig.
- 8455^s. In the other life the exteriors are successively unfolded . . .
- 9212^r. 'A garment,' in general . . . =that which is relatively exterior.
9648. Towards the exteriors of that Heaven, where truths are in obscurity. Sig.
- 9666^s. The things which proceed towards the exteriors are less perfect according to the degree of the removal from the inmosts . . .

10051. The ordination of exterior things under interior and inmost ones. Sig.

10186. 'The horns of the altar'=the exterior things (of worship).

H. 491. The first state of man after death is that of his exteriors. Gen.art.

501. As the exteriors belong to the body also, they are separated after death; and the things from them which adhere to the spirit are lulled to sleep, so that they only serve as a plane for interior things . . .

506^s. They are remitted by short alternations into the state of their exteriors . . . Some are indignant that they are not allowed to be continually in the state of their exteriors . . .

S. 40^r. 'That thus the outside may be clean also' (Matt. xxiii. 26)=that thus the exteriors, which are the works and speech, are purified . . .

R. 450^r. Their exteriors are like the exteriors of those who live a Christian life . . .

Exterior man. *Exterior homo.*

See under INTERIOR MAN.

A. 1717. Chedorlaomer and the kings with him=the goods and truths of the exterior man.

—². In the same proportion the celestial things of love are insinuated into the exterior man, and correspondence is effected.

1718. These things properly constitute the external or exterior man.

1892^e. 'Her name was Hagar'=the life of the exterior or natural man. 1896. 1909, Des.

1895^r. The Rational is born from the internal man as a father, and from the exterior or natural man as a mother.

1901. Without the Rational as a medium, it cannot flow in with any truth into the exterior man.

1909. There are many affections of the exterior man . . .

1921. Whatever is born from the exterior man is attended with what is hereditary, thus also with evil.

—². From which He had command over . . . the Natural which was of the exterior man.

1952. Influx into the life of the exterior man without the Rational as a medium. Sig. 1955.

2675. The life of the exterior man is the affection of knowledges.

3913. 'A maid-servant'=the affection of the Knowledges which belong to the exterior man.

Exterminate. See EXTIRPATE.

External. *Externus.*

See INTERNAL, and under BABEL, CHALDEA, GOG, ISRAELITE, and JEW.

A. 857. So long as these external things are not mastered . . .

870^r. The external of the Church is a something inanimate, but it lives from the internal . . .

975. See CANAAN (Ham's son).

[A.] 1062^e. See JAPHETH.
 1080. **External bonds.** (See under *BIND-vincire.*)
 1173. See NIMROD.
 1680^e. These are the **externals** which are removed in the other life.
 1799. That there would be only an **external** in the Lord's Kingdom. Sig.
 —³. What is doctrinal itself does not make the **external** (of the Church) . . . but it is life according to doctrinal things.
 1801. That there should not be an **external** of the Church. Sig.
 1802. That the **external** should not be the heir of His kingdom. Sig. . . The **external** is indeed the heir, but only through the internal, because they then act as one. Ex.
 1805. From **externals** sees internals. 1807.
 1815. From the mother he receives all that is **external**.
 2005. 3128.
 2162^e. That they saw only the **externals** of the Church represented in natural things. Sig.
 2165^e. This **external** symbol is commanded because the greatest part of mankind are in **external** worship; and therefore without some **external**, there would be scarcely anything holy with them.
 2177^e. Remain merely in the **externals** (of the Word.)
 2219^e. Such an **external** is born with some . . . but is afterwards subjugated, yet remains in the **external**.
 2468. See Lor (the man).
 —¹². They who are in such good care only for **external** things . . .
 2632^e. As this Rational was born . . . by an **external** way, which is that of sensuous things . . .
 2722^e. They did not worship **external** things; but by means of **external** things remembered internal ones . . .
 3079^e. 'Vessels' = the **externals** of spiritual things.
 3147^e. That only **external** or natural things were to be purified. Sig.
 3305^e. 'Jacob' = those who were in the **externals** of that Church.
 3480. With that nation . . . the mere **external** holiness served as a plane . . .
 —². (But) Christians . . . cannot be in a holy **external** separated from an internal.
 3540^e. As 'skins' = **external** things . . . and as it is **external** things which cover internal ones, or natural things which cover spiritual and celestial ones . . .
 —³. The Divine things which are in **external** ones. Rep.
 3679^e. How truth can be conjoined with good, and this . . . from such things as are **external** . . .
 3695^e. What is **external** is relatively general . . .
 4345.
 3835. **External** affections. Sig. and Ex.
 3855. **External** things are further from the Divine. . . and are therefore relatively inordinate . . .
 3860. Spiritual conception and birth from **external** to internal. Sig. 3868. 3870. 3874.

3957^e. These **externals** . . . are taken away in the other life . . . because **external** things are put off together with the body; and **external** things are of no further use.
 4172^e. This evil . . . does indeed remain, but adheres only in **externals** . . .
 4208. They were only in **externals** . . .
 4211. The Holy Supper is an **external** of the Church which contains an internal . . .
 4288^e. Still, the **external** things in which they were kept could serve as a plane . . .
 4314^e. When these **external** things are put off . . . internal things appear.
 4459^e. Such are all who are only in **external** things. Des. 4464.
 4489^e. They who belonged to the Most Ancient Church did not care for these **external** things . . . 54.
 4493. Accession to **external** things. Sig.
 4585^e. Progress from what is **external** to more interior things. Sig.
 4700. The **external** of the Jewish religion was for the most part like the **external** of the Ancient Church . . .
 —². Those in the Christian Church who are in what is **external** without what is internal . . .
 4825. Idolatry is . . . also to worship **external** things without internal ones.
 4865^e. The Jews are in the lowest of **external** things.
 4903. From the **external** alone no one can see whether it is falsity or truth.
 4913. That the **external** (of the Jewish nation) was of such a character. Sig.
 5159^e. In the **external** form.
 5175^e. After death, a man is first kept in **externals** . . . but afterwards **externals** are taken away from him . . .
 5224^e. **External** things occupy the whole attention . . .
 5247^e. To call Elisha 'bald' = that the Word is as it were devoid of an **external**.
 5554^e. Our world is in **external** things . . . 8031^e. H. 309.
 5798^e. They who are in **externals** without an internal . . . 5998^e. 9377^e.
 5897¹¹. When man is in **external** things, as when he is in worldly and corporeal things, the Angels are removed.
 5906^e. It is from this progression . . . that the **external** is said to be the father of the internal.
 6400^e. Their **externals** alone are in light.
 6405^e. Thus (the Pharisee) accounted **external** things as the veriest truths.
 6495^e. He is there not such as he had appeared in **externals**; for **externals** are taken away from him . . .
 6667^e. 7032^e. 8870^e.
 6587^e. See CHURCH at these refs. 6775.
 6592. 'His bones' = that which is in the highest degree **external**, or the ultimate of the Church.

6630^e. Hence it is that man . . . became external, and this successively. 6631.

6692^e. The Israelites were entirely in external things. 6832. 6941. 6997³.

6693⁴. 'Scales' (of a fish)=things which are plainly external, thus sensuous things . . .

7012. They who are in externals without an internal . . . cannot be enlightened, thus cannot be confirmed in truths . . .

8452³. When the external is put off . . . 8455².

8870³. (Why external things must be taken away in the other life, although they enable them to act well.)

9209². By this the external is initiated into the internal of charity . . .

9213. When an Angel or Spirit is in external things, he is in shade . . .

9380. No conjunction with an external devoid of an internal. Sig.

9391¹¹. The worship of what is external. Sig. and Ex.

9409⁵. As in the Christian world at this day they are . . . in externals devoid of an internal . . .

9424³. As takes place with those who are solely in externals and not at the same time in internals, that is, with those who are in the loves of self and of the world, and not in love to the Lord and towards the neighbour.

9434. That Divine truth is hurtful to those who are in externals devoid of an internal. Sig.

9471^e. All external things hold internal ones together. Sig.

9615. See CURTAIN.

9824. See EPHOD.

—². The reason that which is most external is more holy than internal things, is that the external holds together all the interior things in their order, form, and connection; so that if the external were removed the interior things would be dissipated; for there internal things not only cease, but are together. Ex.

9825. The external of the Spiritual Kingdom. 9834.

9873⁴. The external of the Celestial Kingdom.

—⁵. 'The foundations'=the external things there.

—⁶. 'Polish'=what is external.

9917³. To remove external things in order that internal ones may appear. Sig. and Ex.

9953. The state of the externals which proceed from Divine truth in the Spiritual Kingdom. Sig.

9959. 'The linen breeches'=the external of marriage love.

—². The external itself is truth, (because) internals cease in externals, and rest on them as their supports, and supports are truths.

