

P. 250<sup>4</sup>. As they are so few who are loves of God . . .  
—<sup>5</sup>, Sig.

R. 546. The New Church at first among a few. Sig. E. 730. 732.

547. The reason it is of the Divine Providence that the Church should at first be among a few, is . . .

561. The protection of that Church while it is still among a few. Sig.

T. 535<sup>2</sup>. Inquiry was made in the Spiritual World as to who could (desist from evil because it is sin), and there were found as few as there are doves in a wide desert.

—<sup>e</sup>. All will assent to this . . . but few will practise it.

D. 2611. On the interior delights of certain Spirits who are content with a few things.

5745. As those (who had lived well) were few . . .

E. 817<sup>9</sup>. On account of the fewness of those who are in truths from good. Sig.

**Fibre.** *Fibra.*

**Fibrous.** *Fibrosus.*

**Fibril.** *Fibrilla.*

A. 545<sup>e</sup>. Joy . . . diffusing itself through the inmost fibres, and thence into the congregated fibres . . . so that the fibre is as it were nothing but joy and delight . . . H. 413<sup>2</sup>.

568<sup>2</sup>. Such is the disposition of the fibres (of the female sex) . . . Such is the disposition of the fibres (of the male sex).

607<sup>2</sup>. In the lips at the present day there are innumerable series of muscular fibres which are not free . . . (But were then.)

2487. The exterior memory is . . . formed . . . in the substances which are the beginnings of the fibres.

3347. All these (organs) are woven out of vessels and fibres, in fact, from vessels and fibres within vessels and fibres, from which originate the ducts and lesser forms . . .

—<sup>2</sup>. They compared the faculty of thinking to that which the viscera possess of acting according to the form of the fibres, saying that this faculty does not belong to the fibres, but to the life in the fibres . . .

3470<sup>3</sup>. Into this good are insinuated the truths of faith, which are like new fibres in a man's heart, through which new fibres new juice is introduced, until there is a new heart . . . Genuine good is as it were the . . . juice in the fibres.

3570<sup>4</sup>. Truths are like the fibres in the body, for truths are formed from good.

3579. Almost as the life builds up the fibres in man, and disposes them into forms according to uses . . .

3982. The fruits ripen by means of other fibres, and at last by the fibres of genuine juice.

4040. See BRAIN. 4051. 4325. 4326<sup>e</sup>. 5189<sup>e</sup>. 9914. H. 212. W. 316<sup>2</sup>. 365. 367. 400. 412<sup>2</sup>. P. 180<sup>e</sup>. 279<sup>9</sup>. T. 60<sup>e</sup>. D. 830. 1027. 1035. 1730. 1733. 1734. 1738. 1970. 3471. 3607. 3861. 5781. D. Min. 4714. E. 776<sup>2</sup>.

4052. See BEGINNING.

4149<sup>2</sup>. Truths may be compared to the fibres which compose some organ of the body; the organ is according to the form of the fibres, and so, consequently, is its operation . . .

4326<sup>2</sup>. See CEREBELLUM. —<sup>3</sup>. 8593. D. 3868.

4926. Truths are nothing but goods formed, or the forms of good; for, relatively to good, truths are as the viscera and fibres in the body are to uses.

5189<sup>3</sup>. The isthmus in the brain . . . through which the fibres pass . . .

—<sup>e</sup>. Ends are represented by the beginnings from which the fibres originate . . . The thoughts thence derived are represented by the fibres from these beginnings; and the actions thence derived are represented by the nerves which are from the fibres.

5435<sup>e</sup>. Truth then becomes good . . . for they together constitute as it were one body, the soul of which is good, and the truths in this good are as it were the spiritual fibres which form the body. Therefore by the fibres are signified the inmost forms which proceed from good; and by the nerves are signified truths. Refs.

5951<sup>2</sup>. With those who live according to them, truths appeared like fibres from the brain, full of spirit, and soft.

5954<sup>2</sup>. Truths clothe good almost as the . . . fibres do the (animal) spirit. 8530.

6622. See ACTION.

8247. The cheerfulness and smiles in the faces of those who are not good is only in the external skin, and not in the fibres from within.

—<sup>e</sup>. The series of fibres round about the lips are manifold, complicated, and interwoven, having been created not only for chewing the food and for speech by words, but also to express the ideas of the animus.

8603<sup>2</sup>. Interior things do not cohere with exterior ones by continuity, but . . . are conjoined by means of exertions like fibres, through which there are communications. Ex.

—<sup>3</sup>. The communication of the interiors with the exteriors is effected in a wonderful way by as it were fibrous passings over . . .

9144<sup>2</sup>. As a fibre contracts and closes when touched with the point of a needle . . . 10492<sup>2</sup>.

9154<sup>2</sup>. So far as truths have good in them, and also around them, they live. (So) with a fibre or a vessel in a living animal; so far as a fibre has spirit in it, and a vessel, blood, they live; and in the same way so far as a blood-vessel has around it fibres containing spirit. . . . Truth without good is like a fibre without spirit, and like a vein or artery without blood.

—<sup>e</sup>. (So) the (animal) spirit receives its determinations, and thus its form, by means of the fibres; and in like manner the blood by means of the vessels.

9258<sup>2</sup>. (The uses and correspondence of the fibres in fruit. See FRUIT, here.)

9394<sup>5</sup>. (The arrangement and correspondence of the fibres in a muscle. See MUSCLE, here.)

9670. See MEDULLA OBLONGATA.

H. 95. The lungs reign in the body by means of the nervous and motor fibres.

212. How incomprehensible the form of Heaven is, is evident . . . from the nervous fibres, by means of which each and all things are joined together. The nature of these fibres, and how they go and flow in the brain, does not appear to the eye, for innumerable ones there are so folded together that taken together they appear as a soft continuous mass, when yet each and all things of the will and understanding flow into acts according to them in the most distinct manner. How, again, they interweave themselves in the body, is evident from the various plexuses . . . and from the knots which are called ganglions, into which a number of fibres enter from every province, and therein mingle themselves together; and, having been otherwise conjoined, go forth to their functions; and this again and again . . . D.2561. 2562. 5779.

—<sup>2</sup>. Whatever a man thinks, goes through the fibres from their beginnings to their ends; this is the source of the senses.

405<sup>o</sup>. As the uses of every vessel and fibre in each member, organ, and viscus . . .

U. 52<sup>o</sup>. See BEAUTY.

S. 66. From the food, when it is made into chyle . . . the nervous fibres draw their juice; and the substances which are the origins of the fibres, their animal spirit. E. 1084<sup>3</sup>.

W. 190. Every muscle . . . consists of least fibres; and these put together in fascicles present larger fibres, which are called motor fibres . . . It is the same with the nerves; in them from least fibres larger fibres are formed, which appear as filaments . . . It is the same with the . . . organs and viscera, (which) are compositions of fibres and vessels variously put together by means of the like (discrete) degrees.

192. The motor fibres of the muscles,—least, larger, and largest, are homogenous.

207. The motor fibres in every muscle, the fibres in every nerve, and also the fibres and little vessels in every viscus and organ, are in simultaneous order.

215. The man is unconscious that a thousand motor fibres concur to every motion; and that to the thousand motor fibres thousands of things of thought and affection correspond, and excite the motor fibres . . .

219. The living forces in man are the things which interiorly constitute his body; in all of which there are motor fibres woven together in various ways.

260. If the membrane investing the motor fibres of a muscle did not react against the forces of these fibres in action . . .

277. The acts appear simple . . . yet in internals . . . there are the forces of the motor fibres of the whole body in concurrence. D.2668.

304. Things progress from their prime to their ultimates . . . So the fibres pass from their first forms until at last they become tendons; also the fibres which accompany the vessels pass from their first forms until they become cartilages and bones . . . As there is such a progression of the fibres and vessels in man from primes to ultimates, there is a like progression of their

states: their states are sensations, thoughts, and affections.

316<sup>4</sup>. The fibres going forth from these forms or substances (in the brain) are comparatively like the atmospheres from the spiritual Sun, which are containants of heat and light.

365<sup>7</sup>. Where the fibres are in their beginnings and primes, there the life is in its beginnings and primes.

366. The medullary substance consists of innumerable *quasi* fibres. Now as the glands (of the cortical substance) are the heads of the fibrils, they are also their beginnings; for the fibres begin from them, and then proceed, and successively confasciate into nerves . . .

—<sup>2</sup>. (Thus) the beginnings of life are in the same place as the beginnings of the fibres . . . and the fibres cannot proceed from themselves, but from those beginnings.

—<sup>3</sup>. The multitude of the glands may be compared to that of the stars . . . and the fibrils coming out of them may be compared to that of the rays going forth from the stars, and which carry their heat and light to the earth. The multitude of these glands may also be compared to that of the angelic Societies . . . and the multitude of the fibrils going out from the glands may be compared to the spiritual truths and goods which in like manner flow down as rays from the heavenly Societies.

370. The very forms of the members, organs, and viscera of man, as to their contexture itself, are from fibres which originate in their beginnings in the brains; but they are fixed by such substances and matters as there are in earths . . . This is effected by means of the blood.

P. 38. There excite unclean things, which titillate the fibres.

296. All the fibres and vessels (in the infernal human form) are inverted.

M. 328. Than a nerve can enter into one of the fibres of which it is composed, or a fibre into one of the fibrils of which it is composed.

I. 11<sup>2</sup>. The Spiritual is within the Natural as a fibre is within a muscle.

16<sup>2</sup>. Discrete degrees are like the . . . compositions of . . . some nerve from its fibres, and of any fibre from its fibrils.

T. 60<sup>2</sup>. The sleath of every muscle enters into its several moving fibres, and clothes them from itself.

147<sup>2</sup>. Every nerve consists of fibres, and every fibre of fibrils; every muscle of little bundles of fibres, and these of moving fibres. 351<sup>3</sup>.

258<sup>2</sup>. If the fibril of a nerve is touched by the point of a needle, (it) instantly coils itself into a spiral, and withdraws within itself.

D. 242. In the most minute human fibres there is nothing solid . . .

530. On this (Earth), where the fibres are contracted . . .

1075. Every member and viscus is such that in each and all things there are fibres proper thereto, which spring from the blood-vessels . . .

[D.] 1734. As the fibres originate from their organic beginnings, so do spiritual things from celestial. Moreover, as in the fetus . . . the fibres are as it were not sanguineous, so is it with Genii.

1808. On those who constitute spurious spirits, and obstruct the interiors of the vessels and fibres.

1941. When anything injurious touches the fibrils . . . the fibres at once compress themselves, and put on such a form and quality that they cannot be injured . . .

2250°. The softer or more fluid a man is, the more perfect; as is evident from the fibres, which in infants are very soft, but in old men are becoming hard; moreover, in the inmost fibres there is nothing but what is fluid, because spiritual.

2479. One of the smallest fibrils . . . knows as it were the state of the universal body . . .

2782. We spoke about the influx of the things of the mind into the fibres of the body, saying that there is no thought in the beginnings in the head unless there is a certain correspondence of the purer fibres in the universal body . . .

3036°. Into all (the provinces of the body) there is a wonderful general influx through the coverings, and a most particular one through the purest fibres.

3459. See ANIMAL SPIRIT. 5575.

3607. That the celestial gyres are never intelligible . . . was shown by the flowings of the fibres in our bodies, which it is impossible to trace. Des.

—<sup>e</sup>. The fibres represent spiritual things; the beginnings of the fibres, which are in the cortical substance, represent celestial things, in which there are forms still more indefinite.

4000. This was like saying that the innumerable applications of the lungs to the several muscles and their fibres . . . and also that the muscles and motive fibres themselves, flow into the ideas of the thought and will, and not the ideas of the thought and will into the fibres of the muscles, or the applications of the lungs; when yet to a single compound action there are disposed innumerable applications of the lungs according to ideas, and innumerable fibres of the muscles by the will alone, and this with such diversity, that one fibre seems to act quite differently from another.

4013. To know how (thought and will flow into actions) is to want to know how the case is with the fibres in their beginnings; also how they are in the brain, where they are like a jelly; and then finally how they are in their inextricable flowings into the muscles . . .

5575. The spiritual Angels correspond to the lungs . . . also to the various fibres, and to the blood and animal spirits.

5779°. In the cerebrum, cerebellum, medulla oblongata, and spinal marrow, there are cortical substances from which the fibres flow forth . . .

5780. How the case is in the ultimate Heaven, may be clearly seen from the series of fibres in the body (as distinguished from those in the brains). Des.

5781. How the case is in the Lower Earth . . . There

are both good and evil Spirits there, but as it were in strata, in order that the evil may be ruled by the good. This is like what exists in the corporeal system, where fibres from the cerebrum are adjoined to fibres from the cerebellum, which go everywhere consociated together, in order that the voluntary things of man may be ruled from the involuntary things; for what is good always rules what is evil with man.

D. Min. 4568. Antony of Padua had an influx into the muscular fibres of the tongue.

E. 775°. Folly, insanity, and the knowledge of falsities . . . reside in the head, and are there in their beginnings, which is evident from the fact that there are the origins of all the fibres . . . for therein are substances infinite in number, which appear like spherules, and are called by anatomists the cortical and cineritious substance. From these proceed fibrils, of which the first are invisible. (Continued under BRAIN.)

D. Love xix°. From these cortical and cineritious substances, by fibres, as by rays, the will descends into . . . the face and body.

—<sup>e</sup>. Thus the will . . . acts in ultimates, by means of the fibres and nerves, which in themselves are nothing but perpetual endeavours continued from their beginnings in the brains down to their ultimates in the bodily things, where the endeavours become acts.

D. Wis. ii. (These three degrees of forms) are original in the brains, and are there the beginnings and heads of the fibres, through which their endeavours and forces flow down to all things of the body . . .

—<sup>3</sup>. From these primitive forms are brought forth fibres to the sensory organs of the face . . . and to the motory organs of the body . . . and in like manner to all the organized viscera . . . The whole of these, both the former and the latter, are mere contextures of fibres and nerves which flow forth from the two brains and the spinal marrow; the blood-vessels themselves . . . are also from fibres originating in the same source. . . Round about the cerebrum, also within it, and in the cerebellum, and in the spinal marrow, there are spherules—as it were molecules—called the cortical and cineritious substances and glands; and all the fibres whatever in the brains, and all the nerves derived from them in the body, come forth and proceed from these spherules or substances: the latter are the initial forms, from which are brought forth and produced all things of the body from head to foot. —. v°. Inv. 14.

iii. 2°. As there is a continuity of the receptacles from the brains through the fibres into all things of the body, it is evident that there is a continuity of the reception of life into them . . .