10177⁵. A holy external devoid of an internal penetrates no further than to the first threshold of Heaven, and is there dissipated; but a holy external from an internal penetrates right into Heaven, according to the quality of the internal; thus it penetrates to the Lord . . .

10188². They who are in Hell are in externals and not in internals . . .

10393. That that people was entirely in externals devoid of any internal, is signified by the golden calf . . . 10397. 10407.

10400². All those are in externals devoid of an internal who are in the loves of self and of the world. Ex.

10411. They who are in externals devoid of an internal communicate with the Hells, and not with the Heavens; for the internal of man is his Heaven, and his external is his world . . . And when the internal is closed, the external is no longer ruled from Heaven, but from Hell.

10412². They who are in externals devoid of an internal want to be worshipped as a god . . .

10420. They who are in externals separated from an internal all turn themselves away from what is Divine . . . Sig. and Ex. 10422. 10429. 10533, Ex.

10429². What is meant by being in externals devoid of an internal. Ex. 10472.

10437. 'The Egyptians'=those who are in mere externals. Ex.

10481². The reason they who are in externals separated from an internal have no power to resist the evils and falsities which are from Hell. Sig. and Ex.

10483. All who are in Hell are in externals separated from what is internal, because they are in the loves of self and of the world . . .

10484. Those who are in externals from what is internal. Sig.

10489. What is external separated from what is internal is Hell with man.

10494. Lest what is true and good from Heaven should enter into the external when the internal is closed. Sig.

10500³. When what is internal is completely closed, the internal of the Church . . . is neither denied nor acknowledged . . . and then a holy external can exist . . .

10506. They who are in externals separated from what is internal cannot receive anything from Heaven; for it is the internal which receives thence, and the external devoid of it receives from no other source than Hell.

10536. The quality of their external, that it is devoid of what is Divine. Sig.

10546. Whether you say the external of worship and of the Church, or Hell, it is the same. Ex.

10547. The external of worship, of the Church, and of the Word, in which are internal things. Sig.

10559². All who are in externals devoid of what is internal, if they reverence, adore, and as it were love God . . . do so for the sake of themselves . . . and if they do not obtain what they desire, they desert God. Sig.

10571. That what is Divine must be in the external of the Church, of worship, and of the Word. Sig.

—². The external which Moses represents is an external not so separated from what is internal, as is the external in which is the nation itself . . .

10575. Everything Divine of Heaven and the Church upon what is external separated from what is internal. Sig.

10582. What is obscure and false of faith such as

exists with those who are in externals devoid of what is internal. Sig.

[A.] 10584. That the externals of the Word, of the Church, and of worship will be seen, but not the internals. Sig.

10593. The external which encompasses man in the world is accommodated to uses in the world; it is this external which is rejected when the man dies: whereas the external which is accommodated to uses in the other life does not die. This external, together with the internal, is called the spirit. . . .

10602. To be in externals and not in what is internal is to worship external things as holy, without any acknowledgment of the Lord, and without love to God for the sake of God, but for the sake of self. . . . But as they could be in a holy external for the sake of themselves, and this could be marvellously converted into a holy external for the sake of God by means of the Spirits who were with them. . . . that nation was received.

10603. The external of the Word, of the Church, and of worship, such as it was for the sake of that nation. Sig. and Ex.

10607. Moses represents the external of the Church, of worship, and of the Word which receives Divine truth. —e. But the external which did not receive the internal was with the Israelitish nation. 10608, Sig.

10609. Mount Horeb = the external of the Church, of worship, and of the Word.

10614. What is the external which receives the internal, and what is the external which does not receive it. Ex.

10625. Reception from influx into what is external. Sig.

10626. Because such an external (as was represented by Moses) was received. Sig.

10627. Then in what is external there is a Divine internal. Sig.

10692. The apperception of those who are in the externals of the Church, of worship, and of the Word devoid of internal things. Sig.

10694. They who are only in the externals of worship and of the Word. . . . cannot endure interior things; because they. . . . are in the love of self and of the world, and hence in a lumen which is called natural lumen. But they who are in the externals, and at the same time in the internals of the Church, of worship, and of the Word, are in love towards the neighbour and in love to the Lord, and thence in the light of Heaven. Sig.

10702. The state of the external when what is internal flowed in from the Lord. Sig. and Des.

10704. Communication with those who are in externals devoid of what is internal. Sig.

H. 222. The Angels said, These are the externals (of worship) which ought to be done. . . .

312. The cause of this blindness and ignorance is that the external things, which are worldly and corporeal, had occupied and filled their minds. . . .

495. Not considering that the evil and the good lead a similar life in externals. . . .

496. Evil spirits are distinguished from the good

chiefly by this, that the evil attend eagerly to what is said about external things. . . .

534. By this was represented those who in externals live alike sincerely and justly. . . .

J. 38. In proportion as man from internal becomes external, spiritual light is darkened with him. . . .

—e. When worldly, corporeal, and earthly things are loved more than spiritual, celestial, and Divine things, in the same proportion the man is external.

P. 117. See EVIL.

174. In external things man is led and taught by the Lord to all appearance as by himself. Gen.art.

— . This is so done in man's externals, but not in internals. . . .

— . These are the externals in which man is together with the Lord. And as externals make one with internals. . . . no disposition can be made by the Lord in internals except in accordance with the disposition that is made in externals by means of the man. 181.

277. These things make the external of life even with the evil. Into this external of life every infant is born. . . . but as the child grows. . . . he comes from that external to more interior things.

R. 153. At first they are kept by turns in externals. . . .

470. They who are in the externals of the Church have not so confirmed falsities. . . .

680. The influx of truth and good from the Lord with those who are in the Church of the Reformed who are in its externals. . . . and are called laymen. Sig.

918. That in this New Church there will not be any external separated from what is internal. . . . Sig.

M. 148. The external from the internal, which the Angels called the external of the internal, is devoid of all lasciviousness. Ex.

269. (A devil wise when in externals.)

453. Many who in the world have lived in externals like others. . . . yet the Angels charge these things upon some as evils of sin, and not upon others. . . .

T. 568. After death every man. . . . is at first remitted into his externals, in which he was when in the former world, and he then believes that he is certainly going to Heaven, and he talks intelligently and acts prudently. . . . D. 5688.

719. If the will refuses the truly rational things of the understanding. . . . the man then becomes external; and therefore with those who only understand. . . . the Lord's presence is universal or external. . . .

D. 185. When man indulges in external things, he is removed from the company of the Angels.

758. That those who have excelled in cleverness, but in externals only, in the other life are stupid.

1175. On the reduction of external things into equilibrium by internal ones.

1207. On those who are honest in externals. . . .

1741. Insanities, that is, phantasies, reign with all those who constitute the externals of man; for externals are of such a character that they act against internals,

and yet they are kept in their connection and order by internals . . .

3577^s. When external things are removed internal things appear . . . But still external things are not altogether rejected; but are so disposed by the Lord that they may be subservient to interior things . . .

3849. That natures are induced through externals.

4324. They are sometimes remitted into externals . . .

4325. That in the other life externals are nought . . .

4482. They who are elevated into the Second and into the Third Heaven have all these externals with them . . .

4746^e. In the other life externals are by degrees put off . . .

5513. When the external is taken away from an evil person . . .

5548^e. In this they have an external, like all Spirits; but it is quiescent with them, and they do not know that they have it; it is quiescent in the same way as is the external of man while he sleeps. Still, this external is full of their internals . . .

5549. The Angels who are in the Spiritual Heaven are not in internals, but in externals; this external is also tripartite, being internal, middle, and external. The external which approaches the sensuous external in the world is quiescent . . .

5814. On those who are in a holy external.

D. Min. 4645^e. After the life of the body no one receives external things, but interior and internal ones.

E. 182^d. A holy external. **Ex.**

587^h. That the external without the internal is not to be worshipped. **Sig.**

614^d. The understanding of the Word perishes as the man of the Church . . . becomes external; and he . . . becomes external as he recedes from charity . . .

670. This external, which exists also with the impious and evil, is what is here meant by 'a cloud.'

794^d. (Thus) whatever man does from the external alone is unclean.

1013^d. This breaks forth when the externals are laid aside, as takes place after death.

1061^d. There is no external which does not proceed and come forth from internals . . .

1133. 'To stand afar off' = to be in externals.

—². Fear is the principal cause of an evil man's coming from internals into externals. **Ex.** 1163, **Sig.**

1155^d. Still, man is further reformed through external means when he had before been reformed through internal means. **Ex.**

D. Love xv. As soon as the external of their mind is taken away, they think, speak, and act insanely. . . But . . . they are remitted by turns into their externals, and thereby into their civil and moral life . . .

Can. Redemp. iii. 1. As evil increases in the Church, so the man of the Church becomes external.

2. As the man of the Church becomes external, so he becomes double . . .

5 **M. 1.** Rationality with satans exists only in externals.

External Church. *Ecclesia Externa.*

See INTERNAL CHURCH, and under JACOB.

A. 1102^d. As the man Japheth, or the man of the external Church, does not know these things . . .

1780. The Lord's complaint concerning the Church, that it is only external. **Tr.**

1795. 'The steward of my house' = the external Church. . . The external Church is no other; for all stewardship belongs to the external of the Church; as the administration of rituals . . . The external things of the Church, without the internal, are of no account . . . Nevertheless, the externals of the Church are like the externals of man . . .

2177^d. These things represented . . . things of the Spiritual Church, and also those of the external Church.

2324^d. See LOT (the man).

3322^d. 'Edom' = those who are in simple good, which is such good as exists with those who constitute the Lord's external Church.

3360. Appearances of a still lower degree . . . in which may be the men who are of the external Church. **Tr.**

5640. 'He said to him who was over his house' = that which is of the external Church.

6375. 'He binds his ass's colt to the vine' = truth in the Natural for the external Church.

6380. For they who belong to the external Church cannot elevate their thought higher than to the Lord's Divine Natural.

6789^d. The truth which is a matter of knowledge, which is here represented by Moses, is the truth of the external Church.

8977. The men of the external Church, who are represented by the Hebrew servants, are they who learn truth from no delight, but only because it is the truth of the Church through which they believe they can be saved . . . In the other life such are at the entrance to Heaven, because they correspond to the skin.

—². Delight is instead of good in the man of the external Church.

—³. Spiritual good . . . cannot be conjoined with those who are in the externals of the Church . . . for they who are in the externals of the Church cannot be affected by the truths of faith otherwise than principally for the sake of themselves . . . **Sig.** 8981^d, **Ex.**

9198^d. The vastation of the external Church also. **Sig.** . . 'The land' = the external Church.

10546. See EXTERNAL. 10547. 10571, etc.

10691^d. By those who are in an external in which there is an internal, who are those who are called the men of the external Church (this light from the interiors of the Word) is not perceived; but still it is present, and affects them.

External good. *Bonum externus.*

See under INTERNAL GOOD.

A. 3570^d. By delight of the appetite . . . thus by external good.

9276^d. They who are in external goods and truths

constitute the rest of the viscera and members in the Grand Man.

[A.] 928o. The tranquillity of peace with external goods and truths at the same time. Sig. . . 'An ox'= external good.

9465. 'Brass'=external good . . . External good is the good of the external or natural man.

9470^o. The external good of the Most Ancient Church. Sig.

9471. The external truths and goods by which they are held together. Sig.

9624. The plenary capacity of conjunction from external good. Sig.

External man. *Externus homo.*

See under INTERNAL MAN, LOT, and NATURAL.

A. 27^e. The external man himself is called 'the dry land,' and presently 'earth.'

40. See CREEP-*reperere*.

47^e. Thus regeneration begins from the external man, and proceeds to the internal. 64.

94^e. 'Man was made a living soul'= that the external man also was made living.

95. It here treats of the life of the external man; in the two former verses, of the life of his faith . . . in this one, of the life of his love. Before, the external man did not want to obey and serve the internal, but continually fought against him; and therefore the external man was not then man. But now, when he is made celestial, the external man begins to serve the internal, and also becomes man; and, in fact, through the life of faith and the life of love. The life of faith prepares him, the life of love makes him man.

111. External men know of scarcely anything but knowledge, which they call intelligence and wisdom, and also faith; they do not even know what love is . . .

156. 'Bone of my bones, and flesh of my flesh'=the proprium of the external man . . .

268. 'Ground'=the external man. . . It is the external man, that is, his affection and memory, in which are implanted the seeds of good and truth . . . 990^e.

—². The Rational also belongs to the external man, being in itself a kind of medium between the internal and the external man . . .

278. 'To return to the ground from which he was taken'= that the Church would return to the external man such as he was before regeneration.

909^e. 'The earth,' here, = nothing else than the external man.

911^o. Spirits constitute the external man (of the Grand Man).

913^e. The fructification of good and the multiplication of truth take place in the external man; the former in his affections, the latter in his memory. The external man is here called 'the earth into which they spread themselves, and upon which they fructify and multiply themselves.'

933^d. He comes into straitnesses and temptations,

until he is reduced into such a state, that the external man becomes compliant to the internal . . .

978. (Thus) man's thought is not of the internal, but of the external man.

— . See BODY.

984. 'To replenish the earth'=with the external man. Ex. 1016.

1460. In the external man there are recipient vessels, which are called those of the memory, which are formed by means of Knowledges . . . according to the influx of the internal man.

— . (Thus) with the Lord, equally as with other men, there was, in childhood, a scarcity of Knowledges in His external man. 1464, Sig.

1461. The external man can only be reduced to correspondence with the internal man by means of Knowledges. The external man is corporeal and sensuous, and does not receive anything celestial and spiritual unless Knowledges are implanted in it as in their ground . . . 1487.

1475^e. His external man also was made Divine. 1489^e.

1480. This food . . . is communicated to the external man, to the end that the external man may be adapted to the internal.

1486. All things whatever in the external man are mere things of service . . . to the internal man. Sig.

1488. By means of scientifics to build up the external man . . .

1535. In (Gen. xiii.) it treats of the external man with the Lord, which was to be conjoined with His internal man. The external man is the Human essence; the internal man is the Divine essence. The former is represented by Lot; the latter by Abram.

1536. There is here described the state of His external man as it was in childhood . . .

1537. That there were still many things in His external man which hindered conjunction. Tr.

1538. There appeared to the Lord the external man as he is in his beauty when conjoined with the internal man; and also as he is when not conjoined. Tr.

1539. A promise that when the external man was conjoined with the internal, or the Human essence with the Divine one, all power would be given to Him. Tr.

1563. The external man receives his life principally from the internal man, that is, from the spirit or soul . . . But this life cannot be received by the external man particularly or distinctly, unless his organic vessels are opened . . . These are opened through the medium of the senses by means of scientifics and Knowledges, and also by means of pleasures and delights . . . Therefore it must needs be that scientifics and Knowledges will insinuate themselves into the external man which cannot agree with spiritual truths; and pleasures and delights which cannot agree with celestial goods . . . and when these things are regarded as ends they draw the external man outwards and downwards . . . And therefore unless such things are first dispersed, the internal man cannot possibly agree with the external man. (Sig. by the separation of Lot from Abram.)

1564. The things with which the external man abounds. Sig.

— There are two kinds of things in the external man; those which can agree with the internal man, and those which cannot. (The latter are here sig.) 1568.

1568. There are in the external man many things with which the internal man can dwell; as affections of good and the delights and pleasures thence originating . . .

—². But there are also many things in the external man which do not agree . . . as all things which spring from the love of self and the love of the world . . .

—³. In order to know what effects the correspondence and agreement of the external man with the internal, and what effects disagreement, it is merely necessary to reflect upon the ends which reign, or, what is the same, upon the loves which reign . . .

—⁴. The things in the external man which agree are from the internal man, that is, through the internal man from the Lord . . .

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

1576^e. The things which agree are 'Abram,' even those which are in the external man; for these constitute one thing with the internal man, and belong to it.

1577³. With the external man everything is natural; for the external man himself is the same as the natural man . . .

—⁵. As in the internal man there are two principles, the celestial and the Spiritual . . . so in the external man; his Celestial is called natural good; and his Spiritual, natural truth.

1581. The evil which is in the external man cannot be separated in any man, except in the Lord . . . When it thus becomes quiescent, then for the first time goods flow in from the Lord, and affect the external man . . .

1584. The external man enlightened by the internal. Sig.

—^e. The Lord, when a child, was often in such Divine vision as to His external man, because He alone was to conjoin the external man with the internal . . .

1585. 'He saw all the plain of Jordan' = those goods and truths which were in the external man.

—². The things at the boundaries of Canaan represented the external man. Ill.

1587. 'Before Jehovah destroyed Sodom and Gomorrah' = the external man destroyed by cupidities of evil and persuasions of falsity. . . For these two things are what destroy the external man, and separate it from the internal. Ex.

1588. The Rational is the intelligence of the external man.

1589. There are three things which constitute the external man; the Rational, the Scientific, and the external Sensuous . . .

— Nothing lives in the external man except affection. Ex.

—³. The good of love continually inflows through

the internal man into the external man; but if a man is in the affection of evil he perverts this good . . .

1590. The nature of the beauty of the external man when conjoined with the internal cannot be described, because it does not exist with any man, but only with the Lord . . . The three Heavens are images of the Lord's external man . . .

1592^e. The ugliness of the external man when disjoined from the internal, is described in these three verses. 1593.

1598^e. Regarded in himself, the external man is a mere instrument to serve the internal man . . . 1603.