3°. The union itself (of love and wisdom) stands forth to sight in the fibres extended backwards and forwards, yet interwoven together in the midst . . .

4. In the recess . . . there was no fibre.

—<sup>2</sup>. See EXTEND.

—<sup>1</sup>. Fibres vivified are rays (of light from wisdom) formed.

vii. 2°. What is spiritual accompanies . . . every fibre of the heart and lungs.

4. There is not a fibril . . . in which the human of the spirit is not together with the human of the body.

x. 4. The arteries are constricted by means of fibres actuated from the brain.

—<sup>2</sup>. (The connection of the lungs with the fibres. Ex.)

C. 191. Every single fibre . . . derives its own delights.

### Field. *Ager*.

See HUSBANDMAN, and WILD—*agrestis*.

A. 90. 'Ground,' and 'field' (Gen.ii.5,6)=the external man when he is becoming celestial.

246<sup>e</sup>. 'Field' is a term which is applied to the Church, or to a regenerate man.

368. 'Field'=doctrine, thus whatever belongs to the doctrine concerning faith and charity. Ill. 382<sup>2</sup>.

— . Doctrine is called 'a field' from the seed.

—<sup>e</sup>. As 'a field'=doctrine, whoever receives any seed of faith is called 'a field;' whether man, the Church, or the world.

2240<sup>8</sup>. 'Fields' are predicated of goods and evils. Ill.

2454<sup>2</sup>. 'The field'=the Church, being so called from the seed which it receives; thus those are 'in the field' (Luke xvii.31)=those who are in the good of doctrine.

—<sup>4</sup>. 'He who is in the field' (Matt. xxiv.18)=those who are in the Spiritual Church.

2936. 'At the end of the field' (Gen.xxiii.9)=where there is little of the Church. 'A field'=the Church; and also doctrine which is of the Church. 2946. 2954. 2969.

2971. 'The field and the cave which is in it' (ver.17)=as to the good and truth of faith. 'A field'=the Church, and also the good itself which is of the Church. What is celestial, that is, the good which is of love to the Lord and of charity towards the neighbour, is compared to ground, and also to a field . . . because what is celestial, or good, is what receives the truths of faith, which are compared to seeds.

2980. 'A field'=the good of faith.

3196. 'Isaac went out to meditate in the field' (Gen. xxiv.63)=a state of the Rational in good. . . 'A field'=doctrine and the things which belong to doctrine, thus the things which are of the Church as to good. This was the origin of the ancient saying 'to meditate in the field,' signifying to think in good . . .

3310. 'A man of the field' (Gen.xxv.27)=the good of life from doctrinal things. —<sup>3</sup>, Ex.

— . See EARTH—*terra*.

— . As the Church is not the Church from doctrinal things, except in so far as they have the good of life as the end; or, what is the same thing, unless the doctrinal things are conjoined with the good of life; therefore, by 'a field' is principally signified the good of life.

—<sup>2</sup>. That 'a field'=the good of life, in which are implanted the things which are of faith, that is, the spiritual truths which are of the Church (is evident from the parable of the sower). It here treats of four kinds of ground in the field, that is, in the Church . . . and it is evident that the 'good earth' is the good of charity; for it is the good in man which receives the Word.

3317. 'Esau came from the field' (ver.29)=the study of the good of life. . . 'To come from the field'=the study of good; for 'to meditate in the field'=to think in good.

3500. 'Go into the field' (Gen.xxvii.3)=where there is good ground. 'A field'=the good of the Church; and also the good of doctrine. Refs. 3508.

3577. 'As the smell of a field' (ver.27)=as from good ground from which comes truth. 'The smell of a field'=the perception of truth from good, like the exhalation from the harvest in a field. 'A field'=good ground.

3652<sup>7</sup>. 'He who is in the field, let him not turn back to take his garment'=that those who are in the good of truth must not betake themselves from the good to the doctrine of truth. 'A field,' in the Word, =that state of man as to good.

3653<sup>e</sup>. There are three kinds of men within the Church: they who are in love to the Lord, they who are in charity towards the neighbour, and they who are in the affection of truth . . . The third class . . . are in special signified by 'He who is in the field let him not turn back to take his garment.'

3766. 'In a field' (Gen.xxix.2)=for Churches. 'A field'=the Church as to good.

— . The Church is signified by 'land,' 'ground,' and 'field,' but with a difference. The reason 'a field'=the Church, is that, like a field, the Church receives the seeds of good and truth. . . Hence whatever was in a field also, signified that which belongs to the Church; as a harvest, standing corn, wheat, barley, etc. 3941. —<sup>3</sup>. 5295.

3928<sup>e</sup>. Those who fear nothing of evil, because they are in truths and goods, which is to be 'in the heights of the field' (Judg.v.18).

3942. 'Mandrakes in the field' (Gen.xxx.14)=the things of marriage love in the truth and good of charity and love. . . 'Field'=the Church; thus the truth of faith and the good of charity, because these make the Church. Refs.

3949. 'Jacob came from the field in the evening' (ver.16)=the good of truth in a state of good, but in obscurity. . . 'Field'=the Church as to good, thus good.

4073. 'A field'=the things which are of good, and where good is.

4241. See EDOM.

4334<sup>8</sup>. 'Then shall two be in the field, the one shall be taken, and the other left' (Matt.xxiv.40)=those within the Church who are in good, and those within the Church who are in evil; that those who are in good will be saved, and those who are in evil condemned. 'The field'=the Church as to good. Refs.

4397. 'He bought a portion of a field' (Gen.xxxiii.19)=the appropriation of good from that truth. . . 'A field'=the Church as to good, thus good. Refs.

4440. 'His sons were with his substance in the field' (Gen.xxxiv.5)=that his descendants were in their own religiosity. . . 'A field'=the Church. . . For such a kind of Church is to be called a religiosity. 4443.

4503<sup>e</sup>. 'A field'=the Church. 4686. 6454. 6458. 6549. 7557. 7559. 7571. 7581. 7647. 8902<sup>6</sup>. —<sup>16</sup>. 9141<sup>4</sup>. 9277<sup>3</sup>. 9295<sup>3</sup>. 9325<sup>5</sup>.

[A.] 4507. 'A field'=the Church as to good, thus the good of the Church. 4717. 6432<sup>b</sup>. 9139. 9142. 9146. 9230. 9262<sup>s</sup>. 9294.

4981<sup>e</sup>. 'The field' (Gen.xxxix.5)=the truth which is of doctrine. 4982.

4982. When the celestial man is treated of . . . 'field'=spiritual good . . . which is the good of charity towards the neighbour: but when the spiritual man is treated of . . . 'field'=the Spiritual with him, which is the truth of faith.

5886<sup>4</sup>. 'A field' (Matt.xiii.44)=good.

6143. 'The Egyptians sold everyone his field' (Gen.xlvii.20)=the renunciation and subjection of all things which are of service to the Church. . . 'A field'=the doctrine which is of the Church; and, in a general sense, the Church.

6158. 'For seed of the field' (ver.24)=for the nourishment of the mind. . . 'Field,' in a general sense,=the Church; and, in particular, the Church with man, thus the man in whom is the Church, that is, who receives truth and good: when he is called 'a field' it is his mind which is meant . . .

6461. 'A field'=the Church, thus the man of the Church, for he is a Church.

6670. 'In all service in the field' (Ex.i.14)=the intention of subjugation against the things of the Church.

7407<sup>e</sup>. 'The fields' (Ex.viii.10)=things still more general, thus still more exterior; for the fields are outside the houses and the courts.

7502. The reason 'field'=the Church, is that the seeds which are put into a field=the truths of faith: and also because the produce of a field, as wheat, barley, etc.=the goods of charity and the truths of faith; thus such things as are of the Church.

7565. 'Left . . . in the field' (Ex.ix.21)=not stored up and reserved.

8505. 'This day ye shall not find it in the field' (Ex.xvi.25)=that no longer is there acquired good through truth. . . 'The field'=man; here, the mind of man in which is implanted good through truth; for man is called 'a field' from the fact that he receives the truths of faith . . . and produces goods.

9139<sup>2</sup>. This signification of a field and a vineyard originates in the representatives of the Spiritual World; for fields full of wheat and barley appear before Spirits when the Angels in Heaven above them are discoursing about a congregation who are in good . . .

9141. 'And shall desolate in the field of another' (Ex.xxii.4)=the consumption of cohering goods. . . 'In the field of another'=cohering goods; for 'a field'=the Church; and the things which are in the field are goods; thus the things which are in the field of another =the near goods which cohere . . .

9228<sup>2</sup>. 'Woods from the field' (Ezek.xxxix.10)=the interior goods of the Church.

9230. 'Ye shall not eat flesh torn to pieces in a field' (ver.30)=that the good of the Church, or the good of faith, falsified, must not be appropriated or conjoined.

9262<sup>4</sup>. 'One who is pierced in the land lying in a

field' (Deut.xxi.1)=truth and good extinguished in the Church where good is.

9272. The reason is, that all things belonging to a field . . . =such things as are of the Church in general, and of the man of the Church in particular, who is a man regenerated through truth of faith and good of charity by the Lord: hence it is that 'field' and 'ground'=those in the Church who receive the truths and goods of faith, as a field does seeds . . . These are real correspondences; for when the Angels are discoursing about the regeneration of man by the Lord through the truths of faith and the goods of charity, in the World of Spirits below there appear fields, crops, fallow lands, and also harvests; and this because they correspond. He who knows this, may also know that such things in this world have been created according to correspondences . . . From this it is evident whence it is that the things which belong to a field, that is, which are sown in a field and reaped from a field, signify such things as are of the Church in general and in particular. 10669<sup>2</sup>.

9295<sup>2</sup>. The field, in which the harvest is, in a wide sense,=the whole human race, that is, the whole world; in a sense less wide, the Church; in a narrower sense, the man of the Church; and in a still narrower sense, the good which is in the man of the Church, for this receives the truths of faith, as a field does the seed. . . 'The field is the world.'

9296. 'In thy gathering thy works from the field' (Ex.xxiii.16)=the enjoyment and use of all things which are implanted in good.

9372<sup>9</sup>. It is said 'wild-agreste-honey,' because 'a field'=the Church.

9406<sup>4</sup>. 'In the fields of the wood' (Ps.cxxxii.6)=in the natural or literal sense of the Word. Refs.

9594<sup>4</sup>. 'The fields of the wood'=the goods of the Church among the gentiles.

10137<sup>3</sup>. (Thus) 'a field'=the Church as to the reception of truth; and 'land,' the Church as to the reception of good.

10770. Fields white for the harvest (seen in the Fifth Earth).

H. 489<sup>2</sup>. As it were fields and harvests (are there presented to the view of those who have loved Divine truths and the Word from interior affection).

R. 315. 'A field'=the Church as to good and the truth thence derived.

T. 336<sup>2</sup>. Comparison with the preparation of a field.

350<sup>e</sup>. 'A field'=doctrine.

701. Comparison with a field in which treasure is hidden.

D. 2701. I dreamed of a field. (See EUPHRATES, here.)

E. 131<sup>9</sup>. 'A field'=the Church. —<sup>16</sup>. 388<sup>12</sup>. —<sup>19</sup>. 417<sup>5</sup>. 555<sup>11</sup>. 587<sup>15</sup>. 638<sup>21</sup>. 701<sup>30</sup>. 721<sup>30</sup>. 810<sup>2</sup>. 1100<sup>4</sup>.

163<sup>8</sup>. 'Two in the field'=those in the Church who apply truths and goods to themselves.

223<sup>17</sup>. 'To buy fields with silver' (Jer.xxxii.44)=to

acquire for themselves the good of the Church by means of truths.

281<sup>2</sup>. 'A field of sowing' (Ezek.xvii.5)=the good from which (truth) grows.

326<sup>1</sup>. 'A field'=the good of the Church.

372<sup>4</sup>. 'The trees of the field'=the Church as to the Knowledges of truth.

374<sup>15</sup>. 'The good seed which the man sowed in the field'=the truths of the Church which are from good ; 'the field'=the Church where they are.

375<sup>30</sup>. 'A field'=the Church, from the reception of truth ; and 'the earth'=the Church from the perception of good.

—<sup>37</sup>. Fields correspond to all things of the Church.

388<sup>3</sup>. 'A vineyard'=the Church as to truth ; and 'a field,' the Church as to good. 730<sup>3</sup>.

—<sup>e</sup>. 'A field'=the Church, from sowing, and from the reception of the seeds.

411<sup>28</sup>. 'Fields'=all the goods and truths of the Church.

426<sup>3</sup>. 'A field' (Matt.xiii.24) means the Spiritual World and the Church, where there are both the good and the evil. — (=the Church where the Word is. 911<sup>3</sup>.)

439<sup>4</sup>. 'The heights of a field' (Judg.v.18)=the interior things of the Church, from which there is combat. 447<sup>4</sup>.

483<sup>7</sup>. 'The wild beasts of the fields'=the nations who are in the good of life.

650<sup>30</sup>. 'Fields'=doctrinal things from the Word.

—<sup>49</sup>. 'Fields'=the Church as to the implantation of the truth of doctrine.

684<sup>27</sup>. 'The fields of the forest'=the Natural of the Word.

721<sup>12</sup>. 'The field' (Micah iv.10)=where there are truths and goods in abundance.

863<sup>e</sup>. 'A field'=the Church where truth is first implanted, afterwards grows, and at last becomes of doctrine.

911<sup>6</sup>. 'The field is the world'=the Church everywhere.

Coro. 27<sup>e</sup>. The Church is described by . . . 'a field,' from its produce, by which man is nourished.

### Field. *Campus, Campestris.*

A. 1884. When walking through the fields—*campestris*.

4301<sup>e</sup>. The field of these objects is the memory. 8516<sup>3</sup>. 9035<sup>e</sup>. 9394<sup>3</sup>.

5393<sup>2</sup>. They rejoice at sight of a (bloody battle) field.

9394. Like fields of grass, flowers . . .

10770. There appeared grassy fields with flowers . . .

H. 488. It is undelightful to them to dwell in the open fields.

—<sup>2</sup>. They prefer sandy places to fields—*campestribus* . . .

S. 96b<sup>e</sup>. He is in a sandy plain, where there is no grass.

M. 75<sup>3</sup>. A round field seen, where lambs were feeding.

T. 78. The Angel led me into a green field.

353. Comparison with a flowery field. 361<sup>2</sup>.

693<sup>6</sup>. Which we called the Elysian Fields.

721<sup>e</sup>. Beyond the first gate there is a plain . . .

Ad. 957. The field of the understanding in the first man was not so spacious . . .