1603². The Lord became life as to the external man also.

1607³. His Human essence or external man is that which is called 'the Son of Man.' See 1733².

1652. It was the goods and truths in the external man . . . from which the Lord in His childhood fought against evils and falsities. 1655. 1660. 1661³.

1671. 'Came Chedorlaomer' = apparent good in the external man.

1708. The goods in the external man now delivered from the yoke of slavery. Sig.

1713. All things in the external man, before it is delivered, are called 'servants.'

1717. That the interior man reduced all things in the external man into a state of agreement. Sig.

1718. It is supposed that the things of the body alone constitute the external man . . . but these constitute the outermost man, which is merely corporeal. The external man is properly constituted of the scientifics which are of the memory, and the affections which are of love with which the man is imbued; and also the sensuous things which are proper to the spirit, together with the pleasures which also belong to the spirit.

1723. See VALLEY.

1816. 'Who brought thee out of Ur of the Chaldees' = the first state of the external man.

2107. When He had completely expelled the evils of the external man. Sig.

2566. See HERD.

2994. See CORRESPOND.

3079³. See VESSEL.

3122². 'Jacob' = the Lord's external man.

3951². See DELIGHT-jucundum. 3952⁴.

3969². This conjunction cannot come forth until the natural or external man has been prepared. Ex.

3993³. The spirit, when loosed from the body, has in it all things which are of the external man, except the flesh and bones.

4174. So long as a man is in the external man, as all are at the beginning of reformation, he cannot but think so, since he thinks only from the external man. But when the external man with its concupiscences is removed . . .

4180². Divine truth can be received even by the evil, but only by their external man. —⁴.

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

4887. Pledges of the conjunction of the external man. Sig.

5120⁶. The truth of faith is then only in the external man.

5368^e. The Natural is the same as the external man. 7290². Things implanted in compulsion remain in the external man.

8890. 'Servant'=the Natural as to truth; and 'maid-servant,' the Natural as to good, both in the external man.

8975^e. They are merely external men. 10067^e.

9043. In order to be regenerate the external or natural man must be reduced to compliance. . . Man is not regenerate until his external man is regenerate. And the external man is regenerated through the internal by the Lord. Refs.

9258². When the internal of man is being regenerated, the scientifics and truths of the external man are like the fibres of fruit, through which the juice is carried to the internal. . .

9391. See BULLOCK. 9670⁶. 9990. 10021. 10035.

9470. See SHE-GOAT.

9670⁶. See GOAT.

9701. On the internal and external man. Gen.art. N.36.

9717². See GOOD.

9966²⁰. See FIG.

9993^e. 'A cake not turned' exists when the external man reigns over the internal.

9994. What is celestial in the external man. Sig.

10047⁴. See DIVINE GOOD.

—⁵. With the regenerate, conjunction is effected in the external man. Sig.

10135. See EVENING.

10266. The external man is first imbued with truths, and then the interior man successively.

10400. 'To make the Sons of Israel go up from the land of Egypt'=elevation from the external man to the internal.

10685^e. While man lives in the world he thinks in the external man, and not perceptibly in the internal until he comes into the other life.

P. 100. Man is to remove evils in the external man as of himself. Gen.art. 112. 114. 116. 123⁴. 233⁹.

M. 94. The love of the sex is of the external man, and is therefore common to every animal. Ex.

T. 109². The Lord. . . put on the Divine Natural, and from this He enlightens not only the internal spiritual man, but also the external natural man. Unless both these are enlightened together, the man is as it were in shade. . .

797⁴. When anyone there commits anything to paper from the external man only. . . it is obliterated of itself.

D. 4748. (Charles xii.) let into the state of his external man.

External sense. *Sensus externus.*

E. 435⁴. The external or spiritual natural sense.

External truth. *Verum externum.*

A. 3693⁶. That companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and also rituals. Sig.

3906. Leah=external truth. Tr.

8337. 'Aaron'=the truth of faith which proceeds mediately from the Lord, thus external truth.

8357. 'Statute'=the external truth of the Church.

8540⁴. 'Stone'=external truth.

8859. The things which follow in this chapter are the external truths which are of worship.

9276. Conjunction with those who are in the delights of external truth. Sig.

—². They who are in the delights of external truth are the outermost. . . and close the Church.

9470². The external truth of the Most Ancient Church. Sig.

9960³. 'To shave the hair and consume the beard'=to deprive of the external truths of the Church.

10199⁸. The truths which are only in the memory. . . are called relatively external truths. . .

10252⁵. 'Myrrh'=external truth.

Extinguish. *Extinguere.*

Extinction. *Extinctio.*

A. 311^e. (The antediluvians) were all extinguished. 563.

2284². Extinguish, suffocate, or pervert good and truth.

2796^e. Occurs. 2889. 3224. —². 3693. 4054. 4104. 4290³. 4503².

4430^e. The extinction of interior truth. Sig.

4724. 'To put to death'=to extinguish.

4727. The extinction of the essential of doctrine concerning the Lord's Divine Human. Sig.

4733. 'To smite'=to extinguish.

5002^e. In Hell. . . the one wants to extinguish the other.

6534⁴. The Intellectual of truth extinguished. Sig.

6677². The life from the love of self. . . then begins to be extinguished, for it is suffocated. . .

6948^e. They extinguish them, and thus induce thick darkness.

7039. The extinction of faith without charity. Sig.

7306^e. Falsities reject and extinguish all the light which enlightens.

7318. What is scientific of truth shall be extinguished. Sig.

7456. They thus extinguish the truths of faith which are of worship. Sig.

7491. Good and truth. . . are either rejected, extinguished, or perverted.

7492. With those with whom they are extinguished (good and truth) are denied, and evils and falsities contrary to them are affirmed.

8576. Thus the natural life is extinguished.

8902. 'Thou shalt not kill' = . . . not to extinguish faith and charity.

9026. See DIE. 9035. 9126.

9156. Occurs. 9163. 9175. 9188⁴. 9262⁴. 9264. 9548⁶. H. 398. D. 3227. D. Min. 4728.

9642⁴. To extinguish all the light of truth from the Word. Sig.

H. 344⁹. They thus extinguish all mutual love and innocence in little children . . .

W. 313. From dead animals.

R. 411. The extinction of spiritual life with many from the falsified truths of the Word. Sig.

E. 366. The falsification or extinction of truths. Sig. 720.

387. The extinction of spiritual life. Sig. 589.

388⁴. The extinction of truth and good through falsities and evils. Sig. 600¹³. 652.

658. The plenary extinction of Divine truth and Divine good. Sig.

Extirpate. *Exstirpare.*

Extirpation. *Exstirpatio.*

A. 1745². As this (hereditary from the mother) was extirpated . . .

2689⁹. (This truth) is extirpated in the other life.

3470³. Occurs. 3701².

4057. The extirpation of the nations of Canaan.

4063³. Concupiscences are to be extirpated.

4231². That the Jewish nation was not to be extirpated. Sig.

4317⁴. When a man is being regenerated, the hereditary evil inrooted from the nearest parents is extirpated.

4500. That they extirpated the truths of doctrine of the Church with the ancients. Sig. 4502.

4906. 'To burn' is predicated of the extirpation of good.

5044⁷. The extirpation of the truth of the external and internal Church. Sig.

6024³. That evil and falsity was extirpated. Sig.

6872². With the Lord the prior forms which were from the maternal, were completely blotted out and extirpated.

7738. Occurs. 9258⁴.

9009. See EVIL. 9937⁴. P. 79.

9193. The casting out of the Church, and thus the extirpation of such falsities. Sig.

H. 363. The dominant love is not extirpated to eternity. 393⁶.

S. 92⁹. Confirmed falsity . . . cannot be extirpated.

W. 262⁹. Confirmed evil and falsity cannot be extirpated after death ; it is extirpated only in the world by means of repentance.

P. 119. Then the Lord extirpates the concupiscences at the same time.

277⁹. Still, evil is not extirpated, but is only removed. T. 614.

T. 756⁹. Iniquity once inrooted . . . is extirpated only by regeneration . . .

623. Occurs. D. 2787. E. 955⁵. 1164². Ath. 64. 5M. 7.

Extirpate. *Exterminare.*

Extirpation, Banishment. *Exterminatio.*

See ABOLISH, and CAST OUT.

A. 2657. 'Cast out this handmaid and her son' = that the things of the merely human Rational were to be extirpated . . . How the case stands here ; namely, that the first Rational was to be extirpated, when the Divine one succeeded it. Ex.

—^e. The Lord utterly extirpated the first Rational, so that nothing of it remained behind ; for what is merely human and what is Divine cannot be together.

4564. The evil with man, both hereditary and actual, is not so extirpated as to vanish away, or become none at all, but is only separated . . .