2972. The field of the World of Spirits.

4010. Occurs. 6044. D.Min.4655. —. J.(Post.)12. 18. 224. D.Love xvii.

### Fierce. *Sævus.*

#### Fierce, To be. *Sævire.*

#### Fierceness. *Sævitia.*

A. 6667. 'With rigour'=unmercifulness. 6671.

7272. Although they have lived in hatreds, revenges, rapine, in fierceness, etc.

7370. Such at last love to be fierce with the neighbour. 9434<sup>3</sup>.

9348<sup>7</sup>. The delight of fierceness ; nay, of cruelty . . .

10618<sup>2</sup>. All evil has in itself enmity, hatred, revenge, and fierceness . . .

H. 220. They are fierce against those who do not favour them. 481<sup>5</sup>. 508<sup>2</sup>. 573<sup>2</sup>.

290<sup>2</sup>. Inwardly they blaze with . . . fiercenesses, etc. 380<sup>e</sup>. 553. D.5645<sup>e</sup>.

573. So great is the cupidity of being fierce against them.

574<sup>2</sup>. After the infestations they begin to rage against him with penalties.

587<sup>2</sup>. Their greatest delight is to exercise fierceness. 595<sup>e</sup>.

T. 405<sup>3</sup>. The evils of those who are in the love of dominion from the love of self are . . . fierceness, cruelty, etc.

E. 401<sup>12</sup>. 'The day of Jehovah, cruel . . .' (Is.xiii.9).

### Fifteen. *Quindecim.*

#### Fifteenth. *Quintus decimus.*

A. 798. 'Fifteen cubits and upwards did the waters prevail' (Gen.vii.20)=that there was nothing left. . . 'Fifteen'=so little that there is scarcely anything ; (for) 'five'=a little ; and as fifteen is composed of five . . . and ten, which=remains, it regards remains, which with those people were scarcely anything. 813.

4617<sup>e</sup>. The number 180 has its signification from twelve and fifteen . . .

8400. 'On the fifteenth day of the second month' (Ex.xvi.1) . . . 'Fifteenth'=what is new ; because 'fourteen,' or two weeks,=a whole period . . . 'Fifteen' has a like signification to 'eight' . . .

9296<sup>3</sup>. 'The fifteenth day of the seventh month' (Lev.xxiii.39)=the end of the former state and the beginning of a new one.

9760. 'The hangings of the wing, of fifteen cubits' (Ex.xxvii.14)=truths in light as much as is sufficient.

E. 374<sup>13</sup>. 'Fifteen' (Hos.iii.2)=a little.

**Fifty.** *Quinquaginta, Quinquageni.***Fiftieth.** *Quinquagesimus.*

A. 2141. Those with whom there are truths, and these full of goods, are signified by 'fifty' (Gen. xviii. 23-26).

2252. 'Perchance there are fifty righteous in the midst of the city'=that truths may be full of goods. 'Fifty'=what is full. 2261.

—<sup>3</sup>. The reason 'fifty'=what is full, is that it follows seven times seven . . . so that it is their impletion . . . and therefore the feast of seven sabbaths was on the fiftieth day, and the Jubilee in the fiftieth year (Lev. xxiii. 15; xxv. 8, 10), from which it is evident that 'fifty'=what is full in relation to the sabbaths. Moreover, wherever 'fifty' is mentioned in the Word, it =what is full; as, the Levites being numbered . . . up to fifty years (Num. iv. 23, 35, 39, 43, 47; viii. 24, 25)=a full or last state of discharging the ministry. . . 'Fifty of silver' (Deut. xxii. 28, 29)=a full fine and full restitution. . . 'Fifty shekels of silver' (2 Sam. xxiv. 24)=a full price, and a full purchase. . . 'Fifty men running before him' (2 Sam. xv. 1; 1 Kings i. 5)=full excellence and greatness. . . 'Write fifty' (Luke xvi. 5, 6)=a full release. . . 'He came to . . . draw fifty from the winepress, there was twenty' (Hag. ii. 16)=that instead of being full there was not much.

8714. 'Princes of fifties' (Ex. xviii. 21)=primary intermediates. . . 'Fifties'=intermediates, namely, between those truths from good which are in the second degree and those which are in the third. . . The reason 'fifties'=intermediates, is that by 'fifty' is signified both much and somewhat. Refs. Hence, when 'fifty' is mentioned between 'a hundred' and 'ten,' it =intermediates.

9186. The dowry was fifty of silver given to the father of the girl (Deut. xxii. 29), thus truths initiating to a full conjunction.

9295<sup>2</sup>. 'Seven sabbaths were numbered up to the feast' which consequently took place on the fiftieth day (Lev. xxiii. 15, 16; Deut. xvi. 9)=the plenary implantation of truth in good even to the first of a new state.

9608. 'Fifty loops shalt thou make in one curtain' (Ex. xxvi. 5)=plenary conjunction in the ultimates of the spheres. 'Fifty'=what is full. 9609. 9623.

9611. 'Thou shalt make fifty little handles of gold' (ver. 6)=plenary capacity of conjunction from good. 'Fifty'=what is plenary. 9624.

9756. 'The hangings of fifty cubits' (Ex. xxvii. 12)=truths as much as is sufficient for uses. . . 'Fifty'=all things of one part, and also as much as is sufficient; for 'fifty' has a like signification to 'five.'

9772. 'The breadth fifty in fifty' (Ex. xxvii. 18)=truth as much as is sufficient.

10253<sup>4</sup>. '500'=much; and its tenth part, or 'fifty,' =relatively somewhat, as is evident from Luke vii. 41-47.

**Fig, Fig-tree.** *Ficus.*

A. 216. 'They sewed together the leaf of a fig-tree' (Gen. iii. 7). . . 'A fig-tree'=natural good . . . which this posterity possessed instead of innocence . . .

217. 'A fig-tree,' in the Word, = natural good. Ill. 885<sup>2</sup>.

885<sup>2</sup>. The Jewish Church is in special meant by the fig-tree which withered, in which Church there was no longer any natural good. 4314<sup>4</sup>.

1069<sup>3</sup>. 'Fig-trees' (Amos iv. 9)=natural things.

1327<sup>6</sup>. They would thus become like 'horrid figs' (Jer. xxix. 17).

2722<sup>7</sup>. See GROVE.

3941<sup>8</sup>. The goods of faith are 'the vine and the fig-tree' (Deut. viii. 8).

4231. 'Learn a parable from the fig-tree' (Matt. xxiv. 32)=the first of the New Church; 'the fig-tree'=the good of the Natural; 'its branch'=its affection; and 'its leaves'=truths. (Such) cannot know what this comparison of the Lord's coming with a fig-tree and its branches and leaves involves. . . Wherever 'a fig-tree' is mentioned in the Word, it =the good of the Natural. . . (Thus) this parable involves that when the New Church is being created by the Lord, there will first of all appear the good of the Natural, that is, good in the external form, with its affection and truths. By the good of the Natural is not meant the good in which a man is born, or which he derives from his parents, but good which is spiritual in its origin. No man is born into this, but is led into it by the Lord through the Knowledges of good and truth. Therefore, before a man is in this good, that is, in spiritual good, he is not a man of the Church, however much, from the good born with him, he may appear to be so.

5113<sup>12</sup>. As 'the vine'=the good of the Intellectual, and 'the fig-tree,' the good of the Natural; or, what is the same, 'the vine'=the good of the interior man, and 'the fig-tree' the good of the exterior man, in many places in the Word where 'the vine' is mentioned 'the fig-tree' is also mentioned. Ill.

5117<sup>4</sup>. 'No grapes on the vine' (Jer. viii. 13)=no interior or rational good; 'no fig on the fig-tree'=no exterior or natural good. . .

—<sup>5</sup>. 'What is primitive in the fig-tree' (Hos. ix. 10)=natural good not yet made spiritual.

—<sup>12</sup>. The internal goods of charity are 'grapes'; and the external ones are 'figs' (Luke vi. 44).

5144<sup>3</sup>. See BASKET—*corbis*.

7553<sup>5</sup>. 'Sycamores' and 'fig-trees' (Ps. lxxviii. 47; ev. 33)=the truths and goods of the external Church.

8377<sup>c</sup>. (In Jupiter) they sit on the leaves of . . . the fig-tree.

9052<sup>e</sup>. 'The fig-tree' (Joel i. 7)=natural good.

9277<sup>3</sup>. 'The fig-tree' (Hab. iii. 17)=natural good. E. 375<sup>37</sup>.

—<sup>4</sup>. 'The fig-tree' (Judg. ix. 10, 11)=the external good of the Celestial Church.

9337<sup>e</sup>. (Sig. of the fig-tree which withers and is cut down.)

9960<sup>20</sup>. 'The leaves of the fig-tree of which they made themselves aprons . . . =the truths . . . of the external man. . . 'The fig-tree'=natural good, or the good of the external man. Refs.

10137<sup>1</sup>. 'The fig-tree' (Joel i. 12)= exterior good.  
 10261<sup>8</sup>. 'The fig-tree'=the good of the external Church.

10402<sup>7</sup>. 'The fig-tree'=the external good of the Spiritual Church. Refs.

P. 313<sup>o</sup>. The 'leaves of the fig-tree' with which they covered their nakedness=moral truths by which were veiled the things of their love and conceit.

R. 334. 'As a fig-tree casteth its unripe figs-grossos-when shaken by a great wind' (Rev. vi. 13)=through the reasonings of the natural man separated from the spiritual. . . A fig-tree, from its correspondence,=the natural good of man conjoined with his spiritual good; but here, in the opposite sense, the natural good of man separated from his spiritual good, which is not good. And as the natural man separated from the spiritual perverts by reasonings the Knowledges of good and truth, which are signified by 'the stars,' it follows that this is signified by 'the fig-tree shaken by a great wind.' E. 403.

—<sup>2</sup>. That 'a fig-tree'=the natural good of man. Ill.

875<sup>o</sup>. I saw some sitting under a certain laurel eating figs. . . I asked for some of their figs, and the figs in my hand became grapes. . . The angelic Spirit said, The figs have become grapes in your hand, because figs, from correspondence,=the goods of charity and of the derivative faith in the natural or external man, but grapes the goods of charity in the spiritual or internal man; and because you love spiritual things, it so happened to you. T. 461.

936<sup>o</sup>. The leaves of the fig-tree=rational truths from natural light.

M. 155a<sup>e</sup>. There appeared a swan standing on the branch of a fig-tree.

T. 377<sup>o</sup>. Charity without truths is like a dried-up fig.

609<sup>o</sup>. A fig-tree=natural good, which is that of the ultimate Heaven.

638. The leaves of the fig-tree=the truths of the natural man, which have been successively falsified.

D. 1960. The leaf of the fig-tree with which Adam girded himself=the natural Knowledges, or rational or intellectual faith, under which were their nakednesses or filthy loves.

2187. (The inside of a fig and its representations.)

E. 175<sup>8</sup>. 'A fig-tree'=the external Church, thus the external things of the Church.

374<sup>7</sup>. 'The vine and the fig-tree' (Dent. viii. 8)=good and truth from a spiritual origin.

386<sup>20</sup>. The fig-tree (which withered)=the Church as to natural good, in special, the Jewish Church, in which there was no natural good, because nothing spiritual, but only some truths from the sense of the letter of the Word. . . It is said that 'it was not the time of figs,' and by this is meant that the Church had not as yet commenced. That the beginning of a new Church is meant by a fig-tree. Ill. E. 403<sup>21</sup>.

388<sup>o</sup>. 'The fig-tree' (Hos. ii. 12)=the external Church which is of the natural man.

403<sup>2</sup>. A fig-tree=the Natural which is derived from the Spiritual or from the Celestial; (therefore) the fig-tree=the natural Church, which is the external Church corresponding to the internal Church; (thus) the fig-tree=the natural man, that is, the Natural with man. Ill.

—<sup>4</sup>. 'No fig on the fig-tree'=no natural good; for the fig tree=the natural man, and the fig fruit his good. 918<sup>3</sup>.

—<sup>9</sup>. 'The fig-tree' (Hag. ii. 19)=natural good and truth.

—<sup>16</sup>. 'Of thorns men do not gather figs' (Luke vi. 44) . . . 'a fig,' here,=the good of the external or natural man.

—<sup>17</sup>. 'A fig'=the natural man as to good and truth; the fig itself as a tree, the natural man; the fig as a fruit, the good of the natural man; and its leaf, the truth of this good.

—<sup>18</sup>. In the opposite sense, 'a fig'=the natural man as to evil and falsity; the fig as a tree, this natural man; its fig as a fruit, the evil of this natural man; and its leaf, the falsity of this evil. Ill.

—<sup>19</sup>. They who are interiorly good, from whom a new Heaven is to be formed, are meant by 'the basket of good figs' (Jer. xxiv.) and they who are interiorly evil, who are to be cast down into Hell, are meant by 'the basket of bad figs' . . . For 'the fig,' as a fruit,=the good of life in the internal and at the same time in the external form; and, in the opposite sense, it=the good of life merely in the external form, which is evil of life . . .

—<sup>20</sup>. That 'the fig,' as a tree, in the opposite sense, =the merely natural man, and a Church from the like, or those with whom there is no natural good, because there is no good within, is evident from Luke xii. 6-9. 'The vineyard in which the fig-tree was planted=the Church, in which also are those who are in externals. . . 'The vineyard'=the internal of the Church; and 'the fig-tree,' its external. In the Jewish Church there was only the external of the Church . . . therefore 'the fig-tree'=the Church with that nation. . . For three years no fruit on the fig-tree=that from beginning to end there was no natural good with that nation; (for) the fruit of the fig-tree=natural good. By natural good is meant good spiritual natural, or good in the Natural from the Spiritual . . .

458<sup>7</sup>. 'The vine' (Joel i. 12)=the spiritual good and truth of the Church; 'the fig-tree,' the natural good and truth thence derived; and 'the pomegranate,' sensuous truth and good, which is the ultimate of what is natural.

503<sup>5</sup>. 'Their vine' (Ps. cv. 33)=spiritual truth; and 'their fig-tree'=natural truth, both of the Church. 556<sup>4</sup>.

638<sup>o</sup>. There are three trees which principally=the Church; namely, the olive, the vine, and the fig; the olive=the Celestial Church; the vine, the Spiritual Church; and the fig, the external Celestial and Spiritual Church. —<sup>5</sup>.

—<sup>6</sup>. In the inmost Heaven . . . olive and fig-trees constitute their paradises and groves.



[E.638]<sup>20</sup>. 'Fig-trees' (Amos iv.9)=exterior goods and truths, which are also called moral ones.

—<sup>23</sup>. Neither did they want moral good, which is external celestial and spiritual good, and which here is 'the fig-tree' (Judg.ix.) to reign over them.

717<sup>13</sup>. 'The vine and the fig-tree under which they will come' (Zech.iii.10)=the Church and doctrine from internal truths and from external truths . . .

724<sup>27</sup>. 'The vine and the fig-tree' (Jer.v.17)=the Spiritual internal and external from them. (=the internal spiritual Church, and the external natural Church. 911<sup>14</sup>.)

739<sup>11</sup>. That they then clothed themselves with natural truths, lest they should appear to be deprived of celestial truths, is signified by their sewing together the leaf of the fig-tree . . . The fig-tree=the natural man; and its leaf, scientific truth.

Inv. 60. (De Miraculis.) The cause of the withering of the fig-tree was that it no longer had any influx of spiritual aliment to nourish it from its root. Docu. 302. A<sup>2</sup>.

**Fight.** See COMBAT, and SOLDIER.

**Fight.** *Dimicare, Dimicatio.*

A. 2309. See CHILD. D.3620.

H. 380<sup>e</sup>. After death they fight like enemies.

312. See ANGEL.

**Figment.** See FEIGN.

**Figure.** *Figura, Figuratio, Figurare.*

A. 9340<sup>e</sup>. For the sake of this figure—*figuratio.*

9457<sup>3</sup>. In which they are figured.

W. 71<sup>2</sup>. Nothing in common with the figure and form which derive anything from the length, breadth, and height of space; but from the state of a thing . . .

M. 76. Carved in the figures of men, etc.

T. 291<sup>2</sup>. Divine things were set forth under various figures and sculptures . . .

671. These washings figured, that is represented . . .

674. Which figured the internal Church.

D. 715. (Such) are at once turned into the figures of animals.

E. 724<sup>11</sup>. See DAUGHTER.

**Filament.** *Filamentum, Filamentosus.* A.671<sup>2</sup>. 5951<sup>2</sup>. W.190<sup>e</sup>.

**File.** *Lima.* D.2640.

**Filings.** *Ramenta.* R.839<sup>2</sup>. T.110<sup>8</sup>.

**Fill.** *Confercire, Confarctus, Confarctio.*

W. 315<sup>e</sup>. Filled with the matters of that world.

M. 283<sup>e</sup>. Occurs. D.2121. 2122. 2129. 2177. D.Min. 4814. —<sup>o</sup>.

**Fill.** *Implere.*

**Fill.** *Impletio.*

A. 55<sup>2</sup>. The earth is 'replenished' when there are many truths and goods. 984.

2905<sup>2</sup>. Decision, consummation, fulfilment.

5487. 'They filled their vessels' (Gen.xlii.25) . . . 'To fill,' being gratis, =to be endowed.

6505. 'Forty days were fulfilled to him' (Gen.1.3)=a state of preparation by means of temptations. 6506.

6649. 'The land was filled with them' (Ex.i.7)=even to a fulness—*plenum*—of the Church.

7112. Unless these scientifics are filled with truths less general . . .

7442. 'The houses of the Egyptians were filled . . .' (Ex.viii.21) . . . 'To fill'=to take possession of.

7648<sup>2</sup>. That is said to be universally regnant which fills the whole mind.

7836. The impletion of good. Sig.

7933<sup>2</sup>. (How the Lord fulfilled the Law.)

7984<sup>3</sup>. Everyone, whether he is damned or saved, has a certain measure, which can be filled . . .

8293. 'My soul shall be filled' (Ex.xv.9)=delight.

8525. 'Fill an omer with it' (Ex.xvi. 32)=the highest degree of power.

9326. 'I will fill the number of thy days' (Ex.xxiii. 26)=even to a full state.

10019. 'Thou shalt fill the hand of Aaron . . .' (Ex. xxix.9) . . . By the filling of the hands there took place the inauguration to represent the Lord as to Divine truth from Divine good, and thus power. 10076. —<sup>6</sup>. —<sup>7</sup>.

—<sup>2</sup>. The process of the filling of the hands. Des.

10076<sup>8</sup>. As the influx and communication of Divine truth from the Lord, and its reception in the Heavens, is signified by the filling of the hands, therefore by it is also signified purification from evils and falsities . . . III.

—<sup>1</sup>. 'To fill after Jehovah' (Num.xiv.24; xxxii. 11, 12; Deut.i.36)=to do according to the Divine truth; and thus there is signified what is receptive of it.

10101. 'The filling of the hands'=inauguration to represent the Divine truth proceeding from the Lord's Divine good, and what is communicative and receptive of it in the Heavens. 10106.

10110. 'To fill their hand' (ver.33)=to receive Divine truth. 'To fill the hand'=to represent the Lord as to the Divine truth, and what is communicative and receptive of it there.

10118. The filling of the hand was a representative of His influx thence into the Heavens and the Church.

10120. 'Seven days thou shalt fill their hand' (ver.35)=a representative of the Lord's plenary power in the Heavens by means of influx from the Divine good of the Divine love of His Divine Human. . . 'To fill the hand'=a representative of the Lord's Divine power in the Heavens, and of what is communicative and receptive there; and this is effected by means of influx from the Divine good of His Divine love from His Divine Human.

10239<sup>4</sup>. 'To fulfil all the righteousness' of God (Matt. iii.15)=to subjugate the Hells, and to reduce them and the Heavens into order, from His Own power; and at the same time to glorify His Human . . . The like is signified by 'there were fulfilled all things which were written concerning the Lord in the Law and the

Prophets' (Luke xviii.31; xxii.37; xxiv.44); and by 'the Lord came to fulfil all things of the Law' (Matt.v. 17,18). Ex.

10330. 'I have filled him with the spirit of God' (Ex. xxxi.3)=influx and enlightenment from the Divine truth which is from the Lord's Divine good. . . For 'to fill,' when said of Jehovah,=influx; and, with man, enlightenment. Ex.

10333. 'In the engraving of a stone for filling' (ver.5) . . . 'To fill'=to be of service to the good of love; for the fillings were made in the gold therein . . .

H. 254. Whom the Lord filled with His aspect.

312<sup>o</sup>. Filled their minds.

323. They could fill it with pleasant representations . . .

349. After death . . . this is increased and filled.

469<sup>2</sup>. This is afterwards perfected by impletion . . . For there is nothing which cannot be infilled to eternity . . .

J. 11. Heaven cannot be filled to eternity.

L. 8. That the Lord fulfilled all things of the Law, means that He fulfilled all things of the Word. Gen. art. 18<sup>2</sup>. S.98, Ill. W.221<sup>2</sup>. T.73<sup>2</sup>. 85<sup>3</sup>. 261. 262, Ill.

W. 344<sup>2</sup>. He said that if that bird were infilled with matter . . .

P. 96<sup>6</sup>. Sometimes the Lord fills an Angel with His Divine . . . R.465.

R. 478. 'To consummate'=to fulfil . . .

—<sup>e</sup>. That now will be fulfilled that which has not been fulfilled before. Sig.

I. 5<sup>4</sup>. That the Divine fills all things, and by such impletion preserves them in the state in which they were created . . .

T. 154. The Lord fills all with His spirit . . .

263<sup>2</sup>. The Lord . . . fulfilled all the good and all the truth that is in the Word. Ex.

779. Whom He has filled with His spirit . . .

D. 1825. That all things of faith are filled from inmost things.

1826. Ideas are more filled by the Lord while the man does not attend, or want himself to fill them . . .

E. 386<sup>6</sup>. 'Those who are filled' (Luke vi.25)=those who have the Word, which contains all the Knowledges of good and truth.

—<sup>17</sup>. That those who are in ignorance of Knowledges shall be enriched, is signified by 'He hath filled the hungry with good things' (Luke i.53.)

401<sup>11</sup>. 'The days of thy mourning shall be fulfilled' (Is.lx.20) . . . =that they shall be ended; and thus that they will be in truths from good.

412<sup>16</sup>. He fills an Angel with His sight, and thus with His presence from afar . . .

774<sup>6</sup>. That without the fulfilling of the Law there is no salvation. Ex.

**Fill.** *Opplere.*

**Filling.** *Oppletura.*

A. 2121<sup>2</sup>. These Worlds of Spirits are very full . . .

7442<sup>4</sup>. The Sensuous . . . is filled with material ideas . . .

9863. 'Thou shalt fill it with a filling of stone' (Ex. xxviii.17)=truths themselves in their order from one good. Ex.

9874. 'They shall be enclosed in gold in their fillings' (ver.20)=that each and all things in general and in particular must proceed from the good which is of love from the Lord to the Lord. Ex.

10283<sup>4</sup>. To fill with evil and the falsity of evil. Sig.

**Filled.** *Differtus.* T. 42<sup>o</sup>.

**Filled.** See SATISFY.

**Fillet.** See under GIRD.

**Filth.** See DIRT—*sordes.*

**Filthy.** *Foedus.*

**Filthiness.** *Foeditas.*

**Filthy, To make.** *Foedare.*

A. 956. Their bodies and faces are made filthy.

1675<sup>7</sup>. These persuasions which are from the love of self, are most filthy; whereas persuasions from the love of the world are not so filthy.

3469<sup>4</sup>. From this good they are prone to filthy pleasures . . .

3938<sup>6</sup>. (In Heaven, such) feel the filthiness of their affections, thus infernal torment.

4776. Will not (these truths) be made filthy . . .

5981<sup>e</sup>. The filthy things of infernal Spirits are blunted and made mild with the Angels.

7297<sup>e</sup>. Present beautiful things as filthy, and filthy ones as beautiful.

10284<sup>2</sup>. When the internal form is from the proprium, it is filthy.

D. 2409. That the filthy things of man are only hidden . . .

2627. Bread cut into little cubes=filthy delights.

3677. Sins are not remitted except from . . . an acknowledgment of filthiness . . . (Otherwise) he returns to his former filthiness.

3899<sup>2</sup>. They love only their filthy cupidities . . .

De Conj. 11. They are delighted with these foul and filthy—*spureis*—things.

**Filthy.** *Spurcus.*

**Filth.** *Spurcitas.*

See under CIRCUMCISE.

A. 724. In man there is nothing but what is filthy. 1864.

940<sup>2</sup>. The filthy Jerusalem. Des.

1304<sup>e</sup>. The love of self . . . is what is most filthy of all things . . . 2057.

1594<sup>4</sup>. Mutual love . . . consists in . . . acknowledging and believing that itself is . . . a somewhat vile and filthy . . .

1644. These evil and subtle Spirits attach their ideas

to filthy objects and things; and therein represent to themselves filthy things . . .

[A.] 1999. In humiliation of heart there is the acknowledgment that self is nothing but what is filthy . . .

2122. See CHRISTIAN.

2748<sup>e</sup>. Their thoughts were so filthy and obscene . . .

3224<sup>2</sup>. Their phantasies are attached to filthy and obscene objects . . .

3938<sup>4</sup>. These delights are then seen to be relatively vile; nay, filthy.

4759<sup>2</sup>. With (such) what is holy is not holy, but . . . is either filthy or profane.

5055. The uses of the organs of generation are hidden . . . lest they should be injured by filthy thoughts, which are those of lasciviousness, whoredom, and adultery; and which thoughts are excited in most people when these organs are merely mentioned.

5145<sup>2</sup>. Good then flows through . . . into the Sensuous, and is there . . . changed into what is filthy . . .

5390. Spirits of this character came to me, and brought with them filthy thoughts, from which flowed filthy discourse . . .

5721<sup>2</sup>. Inwardly they are filthy, because they are in the love of self . . .

5722. There are others who in the life of the body have been most filthy . . . By their presence and influx into the solid parts of the body they induce weariness of life, and such a torpor of the members and joints, that the man can scarcely rise from his bed.

6310. I observed that whenever I sank down into this sensuous lumen . . . filthy and defiled things presented themselves. The reason is that this lumen dominates in the Hells, and through it the Hells chiefly flow into man. . . Hence it is that misers, adulterers, pleasure seekers, and idlers think filthy things. D.4627<sup>5</sup>.

6313. When a man is elevated towards interior things, he comes . . . into a milder lumen, and is then withdrawn from the influx of scandalous and filthy things.

6832<sup>9</sup>. 'Fire,' and 'flame' = filthy loves; as the loves of revenge, of cruelty, of hatred, of adultery.

7045. See FORESKIN.

7122. Defiled and filthy things . . . from the life in world, adhere to man after death . . .

7454. That infernal filthiness would flow in (if infernal Spirits were near those who are in Divine worship). Sig. 7456, Ex.

7479. (In Mars) they believe that there is nothing in them but what is filthy and infernal.

7510<sup>3</sup>. That the filthy and defiled things of cupidities . . . should be excited (in the infesters). Sig. These things are excited when the Divine truth flows in, and Heaven approaches nearer.

7524. 'A sore' = the filthy things which are from evils.

8481. 'It bred worms' = that what is filthy came from it.

—<sup>e</sup>. The filth of falsity is compared to 'a worm' in Deut. xxviii. 39.

9960. Lest the interior things of love, which are filthy and infernal, should appear. Sig.

Life 74. 'To commit adultery' means to think filthy things . . .

D. 2307. They who have accustomed themselves to speak filthy and obscene things . . . 3125.

2660. Filthy delights . . .

3125. They turn everything into what is filthy.

3435<sup>2</sup>. He supposes that the Lord alone is filthy, because He has taken away all the filthiness from the human race . . .

3453. The quality of these filthy loves was shown me; how they confirm such things by filthy reasonings . . .

3491. (They professed) that there is nothing in them but what is filthy.

3606. How filthy ideas punish those who entertain them.

4235. They are among the most filthy . . . 4367.

D. Min. 4643. Filthy ideas are at once suggested to them . . .

E. 244. Lest filthy loves should appear. Sig.

—<sup>e</sup>. These loves are filthy loves because all evils flow from them . . .

902<sup>1</sup>. They had accounted filthy thoughts as wicked.

De Conj. 108. (Thus) filthy affections and thoughts completely close both Heavens.

### Final. *Finalis*.

#### Finally. *Finaliter*.

W. 170<sup>e</sup>. Created finally for man's sake.

R. 477. The final exploration and manifestation of the state of the Church. Sig.

801. Trade is their final love . . .

—<sup>2</sup>. The final love resides in the highest and inmost things of the mind.

### Find. *Invenire*.

#### Invention. *Inventio*.

A. 2407. 'Found' (Gen. xix. 15) = separated. Ex.

4162. 'To search and not find' (Gen. xxxi. 35) = that they were not his.

4895. 'Not to find' (Gen. xxxviii. 22) = not to disclose.

5756. 'We have found' (Gen. xlv. 8) = what is given gratis.

8505. See FIELD.

9133. 'To be found by finding' (Ex. xxii. 3) = to remain over and above.