5206. 'The cows that were evil in look and thin in flesh devoured' = that the falsities which are not of faith and not of charity extirpated. 'To devour' = to consume ; here, to extirpate, because the truths which are in the Natural, before they have been vivified by means of the Celestial of the Spiritual, and thus regenerated, are as it were extirpated by means of falsities. 5270.

5207. As to the fact that truths are extirpated out of the Natural by the falsities in the boundaries. Ex. 5208.

5208². Afterwards these truths are as it were extirpated ; they however are not extirpated, but stored up . . . 5270², Ex. 5342², Ex.

5217. 'The thin ears swallowed up the seven fat and full ears' = that the scientific things of no use extirpated the good scientific things. . . 'To swallow up' = to extirpate. . . This also is actually the case in the Spiritual World ; truths cannot abide where there are falsities ; nor, on the other hand, falsities where there are truths ; the one exterminates the other, for they are opposites. Ex.

5280³. The truths themselves which are first insinuated, are extirpated by means of the falsities which are injected by evil Spirits, so as not to appear.

6360. 'I will divide them in Jacob' = that they are to be banished from the natural man. 'To divide' = separation and removal from what is true and good, thus banishment.

6361. 'And I will scatter them in Israel' = from the spiritual man. 'To scatter,' also = banishment.

7812. They are then banished from their society. 8372⁹.

9333². 'To drive out,' when predicated of things evil and false, = removal . . . for whatever a man, from his earliest infancy, thinks, wills, speaks, and does, adds itself to his life, and constitutes it ; these things cannot be extirpated, but only removed . . .

R. 294⁷. The interior idea . . . exterminated and expunged this new adscititious idea.

M. 48². With those who are spiritual, the love of the sex is extirpated . . .

D. 623. Occurs. 1711. 1742. 2597. J.(Post.)8.

Extort. *Extorquere.*

M. 299^e. Extorted consent does not initiate the spirit . . .

D. 6110. I could not extort an answer.

Extraconjugal. *Extraconjugalis.* M.44⁶.
71. 257². 320².

Extract. See DRAW OUT—*extrahere.*

Extract. *Excerptere.* D.3338. 3417. 3444. 3935.

Extraordinary. *Extraordinarius.*

See under SINGULAR.

A. 1882. There are two kinds of visions which are extraordinary . . .

H. 442. These two states of man . . . are extraordinary . . .

D. 152. Occurs. 2021. 2951. 4797. E.850.

Extravasation. *Extravasatio.* D.2841.

Extreme. *Extremus.*

Extremity. *Extremitas.*

A. 2851¹⁰. 'A nation from the extremity of the earth' (Dent.xxviii.49)=evils and falsities.

2936. 'End' or extremity = a little. . . The extremity, here, is what is called the circuit . . .

3632. These are the extremities of order.

4060⁹. 'From the extremity of the heavens to the extremity of them' (Matt.xxiv.31)=the internal and external things of the Church. E.418⁵.

7441². 'The fly in the extremity of the rivers of Egypt' (Is.vii.18)=the falsities which are in the extremes of the natural mind . . . 7442². E.410⁶.

7643. 'The locust'=falsity in the extremes.

7645. The interiors are terminated in the ultimates or extremes.

—². Infernal Spirits, when devastated, are in the extremes of the Natural . . .

7693. Falsity in the extremes, that is, in the Sensuous of man.

—³. He thinks in the surface, that is, in the ultimates or extremes.

—^e. The Sensuous of man, or the Natural in the extremes . . .

8796. 'To touch its extremity' (Ex.xix.12)=not even to the intermediates. Ex.

9216². The extremes are the sensuous things which communicate with the world through (the senses). 9276, Refs. 9331^e, Refs.

9276². They who are in the delights of external truth are the outermost ones . . . and close the Church.

9331⁷. 'The moth'=the falsities in the extremes of man; and 'the worm'=the evils there.

9511. 'From the two extremities of the mercyseat' (Ex.xxv.18)=celestial good and spiritual good. 9512. 9513.

9606. 'Upon the edge of one curtain from the extremity in the joining' (Ex.xxvi.4)=the conjunction of the one sphere with the other. Ex. 9607.

9622. The communication of all things of that Heaven with the extremes there. Sig.

9666. 'To pass from extremity to extremity' (ver.28), when said of the bar, by which is signified power, =the powers thence derived and everywhere continued.

—². At last the things in the extremes, which are the least perfect of all.

—³. 'From extremity to extremity'=the first and the last end, thus from beginning to end. . . (Thus) 'the extremities'=all things, and everywhere. Ill.

—⁵. But when 'the extremity' only means the extreme or ultimate, it then =that which is ultimate of Heaven or the Church. Ill.

—⁶. (Thus) 'extremity' is predicated of good; and 'afar,' of truth.

9729. 'Upon its four extremities' (Ex.xxvii.4)=everywhere.

9824. The ephod was the outermost of the three garments. . . That which is outermost not only holds together the interior things, but the interior things also cease in it.

9836. 'The two extremities' (Ex.xxviii.7), or to the right and to the left, =on all sides.

9853. From the outermost things through which there is influx. Sig.

9879. The conjunction of the whole of Heaven in the extremes. Sig.

9883. 'Thou shalt place the two rings upon the two extremes of the breast-plate' (ver.23)=in the extremes . . . thus the conjunction of the sphere of the Divine good in the extremes of Heaven.

9886. 'The two extremities of the two cords thou shalt place upon the two sockets' (ver.25)=the method of conjunction with the supporting things in the extremes.

9890. 'The extremities'=the ultimates or extremes.

9917. 'Upon its fringes'=in the extremes where the Natural is.

—⁴. The extremes derive their essence from the interior things; and therefore when the interior things are unclean the extremes are also unclean, although the uncleanness may not appear to men.

9921^e. The holy things of doctrine are in the extremes; and hearing and perception are also there.

10050. See CORNER.

10208⁴. The reason was that the horns were their extremes; and nothing of man is purified unless the extremes are purified; for the extremes are the things into which the interior things flow, and the influx takes place according to the state of them; and therefore if the extremes have been perverted, the interior things therein are perverted . . .

10241^o. The extremes of man = all things belonging to him; and the extremes are the hands and feet.

P. 200. The extremes which are in the body . . .

—, Nothing of them appears to man except what takes place in the extremes of the mind and in the extremes of the body; and how then can man claim what is Divine, merely because the few extremes appear to him as his?

220^o. Natural and temporary things are extremes and ultimates.

R. 424. Those are called falsities in the extremes which are in the extremes of man's life, and are called sensuous things.

M. 439. In the extremes, adulterous and conjugal caresses are perceived as alike, although in internals they are altogether unlike. Hence they are unlike in the extremes . . . The Angels distinguish in the extremes what is lascivious from what is not so . . .

T. 31^o. At one extremity of the Spiritual World . . .

565. Such a man thinks in the extremes . . .

D. 3207. They thus undulate from one extreme to the other.

E. 239¹⁰. 'From afar,' and 'from the extremity of the earth' = those who are removed from the truths and goods of the Church. 294³. 355³². 422⁵. 724²⁰.

304³⁰. 'The extremities of the earth which He has removed' (Is. xxvi. 15) = the falsities and evils which infest the Church, from which He has purified them.

326⁴. 'The extremity of the earth' = where that which is of the Church ceases to be.

357²⁸. 'The extremity of the earth' = the ultimates of the Church. 406⁵. 1133³.

391¹³. 'The boundary of Egypt' = the extremes; for the extremes of the natural man are sensuous things.

417⁵. By these things was represented that the extremes are preserved, because they = all things; for unless there are extremes the middle things are not preserved . . .

—⁶. Occurs. —⁷.

695¹⁶. 'Hope in extremity' (Jer. xxxi. 17) = the end of the former Church, and the beginning of the New Church.

744². The health of the body depends on the state of the extremes . . .

J. (Post.) 218. In the last hours . . .

Inv. 49. The inmost, middle, and outermost . . .

Extremity. *Inicitus.* H. 563. C.J. 49².

Extricate. *Extricare.*

A. 963. According to the degree of the cupidity of extricating themselves . . .

D. 3012. Occurs. 3044. 3089. 3092. 3851. 3870. 3895. J. (Post.) 36.

Exuberate. *Exuberare.* P. 112³.

Exude. *Exundare.*

A. 814. Such a stench exudes . . .

6057². Love to the Lord and charity towards the neighbour pour forth from (the Angels). 6135³. 8370².

7454³. Such a sphere exudes from the spirit of man.

8210². The falsities which pour forth from evils . . .

8630. From every Society there continually emanate, nay, pour forth, these spheres . . . M. 171.

9303⁵. The sphere . . . which pours forth from him to a distance. H. 591. W. 293. T. 410^o. 521.