H. 260<sup>3</sup>. Before letters were invented.

R. 791. 'It shall be found no more' (Rev. xviii. 21) = that it will no longer appear to the Angels.

D. 610<sup>e</sup>. Everybody can find his friends there. 2771. 2909.

2305. (They try) to find something evil.

2577. The innumerable inventions (of evil Spirits).

3784. They turned away by means of various inventions.

E. 550. 'Not to find death' (Rev.ix.6)=not to be able to destroy.

1160. 'Not to find them' (Rev.xviii.14)=that they were destroyed to eternity.

**Find out.** *Comperire.* H.480. 525. 529. T.518<sup>o</sup>. E.105<sup>2</sup>.

**Find out.** *Expiscari.*

A. 5180<sup>2</sup>. They study to find out the thoughts of others.

M. 299. She cannot find out about her suitor.

T. 566<sup>e</sup>. Find out one or other evil in yourself . . .

**Fine.** *Mulctare, Mulcta.*

A. 829<sup>2</sup>. In the other life they are miserably fined. Des. D.3110. 4224. D.Min.4775.

957. They are expelled with a fine. 8250<sup>2</sup>.

9045. 'By fining he shall be fined' (Ex.xxi.22)=amendment; for a fine is for the sake of amendment.

M. 514<sup>2</sup>. Seducers there are grievously fined. Des.

**Fine brass.** *Chalcolibanus.* A.2162<sup>6</sup>.

R. 49. 'Fine brass' (Rev.i.15)=the natural good of truth.

E. 69. 'Fine brass,' or polished brass=natural good. 70. 153.

**Fine flour.** *Simila, Similago.*

A. 2177. 'The farina of fine flour' (Gen.xviii.6)=the Spiritual and the Celestial then with the Lord. 2183.

—<sup>4</sup>. 'The fine flour' (in the meat-offering)=the Spiritual of it.

—<sup>7</sup>. Fine flour made into cakes represented the same as bread . . .

— Fine flour (in the bread of faces)=the same as the farina of fine flour; namely, the Celestial and its Spiritual.

—<sup>e</sup>. The affections of truth and good of the Ancient Church are signified by 'fine flour, honey and oil' (Ezek.xvi.13).

3880<sup>8</sup>. 'Fine flour soaked' (Lev.vii.12)=the celestial things of faith.

4581<sup>4</sup>. Fine flour (in the meat-offering)=charity towards the neighbour.

5620<sup>4</sup>. 'Fine flour' (Ezek.xvi.)=what is spiritual. (=truth. E.617<sup>7</sup>. 619<sup>11</sup>.)

9781<sup>e</sup>. Wheat=good; and fine flour, its truth.

9995. 'With fine flour of wheat shalt thou make them' (Ex.xxix.2)=the truth which is from Divine good. 'Fine flour'=truth.

—<sup>4</sup>. That 'fine flour—*simila seu similago,*' and also 'meal'=the truth which is from good. Ill. 10136. 10540<sup>3</sup>. 1182. —.

R. 778. 'Fine flour' (Rev.xviii.13)=celestial truth.

E. 324<sup>14</sup>. 'Fine flour' (in the meat-offering)=genuine truth.

1153. 'Fine flour'=truth from spiritual good, because it is from wheat, by which is signified spiritual good. Ill.

**Fine gold.** *Obryzum.* T.16.

E. 242<sup>14</sup>. 'The fine gold changed' (Lam.iv.1)=the goods of the Church.

619<sup>14</sup>. 'Gold' (Ps.xix.10)=celestial good; 'fine gold,' spiritual good.

**Fine linen.** *Byssus, Byssinus.*

A. 1232. 'Fine linen,' etc. (Ezek.xxvii.16)=Knowledges of good.

1462<sup>4</sup>. See EMBROIDER. 5319<sup>3</sup>. 5620<sup>4</sup>. 5954<sup>6</sup>. 9688<sup>3</sup>. 2576<sup>10</sup>. Its lower spiritual things, and doctrinal things, are 'garments of brodered work, of fine linen, of silk' (Ezek.xvi.10).

2760<sup>e</sup>. 'Clothed in fine linen, white and clean' (Rev. xix.14)=the same in love and faith thence. (=the same in truth from good. W.H.1<sup>2</sup>.)

5319. 'Clothed him in garments of fine linen' (Gen. xli.42)=an external significative of the Celestial of the Spiritual. 'Garments of fine linen'=truths from the Divine . . . For a garment of fine linen was bright white and at the same time resplendent; and truth from the Divine is represented by garments of such shining whiteness and brilliance; the reason being that the shining whiteness and brilliance of Heaven are from the light which is from the Lord. Ill.

—<sup>2</sup>. 'Fine linen' and 'garments of fine linen,' in other parts of the Word, also=truth from the Divine. Ill.

— 'Fine linen' (Ezek.xvi.10)=natural truths; and 'silk,' spiritual truths.

—<sup>5</sup>. The reason why 'fine linen is the righteousness of the saints' (Rev.xix.8), is that all those who are in truth from the Divine put on the Lord's righteousness; for their garments are shining white and brilliant by virtue of the light which is from the Lord.

—<sup>6</sup>. That truth from the Divine might be represented in the Jewish Church, it was commanded that there should be fine linen in the garments of Aaron, and also in the curtains about the ark. Ill.

—<sup>7</sup>. That the Angels who are in truth from the Divine appear clothed as in fine linen, that is, in brilliant shining whiteness, is evident from Rev.xix.13, 14; from which it is very evident that fine linen is an external significative of truth from the Divine . . .

5954<sup>5</sup>. 'Fine linen and silk' (Ezek.xvi.10)=truths from good; (because) in the light of Heaven these are most resplendent and are transparent.

9231<sup>2</sup>. 'Purple and fine linen' (Luke xvi.19)=the Knowledges of good and truth from the Word. (The fine linen=the Knowledges of truth . . . from a celestial origin, because from the Divine. 9467<sup>3</sup>. E.1042<sup>4</sup>.) (=genuine truth. 10227<sup>20</sup>.) (=the truth of the Word. S.40<sup>3</sup>.)

9469. 'Fine linen thread' (Ex.xxv.4)=the truth thence derived. . . 'Fine linen'=truth from the Divine; both=truth in the natural man. 'Fine linen thread'=truth from a celestial origin on account of its whiteness and softness.

9596. 'Fine linen woven together' (Ex.xxvi.1)=truth from a celestial origin. . . In the Second Heaven this truth is first. . . But in the veil the fine linen woven together is mentioned last. Ex. 9671.

[A. 9596]<sup>3</sup>. But by 'fine linen woven together' is properly signified the Intellectual as it is with the spiritual . . . and therefore spiritual truth is also signified.

9687. See BLUE-*hyacinthus*.

9744. 'Of fine linen woven together' (Ex.xxvii.9)=from the Intellectual. (For 'fine linen'=truth from a celestial origin; and therefore 'fine linen woven together'=the Intellectual; because this consists and is as it were woven of truths from a celestial origin. . . So far, therefore, as the understanding is formed from genuine truths, it excels, and is 'fine linen woven together;' for 'fine linen'=truth from the Divine.

9873<sup>3</sup>. 'Fine linen'=the truth of spiritual love. (Therefore it was woven into the ephod.)

9919. The reason fine linen was not interwoven (in the robe) as in the ephod, is that the coat, which was the inmost garment, was of fine linen, and this because fine linen=truth from a celestial origin, which is spiritual good itself proceeding from the Celestial.

9942. See COAT. M.20<sup>2</sup>. 266.

9943. 'Thou shalt make the mitre of fine linen' (Ex.xxviii.39)=wisdom there. . . 'Fine linen'=truth from a celestial origin; for from this truth comes the wisdom here signified by the mitre. . .

10540<sup>3</sup>. 'Fine linen'=intellectual truth which is from the Divine. Refs.

W. 380<sup>e</sup>. In the Heavens where wisdom reigns the light is shining white, and the Angels there are clothed in white garments of fine linen.

R. 224. Three Angels in fine linen were seen . . .

773. 'Fine linen,' etc. (Rev.xviii.12)=in general, celestial goods and truths.

814. 'It was given her to be arrayed in fine linen clean and bright' (Rev.xix.8)=that those who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. . . 'Fine linen clean and bright'=shining from good and pure from truths; and as pure truth is given only through the Word from the Lord, this, too, is signified. It is called 'clean and bright,' because 'clean'=that which is free from evil, thus which shines from good; and 'bright'=that which is free from falsity, thus which is pure from truth. E.1222.

— By 'fine linen-byssum seu byssinum-' is signified genuine truth. Ill.

815. 'Fine linen is the righteousness of the saints' (id.)=that by truths from the Word there are goods of life with those who are of the Lord's Church. E.1223.

826. 'The armies in Heaven followed Him upon white horses, clothed in fine linen white and clean' (Rev.xix.14)=the Angels in the New Christian Heaven, who were conjoined with the Lord in the interior understanding of the Word, and thus in pure and genuine truths. . . 'Fine linen white and clean'=pure and genuine truth through the Word from the Lord. (As this was before said of the New Church, so it is here said of the New Heaven.)

M. 14. Garments of fine linen in Heaven. 75<sup>4</sup>.

T. 686. They who have been regenerated by means

of the Divine truth of faith, in Heaven go in white garments of fine linen; and are called spiritual Angels.

E. 118<sup>4</sup>. 'Fine linen'=genuine truth. Refs. 236<sup>o</sup>. 242<sup>15</sup>.

1957. 'Fine linen and silk'=truths from a celestial origin.

619<sup>11</sup>. 'Fine linen'=truth from a celestial origin; 'silk,' truth from a spiritual origin; and 'embroidery,' truth from a natural origin.

654<sup>21</sup>. 'Fine linen' (Ezek.xxvii.7)=spiritual truth.

831<sup>6</sup>. The spiritual Angels are clothed in garments of fine linen and silk; in general, resplendent ones.

951. The Angels who are wise from Divine truth appear in white garments of satin, fine linen, or linen-lino, because these three correspond to the truths in which they are. Ill.

1143. 'Of fine linen and of crimson' (Rev.xviii.12)=truths and goods from a celestial origin profaned. —<sup>2</sup>, Ill. 1166.

—<sup>3</sup>. The reason 'fine linen'=truth from a celestial origin, is that fine linen was a kind of very bright linen, of which garments were made. . .

1222. As truth from a celestial origin is truth Divine, which is all from the Lord, and is the Word, by 'fine linen'-'*byssum et byssinum*' is signified truth from the Word. . . 1223.

### Fine linen. *Xylinum*.

A. 2576<sup>4</sup>. The 'fine linen interwoven,' etc. (in the veil) describe the appearances in which are the Angels of the Third Heaven. . .

4677<sup>4</sup>. 'The coat of fine linen' (Ex.xxviii.39)=the Divine Spiritual in special. —<sup>7</sup>.

4922<sup>3</sup>. 'Scarlet double-dyed and fine linen interwoven' (Ex.xxvii.16; xxviii.5,15)=spiritual goods and truths.

5319<sup>6</sup>. Fine linen is *byssinum*.

S. 46<sup>e</sup>. 'Fine linen'-'*xylinum seu byssinum*'=truth from a spiritual origin. T.220<sup>o</sup>.

814<sup>2</sup>. *Byssinum* is called also '*xylinum*.' Ill.

E. 1143<sup>3</sup>. As '*byssus*,' which is also '*xylinum*'=truths from a celestial origin. . .

### Finger. *Digitus*.

A. 5714<sup>2</sup>. He inflicted pain on. . . the toes of the left foot. D.3371.

7430. 'This is the finger of God' (Ex.viii.19)=that the power was from the Divine. . . That 'a finger'=power. Ill. —<sup>2</sup>. 10062<sup>5</sup>, Ill. E.329<sup>27</sup>.

10027. 'Thou shalt put it upon the horns of the altar with thy finger' (Ex.xxix.12)=the Divine power of the Lord from proprium. . . 'Finger'=power.

10044<sup>3</sup>. As ultimates=the whole. . . so do the toes and the fingers.

10164. They wind them with their toes.

10376. 'Tables of stone written with the finger of God' (Ex.xxxi.18)=Divine truth there from the Lord Himself.

H. 400<sup>o</sup>. A Spirit in Hell dare not put forth a finger. R.339<sup>2</sup>.

463. The Angels begin (the examination) at the fingers.

T. 504<sup>3</sup>. God perpetually holds with His finger . . .

D. 2748. Their fingers were intensely black and devoid of flesh, like the claws of a scorpion.

3363. As when the digits of the foot or hand are congealed by cold . . .

Inv. 60. (De Miraculis.) The Divine omnipotence which is meant by 'the finger of God' . . .

**Finish.** See under ABSOLUTION, and CONSUMMATE.

**Finite.** *Finitus.*

**Finite, To.** *Finire.*

**Finiteness.** *Finitio.*

See under INFINITE.

A. 2572<sup>4</sup>. The wisdom . . . of the Angels is finite; relatively to the Divine, most finite; (for) there is no proportion between the infinite and the finite. 4295<sup>3</sup>. 4642<sup>2</sup>.

3365<sup>e</sup>. The Rational can never apprehend Divine things, for it is finite; and this cannot apprehend the things which are of the infinite; therefore truths Divine are presented by the Lord before the Rational by means of appearances . . . 3404<sup>2</sup>.

3938. Divine or infinite things can be comprehended from finite things . . .

4075<sup>3</sup>. They are not in love to God unless they make that infinite finite by some idea, or present to themselves the hidden God as visible by means of finite intellectual ideas . . .

7211<sup>2</sup>. For the Angels are finite; and the finite cannot have any idea of the infinite.

7270<sup>2</sup>. The truth which proceeds immediately from the Lord . . . cannot be received by any living substance which is finite . . .

8760<sup>2</sup>. The infinite cannot be conjoined with finites . . . except by the putting on of something finite . . .

H. 266<sup>3</sup>. The thoughts of the Angels are not limited . . . by ideas from space and time . . .

W. 44<sup>9</sup>. That which is created is finite; and the finite can only exist from the infinite.

53. See CREATE.

P. 46<sup>2</sup>. Space and time cannot but limit ideas.

— Man is a finite substance because . . .

52. By finites are meant all things created by Him; especially men, Spirits, and Angels.

57<sup>9</sup>. As the finite has not anything of the Divine in it . . .

T. 27. (Space and time) cause all things in the natural world to be finite. . . These finite it.

29<sup>3</sup>. (Thus) spaces and times finite each and all things in both worlds; and therefore men are finite, not only as to their bodies, but also as to their souls.

— (Thus) God is infinite, that is, not finite, because He . . . has finited all things; and He finited

them by means of His Sun . . . There and thence is the first of finiteness. 33, Ex.

33. That every created thing is finite; and the infinite is in finites as in receptacles . . . Gen. art. Can. God iii. 8.

—<sup>e</sup>. God first finited His infinity by means of substances emitted from Himself, from which existed His proximate encompassing sphere, which constitutes the Sun . . . Thus, by means of degrees, He finited the world more and more.

470<sup>2</sup>. The spirit of man is also created from finite things, (which are) spiritual substances.

D. 3484. That I might not be kept in . . . very finite things . . . there was given me a notion of forms which transcend geometrical forms . . . Still, all these forms are finite . . .

D. Min. 4609<sup>2</sup>. Time and space are what finite human ideas . . .

— Man can have a finite idea of the Lord's Divine Human, from . . .

E. 629<sup>15</sup>. Quantity and quality are properties of the finite; for they determine the finite, and terminate it.

1131<sup>4</sup>. How the finite receives the infinite, may be illustrated by . . .

D. Love iv<sup>2</sup>. How the proceeding Divine can be in . . . finites. Ex.

**Fir.** *Abies.*

A. 2162<sup>21</sup>. 'The fir, box,' etc. = celestial natural things.

2708<sup>4</sup>. 'The fir' (Is. xli. 19) = the truths and goods of the exterior man.

4014<sup>9</sup>. 'The firs,' and 'the planes' (Ezek. xxxi. 8) = natural things; 'firs,' natural things as to good; 'planes,' as to truth.

9406<sup>2</sup>. 'The fir, the pine, and the box' (Is. lx. 13) = the corresponding natural goods and truths.

R. 936<sup>e</sup>. The leaves of the fir, poplar, oak, and pine = rational truths from sensuous light.

E. 375<sup>33</sup>. 'The fir, pine, and box' = the good and truth thence derived in the Natural. . . Those things of the Church which are in the natural man, are signified by 'the fir, pine, and box.'

405<sup>29</sup>. 'The firs' (Is. xxxvii. 24) = the external truths of the Spiritual Church, also from good.

654<sup>13</sup>. 'The firs' (Ezek. xxxi. 8) = the Perceptive of the natural man.

—<sup>14</sup>. 'The height of the cedars and the choice of the firs . . . ' (2 Kings xix. 23) = rational and natural truths as to perception.

730<sup>24</sup>. 'The fir' = higher natural truth; 'the pine,' lower natural truth; and 'the box,' the understanding of good and truth there.

**Fire.** *Ignis.*

**Fiery.** *Ignis, Ignitus.*

See BURN-ignitus; and under CHARCOAL, and INFLAME.

A. 308<sup>9</sup>. They were therefore left to their insane

cupidities, which are here signified by 'the fire which is scattered over the city' (Ezek.x.2).

[A.] 574<sup>3</sup>. 'Fire' (Is.lxvi.16) = the punishment of cupidities.

739<sup>3</sup>. 'Fire and flame' (Is.xliii.2) = evils and cupidities.

814<sup>2</sup>. They first sank down into a fire which appeared, then into a fiery smoke like that of a furnace . . . While they sank through the fire, they lamented much. D.1288.

825. There appears (in the Hell called Gehenna) as it were a kind of fieriness, like that which shows itself in the air from a great conflagration.

925. The burnt-offerings are called 'an offering made by fire—*ignitum*—for an odour of rest to Jehovah,' by which is signified that which is from love and charity. 'Fire,' and 'an offering made by fire,' when predicated of the Lord, and of the worship of Him, = love. 2177<sup>4</sup>.

934<sup>2</sup>. 'Fire' (Ezek.i.13) = love. 3021<sup>6</sup>.

—<sup>2</sup>. 'A flaming fire' (Ps.civ.4) = the Celestial Spiritual.

—<sup>3</sup>. As 'fire' = love, it became a representative of the Lord, as is evident from the fire on the altar of burnt-offering, which was never to be put out (Lev.vi.12,13), representing the mercy of the Lord. Therefore, before Aaron entered into the propitiatory, he had to offer incense, taking the fire from the altar of burnt-offering (Lev.xvi.12–14); and therefore also, in order to signify that the worship was accepted by the Lord, fire was sent down from heaven, and consumed the burnt-offerings (Lev.xii.24, and elsewhere.)

—<sup>4</sup>. 'Fire' also = the proper love and its cupidity, with which celestial love cannot agree; and therefore the two sons of Aaron were consumed by fire, because they burnt incense with strange fire (Lev.x.1,2). 'Strange fire' = all the love of self and of the world, and all the cupidity of these loves.

—<sup>5</sup>. Moreover celestial love appears to the wicked as a burning and consuming fire; and therefore, in the Word, 'a consuming fire' is predicated of the Lord; as the fire on Mount Sinai, which represented the love or mercy of the Lord, and was perceived before the people as a consuming fire . . . So does the Lord's love or mercy appear to those who are in the fire of the loves of self and of the world. 1861<sup>15</sup>, 6365<sup>2</sup>.

1042<sup>2</sup>. 'The sparkling coal according to the appearance of fire from his loins upward' (Ezek.i.27) = the Celestial of love; 'the brightness of fire round about from the loins downward as the bow in the cloud' (id.) = the Celestial Spiritual.

1296<sup>2</sup>. 'Fire' (Nahum iii.15) = the penalty of cupidities.

1527. See EVIL SPIRIT. 1528. 3195<sup>2</sup>.

1861. See CUPIDITY.

—<sup>2</sup>. 'Fire' = hatred. Ill. —<sup>14</sup>, Ill.

—<sup>9</sup>. In these passages 'fire' = cupidities.

—<sup>8</sup>. Hence it is evident what infernal fire is, and that it is nothing but hatred, revenge, and cruelty; or, what is the same, the love of self . . . Ill.

—<sup>13</sup>. 'Fire' = the infernal punishment of those who do not do these things; that is, who pass their time in the falsity of hatred. Ill.

—<sup>6</sup>. (Thus) 'a torch of fire' (Gen.xv.17) = the most filthy evil, which, in the last times, will take possession of the Church.

2177. The Gentiles derived their perpetual fires from the Ancient Church. 10177<sup>10</sup>.

—<sup>4</sup>. The (perpetual) fire on the altar represented the perpetual and eternal love, that is, mercy of the Lord. 4489<sup>2</sup>.

2332. The Holy Divine flowing into the profane with man, is of such efficacy, that it is like a devouring and consuming fire . . .

2441<sup>6</sup>. The love of self and its cupidities are signified by 'men being burned by the fire, and being scorched with great heat' (Rev.xvi.8,9).

2444. 'Brimstone' (Gen.xix.24) = the Hell of the evils of the love of self; and 'fire' = that of the falsities thence derived. 2446, Ex. and Ill.

2446<sup>3</sup>. 'Fire' = cupidities, and at the same time the Hells; and then the smoke from the fire = the falsity thence derived. Ill.

2762<sup>2</sup>. See CHARIOT. —<sup>4</sup>.

2799. 'He took in his hand fire and a knife' (Gen.xii.6) = the good of love and the truth of faith.

2804. 'Behold the fire and the wood' (ver.7) = that love and justice are present.

3300<sup>2</sup>. As all good is of love, and love itself is celestial and spiritual fire, it is also compared to fire, and is also called 'fire.' (See RED, here.)

3301<sup>6</sup>. Truth is of light; and good is the fire from which is the light. 5219.

—<sup>7</sup>. 'Burnt with fire' (Ezek.v.2) = destroyed by concupiscences.

3704. See SUN. 5079<sup>e</sup>. 8812.

3969<sup>16</sup>. Light is not in fire, but proceeds from fire. The Divine good itself is compared to 'fire' . . .

4175. Spiritual fire and heat are love . . . All the vital fire and heat which are in the body are thence.

—<sup>2</sup>. In the other life, when (such a man) is among the infernals, he is in the fire or heat of cupidities; but if he approaches Heaven, that fire and heat are turned into cold . . .

4906. Fire and flame, in the spiritual sense, are good; consequently, heat is the affection of good. In the opposite sense, fire and flame are evil; consequently, heat is the affection of evil. Good, moreover, is actually spiritual fire, from which comes the spiritual heat which vivifies; and evil is the fire and consequent heat which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual heat, may be very evident to him who attends and reflects; for if he reflects whence come the vital fire and heat of man, he will find out that it is from love; for the moment love ceases, the man grows cold; and the more he is in love, the hotter he grows. . . But this spiritual fire or heat, which makes the life, becomes burning and consuming fire with the evil . . . 5071<sup>2</sup>.

5071. 'The eternal fire' into which they were to depart (Matt.xxv.41) is not elementary fire; nor is it the torment of conscience; but it is the concupiscence of

evil; for the concupiscences with man are spiritual fires which in the life of the body consume him, and in the other life torture him; by these infernal fires they torture each other in direful ways. Ex.

5313<sup>13</sup>. 'A flame of fire,' and 'a stream of fire' (Dan. vii.9,10) represents the good of Divine love.

5704<sup>2</sup>. The sun is nothing but fire; and light is not in it, but proceeds from it. . . The sun represents the Lord; the fire therein His Divine love; the heat thence, the good which flows from that Love; and the light, the truth of faith. Therefore . . . 'fire'=love. Refs.

6314. See HEAT.

6832. See BRAMBLE-rubus. 6833.

—<sup>3</sup>. The reason 'a flame'=the Divine love, is that love in its first origin is nothing but fire and flame from the Lord as a Sun. The fire or flame of this Sun is that which gives the being of life to every man; and is the vital fire itself. . . Hence when the Lord appeared in vision, He appeared as fire and flame. Ill.

—<sup>5</sup>. The Divine good of the Lord's Divine love was here (Dan.vii.9) seen as 'a flame of fire.'

—<sup>4</sup>. 'A flame of fire' (Rev.xix.12)=the Divine truth which is in the Word, which is from the Lord's Divine good.

—<sup>6</sup>. That 'a flame of fire'=the Divine truth proceeding from the Lord. Ill.

—<sup>7</sup>. In order that the Divine good itself might be represented, it was commanded that the fire should be perpetual upon the altar.

—<sup>8</sup>. That fire is a representative of the Divine love, was very well known to the ancients, (as is evident from the perpetual fires of the Gentiles).

—<sup>8</sup>. That 'fire' and 'flame,' in the opposite sense, =filthy loves; as the loves of revenge, of cruelty, of hatred, of adultery; and, in general, the concupiscences which come from the loves of self and of the world. Ill.

—<sup>9</sup>. 'Fire,' and 'flame' (Ezek.xx.47)=the cupidities of evil and falsity, which extinguish all the good and truth of the Church, and thus cause its vastation.

—<sup>9</sup>. They who do not know that the vital fire in man is from a different origin than elementary fire, cannot possibly know otherwise than that by the fire of Hell is meant such fire as there is in the world; when yet, in the Word, no such fire is meant, but the fire which is of love, thus which is of the life of man, proceeding from the Lord as a Sun; and which fire, when it enters into those who are in things contrary, is turned into the fire of cupidities, which are . . . of revenge, hatred, cruelty, springing from the love of self and of the world. It is this fire which torments those who are in the Hells; for when the reins are given to their cupidities, the one rushes at the other, and they torment one another in direful and unspeakable ways. . .

6834. See DIVINE LOVE.

6849. The Lord 'a consuming fire.' Ex. 8838.

7324<sup>8</sup>. 'Fire and brimstone' (Rev.xix.20; xx.10,14,15; xxi.8)=the love of self and the cupidities thence derived; for the love of self and its cupidities are nothing but fire, not elementary fire, but fire from spiritual fire, which spiritual fire gives man his life. That loves

are the vital fires is evident to him who reflects. It is these fires which are meant by the holy fires in the Heavens, and by the fires of Hell; elementary fire does not exist there.

7356<sup>2</sup>. That 'fire'=the cupidity of evil. Refs.

7486. [In Mars] they know how to make fluid fires, by which they get light during the evening and night.

7519<sup>8</sup>. 'A furnace of fire'=the evils of cupidities; for the fire of cupidities is what is meant in the Word by the fire of Hell; moreover, loves are nothing but the fire of life. . .

7553<sup>6</sup>. 'Fire mingled with blood' (Rev.viii.7)=the evil of cupidities with falsified truths.

7575. 'The fire walked on the earth' (Ex.ix.23)=the evils of cupidities. . . taking possession of the natural mind down to its lowest parts. 7577-

7812. When (these evil Spirits) approach, there appears as it were a flying fire, which falls down near the face.

7852. 'Roasted with fire' (Ex.xii.8)=the good of love. . . For 'fire'=love. (See ROAST.)

—<sup>c</sup>. That 'fire,' in the opposite sense, =the evil of the love of self and of the world, or of the cupidities which are of these loves. Refs.

7861. 'The residue. . . ye shall burn with fire' (ver. 10)= . . . to undergo temptations. The reason temptations are signified by 'burning with fire,' is that purifications are effected by means of fire; and also that when a man is in temptations, he is let into his cupidities, which are fires.

8108. See COLUMN.

—<sup>c</sup>. 'Fire'=the good of love. Refs. 8813<sup>2</sup>.

8148<sup>4</sup>. Evil, then, is as fire; and falsities are as the lumen thence.

8159<sup>2</sup>. 'A refiner's fire' (Mal.iii.2)=temptation, by which there is purification.

8215<sup>5</sup>. 'Burning fire' (Dan.vii.9)=the things of love and charity.

8232<sup>o</sup>. The fire of Hell is nothing but the concupiscence which is of the love of self, which inflames and torments. Refs.

8244. (The inhabitants of Jupiter) believe that after death they will perceive a fire, which will warm their faces. The origin of this idea is that the wiser of them know that the fire of the Spiritual World is love, and that this fire is the fire of life, and that the Angels have heat from this fire. . .

8328<sup>o</sup>. In the sun there is fire. . . but the fire itself of the sun does not pass to the Earth. . . but light in which there is heat from the fire of the sun.

8481. The torment in Hell from falsity is compared to 'a worm;' and the torment from evil there, is compared to 'fire.' Ill.

8495<sup>5</sup>. It was therefore forbidden 'to kindle a fire on the Sabbath day' (Ex.xxxv.3), because by 'a fire' is signified everything that is of life; and by 'kindling a fire,' that which is of life from the proprium.

8496. See COOK.

8644. Fire is in the sun, and light is from the sun;



in the latter there is not fire, but heat. . . In the Sun there . . . there is Divine fire, which is the Divine good of the Divine love. . .

[A.] 8705<sup>3</sup>. Divine good cannot be approached, because it is like the fire of the sun. . .