Exult. *Exultare.*

Exultation. *Exultatio.*

R. 790. 'Exult over her, O Heaven' (Rev. xviii. 20) = that now the Angels of Heaven may rejoice; for exultation is joy of heart. E. 1179.

812. 'To rejoice and exult' (Rev. xix. 7) = joy of soul and of heart.

E. 288¹¹. Their joy from instruction in truths and illumination, is signified by 'to exult,' etc.

294¹⁴. 'Exultation' = its delight from good; and 'gladness,' its delight from truth.

376²³. Their delights are meant by 'exultation,' etc.

481⁵. 'Drunkenness and exultation' = insanities in the highest degree.

660¹. 'Exultation' is sometimes mentioned instead of 'joy;' because 'exultation,' like 'joy,' is said of good, because of love, of the heart, and of the will. Ill.

—^e. In all these passages, 'exultation' = delight from the love and affection of good; and 'gladness,' pleasantness from the love and affection of truth.

730²⁸. 'The hills gird themselves with exultation' (Ps. lxx. 13) = that the goods in them receive truths with joy of heart.

839. Occurs.

863¹⁴. 'They shall be brought with joy and exultation' (Ps. xlv. 15) = with heavenly joy.

1218. 'To exult' = joy from the affection of good; for to exult is of the heart, thus of the good of love.

Exuviae. *Exuviae.* W. 14^e. P. 124. M. 31^e. 192. I. 11³. T. 499. 569². D. 4351. 4366. Coro. 11.

Eye. *Oculus.*

See under SEE.

A. 183. See COAT. 4412. 4622¹.

193. 'Their eyes were opened' = they perceived that they were in evil.

206³. Such open eyes have they.

212. 'Their eyes became opened' (Gen. iii. 7) = a dictate from within.

—, 'The eyes' in the Word often = the understanding, thus an inward dictate thence. Ill.

831³. They have eyes as it were of serpents . . .

1584. 'To lift up the eyes' (Gen. xiii. 10) = to see; in the internal sense, to perceive; here, to be illuminated, because it is predicated of . . . the external man.

1806². The eye itself, properly speaking, is nothing but the sight of the spirit led 'out of doors.'

1880². Spirits seeing through a man's eyes. Ex. 1954². 2309. 4415². 9791. 10813². Ad. 3/2046. D. 2106. 2247. 3306. 3902. 3963.

[A.] 1916. Occurs. 1921. 2572.

1949². 'Their eyes are consumed' (Jer.xiv.6)=no apprehension of what truth is.

1970. See VISION. 1972.

1977. Rays darting into the left eye.

2072. The internal sight or understanding is expressed in the Word by 'the eye.' 2148. 2271.

2148 'He lifted up his eyes' (Gen.xviii.2)=that he saw within himself.

2403. 'In their eyes' (Gen.xix.14)=before their Rational.

2576. 'Eyes'=intellectual things.

2701. 'God opened her eyes' (Gen.xxi.19)=intelligence. . . 'The eyes'=the understanding. Ill.

—². 'The left eye'=what is intellectual; 'the right eye'=its affection.

2751. In front, before the left eye . . .

2789. 'Abraham lifted up his eyes and saw' (Gen.xxii.4)=thought and mental prospect from the Divine. 'The eyes'=intelligence; and therefore 'to lift up the eyes'=to elevate the intelligence, thus to think. 2829.

2947. 'To the eyes of the sons of my people give I it thee' (Gen.xxiii.11)=as to the understanding of them all.

2973⁵. 'The light of the body is the eye . . .' (Matt.vi.22). 'The eye'=the Intellectual which is of the soul.

2975. 'To the eyes of the sons of Heth' (Gen.xxiii.18)=to their understanding.

2988. The interior affections show themselves from and in the eyes. 4407². 5165².

3198. 'To lift up the eyes'=to think; here, intention.

3202. 4083. 4086. 4339. 4746. 4988.

3438². The internal eye, that is, the understanding . . .

3477^e. Suddenly their eyes were opened . . .

3493. See DARKNESS-caligo.

3529. 'To be in his eyes' (Gen.xxvii.12)=to be apprehended as to what his quality is; for 'the eye'=the apprehension of the internal sight. 3827.

3628². See ATMOSPHERE.

3679³. The eye is only an organ of the body through which the internal man sees those things which are outside the body.

3702². See ETHER.

3820. 'The eyes of Leah were weak' (Gen.xxix.17)=that the affection of external truth was such as to its understanding.

3863⁶. 'Lest he see with his eyes' (Is.vi.10)=to deprive of the understanding of truth.

—⁷. 'They have eyes to see, but do not see' (Ezek.xii.2)=that they are able to understand the truths of faith, but do not want to do so.

3869⁸. They who are intellectual and are thence in faith, belong to the province of the eye.

4007². 'His eyes redder than wine' (Gen.xlix.12)=the Divine wisdom.

4050. A little star seen near the region of the left eye.

4215. The interior animus, or the mind, shines from the eyes.

4247². The memory, which is like an internal eye . . .

4301³. This may be illustrated by comparison with the sight of the eye . . . When the eye sees objects, it apprehends pleasantness and delight . . . This pleasantness and delight are not of the eye, but of the animus and its affections . . .

4326². See RIGHT.

4327. The left eye=what is intellectual.

4403. On Correspondence with the eye. Gen.art. 4523.

—^e. They who are at the eyes are they who are intelligent and wise.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than the other sensory organs of man. It is also modified by a more subtle atmosphere than the ear; and therefore the sight penetrates to the internal sensory by a shorter and more interior way than speech . . . And hence it is that some animals, being short of understanding, have as it were two subsidiary brains within the orbits of their eyes . . .

4408. The objects of the world . . . enter through the eye . . .

4410. The sight of the left eye corresponds to the truths which are of the understanding, and the right eye to the affections of truth which also are of the understanding; thus the left eye corresponds to the truths of faith, and the right eye to the goods of faith.

4411. Each and all things which are in the eye have their correspondences in the Heavens. Ex.

4526. The correspondence of the sight of the eye is with the things which belong to the understanding; for the understanding is the internal sight . . .

4528. The eye, or rather its sight, corresponds especially to those Societies in the other life who are in paradisaical things . . .

4530^e. These . . . also belong to the provinces of the eyes.

4622⁵. They who are in the other life cannot see anything whatever in the world through the eyes of any man. The reason they could do so through mine . . . 5862^e.

—^e. I did not see with the eyes of my body those with whom I spoke in the other life, but with the eyes of my spirit; sometimes more clearly than with the eyes of my body . . .

4625^e. They perceived whatever happens in the Society in general, but not so much in particular as they who are in the province of the eye; for these latter discriminate and view the things which belong to perception.

4627². They thus perceived that these angelic Societies were from the province of the eye. D.4029.

4975. Grace is said to be 'found in the eyes,' because grace is predicated of what is intellectual.

5078⁴. This he sees with his eyes, not those which he had in the world, but those which he has there, which belong to his internal man; and from which through the eyes of the body he had before seen worldly and earthly things.

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

5304. 'In his eyes' is said from a customary form of speaking, because the eye = the interior sight, thus understanding, perception, advertence, and many things which belong to that sight. Refs. 5305.

5313⁷. It is said that 'they were full of eyes before and behind,' because 'the eyes'=intellectual things; and therefore, in a higher sense, the things which are of faith. Refs.

5484. 'To their eyes' (Gen.xlii.24)=to apperception.

5810. 'I will set my eye upon him' (Gen.xliv.21)=the influx then of truth from good. (For) 'to set the eye upon anyone'=to communicate the truth of faith. The eye corresponds to the intellectual sight and to the truths of faith.

5888. 'Let there not be anger in your eyes' (Gen.xlv.5)=sadness of the spirit or of the understanding.

6008. 'To place the hand upon the eyes' (Gen.xlvi.4)=to vivify; for to place the hand upon the eyes means that the external Sensuous . . . is closed, and the internal Sensuous is opened . . .

6013². The eye is formed to all the nature of the ether and of light. 6057. D.4063.

6032². The intellectual mind, which is man's internal eye . . . 6068².

6054. Seen by the eyes of the spirit . . .

6084². The eye is always directed to that which the most affects and delights it . . .

6136. See DIE.

6256. 'Israel's eyes were heavy' (Gen.xlviii.10)=his obscure apperception.

6379. 'His eyes are red with wine' (Gen.xlix.12)=that the Intellectual or internal man is nothing but good. Ex. 9052².

6923. Their speech fell towards my left eye, although they were on my right. The reason was that the left eye corresponds to Knowledges of things which are abstracted from material things, thus to the things which belong to intelligence; but the right eye, to the things which belong to wisdom.

7064. 'He did signs to the eyes of the people' (Ex.iv.30)=confirmation to the apprehension. . . 'The eyes'=the things which belong to the internal sight or understanding.