8739. The faces (of those who call themselves saints) shine as it were from fire . . . but although their faces appear fiery, they are cold. . . (Thus) the fire from which they shine is like an *ignis fatuus*.

8820. 'Because Jehovah descended upon it in fire' (Ex.xix.18)=the Divine there in celestial love. (For) the fire in which is Jehovah=Divine celestial love. That 'fire'=love. Refs.

8906<sup>2</sup>. 'The fire which devours before Him' (Joel ii.3)=the lust of evil; 'the flame which blazes after Him'=the lust of the falsity thence derived.

9141<sup>2</sup>. The cupidities in man are fires which consume; for there exists in man the fire of life and the light of life; the fire of life is his love, and the light of life is his faith; the love of good, that is, love to the Lord and love towards the neighbour, make the fire of life with a good man and an Angel of Heaven. . . but 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 a Spirit of Hell. . . But the love of evil is called in the Word 'the burning of fire,' because it burns and consumes the things which are of the love of good and truth. Refs. and Ill.

9143. 'When fire shall go forth' (Ex.xxii.5)=anger from the affection of evil; (for) 'fire'=love; here, the love of evil and its affection; (and) when what a man loves is attacked, what is fiery bursts forth, and as it were burns. Hence anger is described by 'fire,' and it is said 'to burn.' Ill. 9147.

—<sup>2</sup>. Anger is a fire bursting forth from the affection of evil; but zeal is a fire bursting forth from the affection of good. Ill.

9144. The loves in man are the fires of his life; evil loves . . . are consuming fires, for they consume the goods and truths which are of the life itself; these fires constitute the life of man's will, and the light from these fires constitutes the life of his understanding. So long as the fires of evil are kept shut up in the will, the understanding is in light. . . but when these fires pour their light into the understanding, the former light is dissipated. (Continued under Anger.)

—<sup>4</sup>. The fire of wickedness and anger. . .

—<sup>7</sup>. 'A fire of thorns' (Ps.cxviii.12)=the concupiscence of evil.

9188<sup>4</sup>. 'Fire' and 'flame' (Is.xlvii.14)=the love of self.

9193<sup>2</sup>. 'The fire with which the spoil and the city shall be burnt' (Deut.xiii.16)=the evil of the love of self.

9207<sup>3</sup>. 'To be salted with fire' (Mark ix.49)=the longing of good for truth.

—<sup>7</sup>. There is a fiery principle in salt.

9228<sup>2</sup>. 'To kindle a fire with them seven years' (Ezek.xxxix.9)=plenary destruction by the loves of self and of the world.

9277<sup>4</sup>. 'Fire out of (the bramble)' (Judg.ix.15)=the evil of concupiscence. E.638<sup>e</sup>.

9348<sup>9</sup>. 'Fire and brimstone' (Ps.xi.6)=the evils of the love of self and of the world. Refs.

9366. So far as they are in the fires of the loves of self and of the world. . .

9375<sup>2</sup>. 'Strange fire in the censer' (Lev.x.)=doctrine from some other source than the Word; 'fire'=the good of love. . .

—<sup>e</sup>. That 'fire'=the good of celestial love. Refs.

9391<sup>12</sup>. 'The fire' with which the golden calf was burned (Deut.ix.21)=the evil of the love of self and of the world.

9434. 'The aspect of the glory of Jehovah was as a devouring fire. . .' (Ex.xxiv.17)=Divine truth in Heaven resplendent from the good of love, but inflicting injury and vastation on those who are in its external separated from its internal. . . 'Fire'=love in both senses; here, the Divine love itself.

—<sup>2</sup>. From love everyone has the heat and fire of his life. It is evident that without vital heat and fire there is no life. . . Love is as a fire or flame in man, and is also the vital fire or flame; and faith is as the light from this fire or flame. . .

—<sup>3</sup>. With those who are in heavenly love, the Divine fire or love is continually creating and renovating the interiors of the understanding; but with those who are in infernal love, the Divine fire or love is continually inflicting injury and vastation. The reason is that with the latter the Divine love falls into opposite things, by which it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt for others, into enmities. . . hatred, revenge, and fierceness. Hence it is that the fire of Jehovah appeared before their eyes as a devouring or consuming one. . . Ill.

—<sup>4</sup>. 'Devouring fire'=vastation. Ill.

—<sup>5</sup>. In these passages 'a devouring fire'=the fire of the cupidities which are from the loves of self and of the world, because this is the fire which consumes man, and which vastates the Church.

—'. 'To put strange fire in their censers'=to institute worship from some other love than heavenly love. That such fire=the love of self and of the world, and all the cupidity thence derived. Refs. E.504<sup>21</sup>.

9466<sup>e</sup>. 'Fire' (Rev.ix.17)=the infernal love of evil.

9475<sup>2</sup>. The fire of the altar=the good of Divine love. Refs. Therefore. . . 'strange fire'=love not Divine.

9714<sup>2</sup>. The fire of the altar (which was to be constantly burning)=the Divine good of the Lord's Divine love.

9755<sup>12</sup>. 'A great mountain burning with fire' (Rev.viii.8)=the love of self.

9798. As the internal man is opened to the Lord. . . so it is in the fire of Heaven. . . The fire of Heaven is the Divine love proceeding from the Lord; from this is kindled the will of good.

9801<sup>e</sup>. The fire of the life of the world extinguishes the fire of the life of Heaven.

9818<sup>7</sup>. 'Fire' (Is.xxxiii.11)=concupiscence, which, being from evil, destroys.

—<sup>23</sup>. 'To make them a flaming fire' (Ps.civ.4)=receptions of Divine good or of Divine love.

—<sup>23</sup>. 'To baptize with fire' (Matt.iii.11)=to regenerate from the Divine good of the Divine love. L.51a. T.144<sup>e</sup>. 684. 686. E.374<sup>14</sup>. 475<sup>20</sup>. 504<sup>7</sup>. 9905<sup>3</sup>. See URIM.

9965. 'The fire of the altar' represented the Divine love, thus love from the Lord; but 'strange fire,' love from Hell: the annihilation of worship is signified by offering incense with this fire.

10038. 'Thou shalt burn with fire outside the camp' (Ex.xxix.14)=that these things are to be committed to Hell and consumed by the evils of the love of self. Ex.

—<sup>2</sup>. There are two fires of life with man; one is the love of self, and the other is love to God . . .

10115. 'Thou shalt burn the rest with fire' (ver.34)=their dissipation . . . by the loves which are proper to man, thus by the evils of these loves.

10283<sup>e</sup>. 'The fool of fire' (Is.ix.19)=the appropriation of the evils or cupidities of the love of self and of the world.

10362<sup>2</sup>. 'To kindle a fire' (on the Sabbath day)=to do what is good from our Own loves. 10732.

10413<sup>e</sup>. Hence come intestine hatreds, fiercenesses, and cruelties, which are what are signified by infernal fires.

10463. 'He burnt (the calf) with fire' (Ex.xxxii.20)=entirely from the loves of self and of the world, which are condemned to Hell. 'Fire'=celestial love, which is love to the Lord and love towards the neighbour; and in the opposite sense, infernal love, which is the love of self and the love of the world. Refs. Hence 'to be burnt with fire'=to be entirely filled with the loves of self and of the world, thus to be condemned to Hell . . . From this it is evident what is signified by the infernal fire mentioned in the Word *passim*.

10478. 'I cast it into the fire' (ver.24)=into the loves of self and of the world . . .

10747. Heavenly fire is love to the Lord and love towards the neighbour; and infernal fire is the love of self and the love of the world, and thus the concupiscence of all the evils which spring from these loves. H.134. 568.

10809. Divine love is the fieriness appearing around the Lord in that Sun.

H. 13. Love is like the fire of the sun.

118<sup>2</sup>. This is because the good of love corresponds to fire; and therefore 'fire,' in the spiritual sense, is love; and the good of faith corresponds to light.

122. The fieriness of the world corresponds to the love of self . . .

354<sup>e</sup>. Their infernal fire is the cupidity of glory and of name, by which the one is carried against the other . . .

401. The delights of the love of self and of the world are then turned into painful and direful things, because into such things as are called infernal fire . . . P.83<sup>3</sup>.

566. What infernal fire is. Gen.art.

569. Infernal fire or love comes forth from the same origin as heavenly fire or love; namely, from the Sun

of Heaven, but it is made infernal by those who receive it. Ex.

570. Infernal fire, therefore, is the cupidity and delight which spring from these two loves.

—<sup>2</sup>. These are the things which are meant by 'fire' in the Word, Enum. and Ill.

—<sup>c</sup>. In these and many other places, by 'fire' is meant the cupidity which is of the love of self and of the world; and by 'the smoke' thence is meant the cupidity of evil.

571. Therefore, when the Hells are opened, there is an appearance as of fire with smoke, such as is seen in conflagrations; a dense fieriness from the Hells where the love of self reigns; and a flaminess from those where the love of the world reigns. But when they are closed, this fieriness is not seen . . . Yet it still rages within . . .

—<sup>e</sup>. But those who are in the Hells are not in fire, but the fire is an appearance . . . for love corresponds to fire.

572. This fire or infernal heat is turned into intense cold when heat from Heaven flows in . . .

573. As infernal fire means every cupidity . . . by the same fire is meant torment. Des. 574<sup>e</sup>, Des.

585<sup>e</sup>. Fire corresponds to hatred and revenge.

C. J. 19<sup>e</sup>. Those who were in the insane love of exercising command over all, appeared fiery.

S. 95<sup>2</sup>. The sun is a fiery ocean.

W. 87. The Sun (of Heaven) appears fiery, because love and fire correspond to each other . . . Divine love is also felt as fire by spiritual beings. Hence, where 'fire' is mentioned in the Word, it=love . . .

89<sup>e</sup>. A sun which is pure fire . . . fire is dead, and the solar fire is death itself . . .

93. The acme of spiritual heat is spiritual fire, which is the Divine love and the Divine wisdom in their first correspondence. Hence it is that that Sun appears fiery, and also that it is fiery to the Angels, but not to men. The fire which is fire to men is not spiritual, but natural; and the difference between the two fires is like that between living and dead. 97.

94. This spiritual fire . . . becomes spiritual heat and light . . .

98. 'The sun' means the Lord as to the Divine love and Divine wisdom together; 'fire' means Him as to Divine love; and 'light,' as to Divine wisdom.

157. That the sun of the natural world is pure fire, and thence dead . . . P.3<sup>2</sup>. R.468.

—<sup>2</sup>. The angelic idea concerning the fire of the (natural) sun, and the fire of the (spiritual) Sun, is that the Divine life is internally in the fire of the (spiritual) Sun, but externally in the fire of the (natural) sun.

174. Thus the fire of the sun becomes heat. (See ATMOSPHERE here, and at 175.)

380. Dusky fieriness is the opposite to red.

P. 112<sup>2</sup>. See CONCUPISCENCE.

250<sup>3</sup>. The evil perform uses from a stronger fire . . .

R. 211. 'Gold tried in the fire' (Rev.iii.18)=the good of celestial love. (=genuine good. E.242.)

[R.] 282<sup>e</sup>. No one in Hell is in flame, but the flame is the appearance of the love of falsity; and the **fire**, of the love of evil.

395. 'The Angel filled the censer with the **fire** of the altar' (Rev. viii. 5) = spiritual love in which is celestial love. E. 496.

— The **fire** of the altar of burnt-offering = Divine celestial love; (for) '**fire**,' in the highest sense, = the Divine love. Spiritual love derives its essence from celestial love . . . This was represented by their taking **fire** for the censers solely from the altar of burnt-offering . . . (And) the **fire** on it was to burn continually . . . because it = the Lord's Divine love, and hence love to the Lord. E. 496<sup>2</sup>. —<sup>4</sup>.

399. 'Hail and **fire**' (ver. 7) = falsity from infernal love. Ill. E. 503, Ill.

422<sup>2</sup>. Every love, when excited, there appears at a distance as **fire** . . .

450. '**Fiery** breastplates' (Rev. ix. 17) = their argumentations imaginary and visionary from infernal love.

452. 'Out of their mouths issued **fire** . . .' (id.) = that in their thoughts and discourses, viewed interiorly, there is nothing else, and from them proceeds nothing else, than the love of self and of the world . . .

—<sup>2</sup>. '**Fire**' = infernal love; and '**brimstone**,' the concupiscences flowing from this love through the conceit of Own intelligence. Ill.

466. 'The **fire** of his loins' (Ezek. i. 27) = celestial love. (= His Divine love. 830<sup>2</sup>.)

468. 'His feet as pillars of **fire**' (Rev. x. 1) = the Lord's Divine Natural as to Divine love, which sustains all things.

— The reason **fire** = love, is that spiritual **fire** is nothing else . . .

—<sup>2</sup>. That '**fire**' = Divine love. Ill.

494. '**Fire** shall proceed out of their mouth' (Rev. xi. 5) = infernal love (which is really not from the two witnesses, but from those who are in infernal love). Ill. E. 642.

566<sup>7</sup>. **Fire** and smoke then came out of the Word.

599. 'He maketh **fire** to come down from heaven . . .' (Rev. xiii. 13) = proofs that their falsities are the truths of Heaven. Ex. and Ill. E. 825.

—<sup>e</sup>. Moreover, '**fire**' = celestial love, and thence zeal for truth; and in the opposite sense, infernal love, and thence zeal for falsity.

636. 'Shall be tormented with **fire** and brimstone . . .' (Rev. xiv. 10) = the love of self and the love of the world and the cupidities therefrom . . . E. 888.

648. 'Having Power over **fire**' (ver. 18) = . . . that the Angels guard the Divine love in themselves. E. 916.

655<sup>8</sup>. There appeared as it were **fire** from Heaven which consumed them; but the **fire** from Heaven was an appearance of their anger from hatred . . . 714<sup>e</sup>.

659. 'Mingled with **fire**' (Rev. xv. 2) = religion and worship, but no good of life. . . '**Fire**,' here, = the love of evil, and from it evil of life. (= the good of love. E. 931.)

674. The **fire** of the altar of burnt-offering = celestial

love; and the **fire** of the altar of incense, spiritual love. Refs.

763<sup>7</sup>. Hatred against the Lord, and against all things of Heaven and the Church, is meant by the **fire** in Hell.

766. 'She shall be utterly burnt with **fire**' (Rev. xviii. 8) = that they will be hatreds against the Lord, and against His Heaven and Church.

—<sup>2</sup>. Infernal **fire** is hatred, because the love of self hates . . .

—<sup>e</sup>. To be burned with **fire** is the penalty of the profanation of what is holy.

835. 'The lake of **fire** burning with brimstone' (Rev. xix. 20) = the Hell where are they who are in the loves of this falsity, and at the same time in the cupidities of evil. 864. 893.