7078^e. The Sun of Heaven . . . appears before the right eye . . . for the right eye corresponds not only to the intellectual sight in so far as it is illuminated by truth, but also in so far as it is illuminated by good . . .

7161³. 'In the eyes of Pharaoh, and in the eyes of all his servants' (Ex.v.21)=in the perception of all those who are in falsities. (For) 'the eyes'=perception. 7331.

7360. With the inhabitants of Mars the affection itself of their speech is represented in the face, and its thought in the eyes . . .

7768^e. As an injured eye cannot bear even the gentle rays of the sun.

8067. 'For a memorial between the eyes' (Ex.xiii.9)=that it is perpetually in the understanding. 8090.

8160. 'Israel lifted up his eyes' (Ex.xiv.10)=the Intellectual of the mind, and thought. . . 'To lift up the eyes'=mental view, perception, and thought.

8249. See SPEAK.

8361. 'In the eyes of Jehovah'=before the Lord, thus according to His precepts. . . He, also, is said to be 'in the eyes of the Lord' who is in faith in Him.

8707². The case is the same with the sight of the internal eye, which is the understanding; in order for it to see it must have light . . .

8792. 'Jehovah will come down to the eyes of all the people' (Ex.xix.11)=the advent of the Lord, and enlightenment then. . . In the internal sense, 'the eye'=the understanding; and thence the sight of the eye=the perception which is of faith. Refs.

8902⁵. 'The eye'=the understanding of truth. Refs. 9049^e.

8910⁵. The concupiscence of evil is meant by 'the right eye offending.'

—⁵. 'The eye' corresponds to faith; the left eye, to the truth of faith, and the right eye to the good of faith; in the opposite sense, to the evil which is of faith.

8995. 'In the eyes' (Ex.xxi.8)=in the perception.

9049⁷. 'An eye for an eye' . . . 'An eye'=the interior truth of faith.

9051. 'An eye for an eye' (Ex.xxi.24)=if they injure anything in the interior Intellectual. 'An eye'=the understanding; here, interior understanding, the life of which is the life of faith.

— . The reason 'the eye'=the understanding, is that the eye corresponds to the understanding; for the understanding sees from the light of Heaven, and the eye from the light of the world; the things which the former eye sees are spiritual, and the field of its view is the Scientific which is in man's memory . . . —², Ill.

— . That 'the eye'=the understanding, and also faith, because the latter constitutes the life of the interior understanding. Refs.

9058. 'When a man shall smite the eye of his servant' (Ex.xxi.26)=if the internal man shall injure the truth of faith in the external man. . . 'The eye'=the interior understanding, and thence the truth of faith. 9059. 9061.

9128². As the eye cannot see the things which are in itself, but those which are out of itself.

9266. 'A gift blinds those who have their eyes open' (Ex.xxiii.8)=that gains cause truths not to appear. . . 'They who have their eyes open'=those who know truths, and clearly see what is true.

9548⁷. 'The eye' (Luke viii.16)=faith, and thence intelligence.

9577. Which were seen in Heaven with the eyes of the spirit. Sig.

—². (The grossness of the natural eyes.) H.76.

— . Hence when the light of the world is taken away from the bodily eye, the eyes of the spirit are opened . . .

9668². See EAST.

9684². The Sun opposite the right eye; the Moon opposite the left eye. 10130⁴, Ex. H.118.

[A.] 9814². (Those Angels) were seen with the **eyes** of their spirits. C.J. 34.

9818²⁴. 'The **eyes**'=the understanding of truth; and when predicated of the Lord, the Divine intelligence and wisdom. Refs.

9936. The things of wisdom and intelligence are in the province of the **eyes**.

—⁴. It is said 'between the **eyes**' (Deut.vi.8), because 'the **eyes**'=the intelligence and wisdom which are from love to Jehovah God; and the wisdom from that love is 'to have God continually before the **eyes**.'

10031². 'The **eyes**'=the things which belong to the internal sight, thus the truths of faith. Refs.

10061⁴. 'The right **eye**' (Zech.xi.17)=the knowledge of good applied to confirm what is false.

—⁵. 'The right **eye** (which offends)'=the understanding and faith of falsity from evil.

10163. See EARTH=*tellus*. 10316.

10208⁴. As when the **eye** is disordered (it sees accordingly).

10315. Thoughts which are from affections appear from the **eyes**.

10569². 'In the **eyes** of Jehovah'=the Lord's presence in the truths and goods of faith and love with men . . . and Angels . . . Ill.

—, 'Eyes' in the Word, when predicated of men who receive the Divine things of the Lord, =faith, and also a recipient understanding; for the understanding is the internal **eye**; and faith is the truth which is seen and perceived. Refs.

H. 76. Angels cannot be seen by man with the **eyes** of his body, but with the **eyes** of the spirit . . .

96². They who are in the **eyes** are in understanding.

97. Hence 'the **eyes**'=the understanding. 145. 549⁶. P. 264². R. 48, Ill.

118². The reason the Lord appears before the **eyes**, is that the interiors of the mind see through the **eyes**; from the good of love, through the right **eye**; and from the good of faith, through the left **eye**.

271². The **eye** corresponds to intelligence, and intelligence is of doctrine.

333. All little children there are in the province of the **eyes**; those who are of a spiritual genius are in the province of the left **eye**; and those of a celestial genius in that of the right **eye**.

334. Such things as appear before the **eyes** are first insinuated.

453⁶. Therefore when the material of the **eye** is veiled over and deprived of its co-operation with the spiritual, Spirits appear . . .

W. H. 1². 'His **eyes** a flame of fire'=the Divine truth from the Divine good of His Divine love. R. 48. 822.

W. 46. Thought from the **eye** closes the understanding, but thought from the understanding opens the **eye**.

91. The **eyes** of the Angels are of the substance of their world.

365⁶. The thoughts which are of wisdom appear in a certain light in the **eyes**.

P. 29². The **eye** corresponds to wisdom and its perceptions.

150⁶. The understanding sees in the **eye** . . . and not contrariwise.

R. 25. 'Every **eye** shall see Him' (Rev.i.7)=that all will acknowledge Him who from affection are in the understanding of Divine truth. E. 37.

36. In their state of vision, the **eyes** of their spirits were opened, and the **eyes** of their bodies were closed.

48². 'The **eye**' in these passages=the understanding of truth.

—⁴. Hence, 'the **eye**,' when predicated of the Lord, =His Divine wisdom; and also omniscience and providence. Ill. E. 68. 152, Ex. and Ill.

153¹⁰. When they had been cast out their **eyes** were opened . . .

214. 'Anoint thine **eyes** with eye-salve, that thou mayest see' (Rev.iii.18)=that the understanding may be healed, lest the genuine truths of wisdom be profaned and falsified. E. 245.

240. 'Full of **eyes** before and behind' (Rev.iv.6)=the Divine wisdom therein. E. 277.

246. 'They were full of **eyes** within' (ver.8)=the Divine wisdom in the Word in the natural sense from its spiritual and celestial sense. E. 284.

271. 'Seven **eyes**' (Rev.v.6)=His omniscience and Divine wisdom. E. 317.

363². The second class of the tribes correspond to the **eyes** together with the nostrils.

380². They look back at the Lord through the **eyes**, because . . . the **eyes** correspond to the truths from that good.

611. Presently their **eyes** are opened, and they see a way . . .

M. 42². From his **eyes** darted light sparkling with the wisdom of love.

75². After we had entered the forest, our **eyes** were opened.

155a². The wives looked into my **eyes** acutely; and I asked, Why do you do so? They said, We are able exquisitely to see what is your inclination and consequent affection . . .

191. It appears as if the allurement enters through the **eyes** as it were through doors into the mind . . .

268. The pupils of their **eyes** as it were lightened in a green plane. 5 M. 2. 3.

293. The straining of my **eye**-sight affected them.

440. Not the **eye** which sees . . . but the spirit.

T. 159⁶. After this their **eyes** were opened, and they saw us near them.

346². (Correspondence of diseases of the **eye**.)

348². Like the **eye** of a fish.

371⁷. (The conjunction of the two **eyes** is not alternate, but mutual; and the same with the conjunction of light with the **eye**.)

777². In His glorified Human He cannot appear to

any man until He has first opened the eyes of his spirit . . .

D. 670. On the province of the eye.

1023. The left eye corresponds to the right side of the brain, and the right eye to the left side of it. 1027.

1075. (On the structure and substances of the eye.)

1159. The same Spirit acted into both my eyes . . .

1190. Her eyes were red, as though weak. Ex.

1352. They appear in the plane of the left eye.

1354. These come by deceit into the region of the left eye . . .

2533. These now irritate my left eye . . . 3664.

2843. They directed my eyes to filth, etc. 2852.

2888. Evil Spirits . . . with their eyes, as it were the points of thoughts . . . continually harassed me.

3097. In the corner of the right eye are they who live a paradisiacal life.

3213^e. To which corresponds the vitreous humour of the eye.

3224. Represented that garments are left in the left eye . . .

3384^e. The same women induced a weakness in the right eye. Hence it was given to know why Leah is described as weak in the eyes. 3469^e.

3404. Rays appeared to go forth from his eyes. 3541.

3483. A hand shown before the left eye.

3496^e. Those who correspond to the outer coats of the left eye. Des.

3636^e. Because the right eye represents affections.

3840. (He passed) through the exteriors of the left eye into the brain.

3866. This influx both began and was terminated about the eyes, as it were extending itself from the left eye . . .

4198. The point of a spear is vibrated before their left eye.

4537^e. Shown by a view into the eye, where is the intellectual gift.

5059. On those who injure the left eye.

5092. They do not indeed see the world through his eyes . . .

5851^e. That which enters only through the eye enters into the understanding, and places itself in the memory . . .

5920^e. He poured his persuasive into their eyes . . . J. (Post.) 26.

D. Min. 4556. The objects which only lightly strike the eye (enter the ideas) and can be recalled.

E. 37^e. The reason 'the eye' = faith. Ex.

131¹³. 'A sword upon the right eye' (Zech. xi. 17) = the destruction of the Intellectual as to truth.

140². 'To have the eyes opened,' or 'to have the eyes uncovered' (Num. xxiv. 3, 4, 15, 16) = to be enlightened as to the understanding.

152³. 'The eye,' in the Word, = the understanding of truth, or intelligence and wisdom. Ill. 274³. 357²¹.

313^e. 'The right eye' = the understanding of good; and 'the left eye,' the understanding of truth.

376³². 'The eyes closed' (Is. xxix. 10) = no understanding.

—³⁷. 'Wise in their own eyes' (Is. v. 21) = from their Own intelligence.

427. The eyes correspond to the understanding.

—⁸. 'The eyes' = the understanding. 455⁸. 484. 622⁷. 710²⁴. 750¹⁴.

433³³. 'The eyes of the glory of Jehovah' (Is. iii. 8) = the Divine truth.

504¹. The eyes especially are representative of the affection of love; for love shines from them, for they sparkle with it as with fire.

526¹³. 'The eye pure,' or 'simple' = the understanding of truth from good; 'the eye evil' = the understanding of falsity from evil.

556⁹. 'An eye for an eye' = that in proportion as anyone takes away the understanding of truth from another, it is taken away from him.

—²¹. 'His eyes red with wine' = that His Intellectual was Divine truth from Divine good.

560^e. 'The eyes,' in the Word, = the understanding of truth. 577⁷.

600⁸. 'If thy right eye offend thee' = that if evil be thought of it must be ejected from the thought.

—¹¹. 'The eyes' = understanding and faith. 1081². —³. —⁴.

617²¹. 'The eyes,' in the Word, correspond to the understanding, and thence signify it; and here it = one who is enlightened, and thus has 'his eyes opened.'

717¹³. 'Seven eyes in one stone' (Zech. iii. 9) = the Divine wisdom and intelligence which are of Divine truth, thus of the Word.

799¹⁷. 'The eyes,' in the Word, = the understanding of truth. 852.

831⁶. As the Spiritual Heavens correspond to the eyes, there are paradisiacal things there . . .

1146⁴. The rays of light convey . . . their forms and colours to the eye, which forms, being perceived in the eye, are examined by the internal sight, which is called the understanding . . .

D. Wis. 11³. The eye does not see from itself, but by means of continuity from the understanding. The understanding sees through the eye, and also moves the eye, determines it to objects, and strains its sight.

Eye (of needle). See HOLE at H. 365.

Eyelash. *Palpebra.* H. 450. T. 83^e. D. 5890. Coro. 28².

Eyesalve. *Collyrium.*

R. 214. See EYE.

T. 134⁵. The priests prepare an eyesalve from the Word not interiorly understood.

E. 245. By 'an eyesalve' is meant an ointment made from flour with oil.

Ezekiel. *Ezechiel.* L.15⁵.

E. 619². By the prophet Ezekiel and by John was represented the doctrine of truth, and the Word; hence the exploration was made with them.

Ezion-Geber. *Ezjon Jeber.* E.514⁷.**Fable.** *Fabula.* A.1386. T.112. 178².**Fabulous.** *Fabulosus.* A.4280.

S. 20². Origin of the fabulous things of the ancients. 21^e. T.693².

Face. *Facies.*

A. 18. See DEEP-*abyssus*.

19^e. These Knowledges are here called 'the faces of the waters.'

32^e. Inmost things are signified by the face.

173. Two faces were as it were induced on me. . . When the Angels perceive that their faces are received, they know that the man is dead. D.1097.

222. 'The face of Jehovah' (Gen.iii.8)=mercy, peace, and all good. Ill. 358^e. 387. 3195^e.

355. 'His faces fell' (Gen.iv.5)=that the interiors were changed. 358. 359.

358. With the ancients, the face=internal things, because internal things shine forth through the face. In ancient times their faces agreed exactly with their internals. . .

— When charity shone from the face, they said that the face was elevated; but when the contrary, they said that the face fell.

386. See GROUND. 566.

387. 'To be hidden from Thy faces' (Gen.iv.14)=to be separated from all the good of the faith of love. 398.

546^e. Their faces appeared sharp, beautiful enough.

607². They spoke . . . by innumerable changes of the expression and face . . . 1118². 4799. 7361². 8249. 10709^e.

641^e. The intellectual things of Spirits and Angels flow into the left part or the face, and the voluntary things into the right.

830². The deceitful appear to have a broad face, four or five times as broad as the faces of others. D.2498.

949^e. Their faces are worse than that of a dead man.

950. Their faces were black. D.3486. 3745.

951. They sometimes appear to themselves to have a shining face. 2027². 8739.

956. Their faces are like a round cake, broad.

1326². 'Faces of flames' (Is.xiii.8)=cupidities.

1525. Spirits who belong to a certain internal province of the face.

1568. The charity which shines from the face is not of the face. . .

1762. Spirits who . . . expressed their meaning by changes induced on my face. . .

1925^e. 'The Angel of His faces' (Is.lxiii.9)=the Lord's mercy towards universal mankind.

1933. 'The face'=the interiors. 1999. 2327. 2434. 3527². 4066. 4835⁴. 4859^e. 4866. 5695, Ex. 8925.

1951. Occurs. 2162⁶. —⁷. 3080.

1999. 'To fall upon the face.' Ex. 2071.

2219. 'They looked to the faces of Sodom' (Gen.xviii.16)=the state of mankind. . . 'Faces'=all the interiors of man, both evil and good; because these shine forth from the face. Here, therefore, 'faces,' being predicated of Sodom, =evil interiors which are of the love of self.

2576². When Angels are presented to view, their interiors shine forth from the face.

3301. Men who in the life of the body have been merely natural, when presented to view in the other life according to that state, appear hairy over nearly the whole face. 5247. 5571^e. 5573^e.

3527. For it is the animus which appears in the face. Ex. 3573². 4215, Ex.

3573². The face with the Angels and with the most ancients. Des. 4326. 5695. 8370². 10177⁴. H.414².

3587. 'To go out from the faces' (Gen.xxvii.30)=when these things ceased; thus when the state was changed.

3631. The Societies which constitute the province of the face . . . 4800.

— They were allowed to effigy a face in various ways by influx.

3741². From the affections of the animus, which present themselves to view in the face. . .

3804². In human faces, in which for the most part the affections effigy themselves, no two are exactly alike. 6232². 7236².

3901². See EAGLE.

3934². That the face is the image of the animus. . .

4044. See AFFECTION. 4407². 4796. 4797. 5102. 7360.

4050. A face appeared to me.

4298. See PENIEL.

4299. See DELIVER.

— 'Faces'=the interiors, thus the thoughts and affections.

4326². See CEREBELLUM. —³. D.3868.

—². At this day there is scarcely any general involuntary sense left in the face. 4327.

4369. 'To see his faces as the faces of God' (Gen. xxxiii.10)=affection with perception; for 'the faces'=the interiors; and 'the faces of God,' all good, which, when it flows in, gives affection with perception.

4396. 'To the faces of the city' (Gen.xxxiii.18)=to the goods of that truth; for 'the faces'=the interiors, thus the affections of good and truth which shine forth from the face.

4403^e. The Spirits who are at the face are of diverse genius, according to correspondence with the sensories there. . .

4533. The faces of evil Spirits. 4798, Des. 5695, Ex. 9794. H.553². D.5669².

4791. On the correspondence of the face with the Grand Man.

4796^e. 'The Lord lift up His faces'=that from the Divine affection of love He has mercy.