863. '**Fire** came down from God out of Heaven and consumed them' (Rev. xx. 9) = that they perished by the concupiscences of infernal love. Ex.

915<sup>2</sup>. The **fire** of the (spiritual) Sun is in its essence the Lord's Divine love, thus the good of love.

M. 34<sup>e</sup>. The **fire** of the angelic Sun, which is pure love, is the cause (of man's vital heat).

So. There appeared as it were a lake of **fire** and brimstone. I asked the Angel why the Hells so appear. He replied, They appear like lakes from falsifications of truth . . . and there appears as it were **fire** around and in them from the love of evil; and as it were brimstone, from the love of falsity.

316<sup>6</sup>. There again appeared those two lightnings . . . and the left hand lightning derived its shining whiteness from the red-shining **fire** of that on the right . . . because fieriness in Heaven is good . . .

360. In the will, love is as **fire**; and in the understanding as flame.

380<sup>12</sup>. The **fire** of the (natural) sun comes from the Sun of Heaven, which is not **fire**, but the Divine love proximately proceeding from God. . . (For) love in its essence is spiritual **fire**; hence '**fire**,' in the Word, = love . . . (Thus) the **fire** of the natural sun has come forth from no other source than the **fire** of the spiritual Sun, which is Divine love. I. 6. T. 35<sup>12</sup>.

I. 6<sup>2</sup>. Infernal **fire** is nothing but love which is opposite to heavenly love.

9<sup>2</sup>. The sun of nature . . . is pure **fire** . . . and the nature of its heat is like the heat from elementary **fire** . . . (Thus) the sun . . . is mere **fire**; and is, moreover, **fire** in its purity itself.

10. Love is alive, and the appearance of its **fire** is life; but . . . elementary **fire**, regarded in itself, is relatively dead . . .

T. 39. Divine love forms life as **fire** forms light. There are two things in **fire**; that of burning, and that of shining; from its burning property proceeds heat, and from its shining property light. So there are two things in love; one to which the burning property of **fire** corresponds, which is something that most interiorly affects the will; and the other to which the shining property of **fire** corresponds, which is something

that most interiorly affects the understanding; and hence man has love and intelligence.

41. This may be illustrated by the (natural) sun, which is pure fire; for heat proceeds from its fieriness, and light from the brightness of its fieriness; and thus both, in their origin, are one. 75<sup>2</sup>. 76<sup>2</sup>. 77<sup>3</sup>.

159. I saw a great smoke, and fire occasionally bursting out of it . . . Smoke seen in the Hells arises from falsities confirmed by reasonings; and fire is anger blazing up against those who contradict. (Continued under FLAME.)

—<sup>e</sup>. They were so enraged that smoke and fire came out of their nostrils.

178<sup>2</sup>. (From such a faith it follows) that fire is life from God.

309. Like fire in wood under the ash. Infernal fire is nothing else . . .

312. Hatred shows like dusky fires, and revenge like bright fires.

383<sup>2</sup>. Evil is like fire—infernal fire is nothing but the love of evil—and it consumes faith like stubble.

472<sup>2</sup>. The sun of this world consists of created substances, the activity of which produces fire.

D. 179<sup>e</sup>. This is the fire by which the world will perish, if it does not repent. Ex.

1979. Punishment by fire, which as it were burns their lascivious members. 1980.

2641. That (David) made them pass through the fire . . . is denied; for . . . the infernals are intensely horrified at the phantasy of fire.

2676. On the appearances to Spirits as of little fires—*igniculi*.

3206. See GEHENNA. 3468.

3207. They can become both fire and ice . . .

3410. They are nocturnal fiery lights . . .

4452. They are then surrounded with sulphur and with fire therefrom.

4627<sup>10</sup>. Heavenly and infernal fire. Ex.

4657. Appearance as of an ocean of fire.

4768. See CHARLES XII.

5629<sup>e</sup>. Evil Italians retain a fire within themselves . . .

5631. Around them appears a fieriness . . .

5669<sup>2</sup>. There sometimes appears a flaming fieriness wandering about them in the streets where they are walking, but it is a consuming fire . . .

D. Min. 4551. On the cruelty of some by means of fire and tow.

4800. On a rain of fire and brimstone.

E. 69. 'Fiery,' when said of the Lord, = that which is from the Divine love.

130<sup>e</sup>. 'Fire' = His Divine good. 183<sup>12</sup>.

—'. 'A flaming fire' = the Divine love and the Divine good thence. (= the good of love. 155<sup>2</sup>.) (= the good of love and the truth thence. 419<sup>11</sup>.)

239<sup>14</sup>. 'Fire' = the love of self. 455<sup>16</sup>. 730<sup>14</sup>.

240<sup>1</sup>. 'Fire' = infernal loves.

274. 'Fire' = the good of love.

295<sup>2</sup>. Love, there, appears as fire.

315<sup>8</sup>. 'Fire' = love, in both senses. 539<sup>14</sup>. 825. 888.

324<sup>1</sup>. The fire of the altar = celestial good. (= Divine celestial love. —<sup>e</sup>.) (= the Divine good of His Divine love. 391<sup>8</sup>.)

336<sup>9</sup>. 'A stream of fire going forth' (Dan. vii. 10) = the Divine good of love.

355<sup>25</sup>. 'Into the fire' (Ps. lxxi. 12) = into the evils which are from the love of self.

364<sup>2</sup>. The fire in Hell is like a coal fire.

386<sup>2</sup>. 'Fire' = the love of evil. 638<sup>17</sup>.

—<sup>4</sup>. 'A fire of coal' = the evil of our Own love.

400<sup>7</sup>. 'Fire' = the love of self and the love of the world. 405<sup>42</sup>. 540<sup>6</sup>. 811<sup>8</sup>.

401<sup>30</sup>. 'Torch of fire' (Gen. xv. 17) = the hideous love of self.

405<sup>45</sup>. Infernal love in man is such a fire . . .

411<sup>24</sup>. The Word is said to be 'as a fire' (Jer. xxiii. 29), because 'fire' = the good of love.

419<sup>15</sup>. 'Fire and hail' (Ps. cxlviii. 8) = the delights of the loves of the natural man.

455<sup>22</sup>. 'Fire' = the love of truth.

503<sup>2</sup>. The rain of hail and fire. Ex.

504. (Gen. art. on the signification of fire.)

—'. 'Fire,' in the Word, = the good of celestial love; and 'flame,' the good of spiritual love: and in the opposite sense, 'fire' = evil originating in the love of self; and 'flame,' evil originating in the love of the world. Ill.

—<sup>7</sup>. 'Fire' = the Lord's Divine love. Ill. 595<sup>4</sup>. 597.

—<sup>15</sup>. Where 'fire' is said of the evil and of the Hells, it = the love of self and of the world, and every evil affection and cupidity thence derived which torments the wicked after death in the Hells. The reason 'fire' = these opposite things, is that when the Divine love descends from Heaven, and falls into the Societies where the evil are, it is turned into love contrary to the Divine love, and thus into various ardours of cupidities and concupiscences . . . and as evils carry their own penalties with them, it is turned into torments . . . —<sup>16</sup>, Ill. —<sup>20</sup>.

—<sup>18</sup>. The Divine influx with the good appears in the Heavens as a fire vivifying, recreating, and conjoining; but with the evil below, as a fire consuming and devastating. —<sup>19</sup>, Ill.

—<sup>23</sup>. As 'fire' = the love of self . . . 'fire' = every evil; as enmity, hatred, revenge . . . Consequently, 'fire' also = the destruction of man as to spiritual life, and thus damnation and Hell. Ill.

—<sup>24</sup>. 'To go through the fire and not be burnt' (Is. xliii. 2) = that evils shall not hurt.

510. 'A great mountain burning with fire' (Rev. viii. 8) = the love of self and Own intelligence thence.

532<sup>9</sup>. 'To prove by fire' (Zech. xiii. 9) = by the affection of love; for if truth does not agree with this, it is not genuine.

[E.] 539<sup>s</sup>. 'Fire' (Joel iii. 3) = the good of the Word adulterated.

—<sup>10</sup>. 'Fire' = evils. 540<sup>s</sup>. 543<sup>10</sup>.

555<sup>37</sup>. They are said 'to kindle a fire' (Jer. vii. 18) when they approve and excite from the love of evil.

578<sup>6</sup>. 'Fire and brimstone' = evils of falsity and falsities of evil. —<sup>7</sup>. —<sup>8</sup>, III.

594<sup>16</sup>. 'Fire' = His presence by Divine good, which is called the good of faith, being last in order. III.

638<sup>10</sup>. The fire kindled in the lamps = spiritual love, which is love towards the neighbour.

650<sup>28</sup>. 'Fire' = natural love.

652<sup>22</sup>. 'Fire' = the penalty of the love of evil, and the destruction this love causes. 653<sup>11</sup>.

654<sup>39</sup>. 'Fire' = the cupidities of evil.

—<sup>40</sup>. 'Fire' = evils from the love of self.

—<sup>70</sup>. 'Fire' = earthly loves.

717<sup>9</sup>. 'Stones of fire' (Ezek. xxviii. 14) = truths from the good of love.

724<sup>31</sup>. To destroy truths by the evils of the love of self, and by cupidities from proprium, is signified by 'to lead sons through the fire' (Ezek. xx. 26).

727<sup>6</sup>. 'Fire' = conceit from the love of self.

SSS. Therefore 'fire' = the love of all things of good; and in the opposite sense, the love of all things of evil.

916. 'Fire' = celestial and spiritual love. Ex.

944<sup>2</sup>. In the sun there is pure fire; this fire outside the sun is heat . . . Therefore 'fire' = Love; 'heat,' Divine good . . . 1093<sup>4</sup>.

982. 'To afflict men with scorching by fire' (Rev. xvi. 8) = the cupidity or concupiscence for falsities from evils of every kind, consequently, for evil also, or for doing injury to others.

991<sup>4</sup>. In externals there is fieriness; in internals, iciness; therefore after a short time the fieriness is extinguished . . .

1015<sup>2</sup>. Infernal fire is nothing but hatred; therefore the Hells appear to be in fire hideously reddening according to the . . . hatred, and in fire hideously flaming according to . . . the revenge from the hatred.

1016<sup>e</sup>. Hatred has fire in it, which is the endeavour to kill man; this fire is manifested by anger.

1017<sup>e</sup>. For the fire of Heaven, which is spiritual love, cannot flow in, so long as the fire of Hell, which is hatred, stands in the way.

1055<sup>e</sup>. They appear as it were fiery, and their Hell like a conflagration; for infernal fire is nothing but the cupidity of domineering from the love of self.

1076<sup>2</sup>. Hence, in the Word, heavenly fire means love. 1124<sup>2</sup>. 1143<sup>5</sup>.

1126. 'She shall be burned in fire' (Rev. xviii. 8) = that as this is from diabolical love, they will perish.

1147<sup>4</sup>. Over the Hells there appear as it were fires and smokes; the evils are fires, and the falsities smokes.

1224<sup>e</sup>. I have seen three kinds of (infernals); fiery ones, black ones, and pale ones . . .

J. (Post.) 313. The sun, which is pure fire. De

Verbo 3<sup>6</sup>. 5M. 17. D. Love xiv. 2. Can. God iv. 4. Coro. 17<sup>2</sup>.

D. Love xx<sup>2</sup>. It is from correspondence that the Sun of Heaven . . . appears as if it were fiery . . . It is from this correspondence that the holy of the Lord's love was represented by the fire of the altar, and by the fire in the lamps, etc.

5M. 11. The notion that the world will be destroyed by fire. Ex.

23. Hail mingled with fire seen falling . . .

De Conj. 93. The women were cast into a place which as it were burned with sulphur and fire.

97. When they are in heat they take fire—*ignescunt*.

### Firebrand. *Titio*.

A. 695<sup>2</sup>. 'Smoking firebrands' (Is. vii. 4) = wrath. (= the concupiscence of falsity, and wrath thence against the truths and goods of the Church. E. 559<sup>3</sup>.)

T. 159. Occurs.

E. 740<sup>16</sup>. 'A brand plucked from the fire' (Zech. iii. 2) = that there is a little of truth left.

Firebrand. *Torris*. A. 1327<sup>2</sup>. 3224<sup>2</sup>. T. 348<sup>2</sup>. 455<sup>a</sup>. 504<sup>3</sup>. D. 4563.

### Fireplace. *Focus*.

A. 381<sup>2</sup>. 'A hearth of bones' (Ezek. xxiv. 5) = the affection of truth.

785<sup>2</sup>. 'A fire of coals' (John xx. 9) = good.

10515. A fireplace in which there was no fire burning, but luminous wood.

P. 206<sup>e</sup>. There it makes its hearth . . .

M. 77<sup>2</sup>. Adulterers are cast out into the fireplaces of the west. . . The fireplaces of the west are the loves of evil.

231<sup>2</sup>. In the middle of the amphitheatre appeared a fireplace . . .

I. 9<sup>3</sup>. The concentration of its rays into a focus . . .

T. 159. Smoke rising from the wood in the fireplace . . .

D. 3923. Occurs. 4047.

E. 177<sup>7</sup>. 'The hearth' (Is. xxx. 14) = the Word as to good.

504<sup>8</sup>. 'His hearth is in Zion, and his oven in Jerusalem' (Is. xxxi. 9) . . . Celestial love is relatively 'a hearth;' and the truth of doctrine is as an oven, in which bread is prepared. 540<sup>11</sup>.

513<sup>16</sup>. 'A hearth,' or 'fire' (John xx. 9) = good. . . 'A hearth,' and 'a fire' = the good of love.

### Fire-serpent. *Prester*.

A. 251<sup>2</sup>. 'A flying fire-serpent' (Is. xiv. 29) = the cupidity which is of the love of self. 1197<sup>3</sup>.

F. 53<sup>e</sup>. 'Whose fruit is a flying fire-serpent' (Is. xiv. 29) = reasonings from the falsities of evil against the truths and goods of the Church.

P. 340. That instantaneous salvation from immediate mercy is the flying fire-serpent in the Church. R. 451<sup>2</sup>. B. 65<sup>e</sup>.

— . By a flying fire-serpent is meant evil shining from infernal fire, like that which is meant in Is. xix.

R. 601<sup>3</sup>. They who are (evil) and yet have confirmed the doctrinal things of the Church, appear like flying fire-serpents.

M. 79<sup>4</sup>. We saw fire-serpents fly out.

T. 487<sup>4</sup>. Its fruit, which is a flying fire-serpent, means no imputation of good and evil, but immediate mercy whether a man has lived well or ill.

504<sup>8</sup>. I saw on a certain tree a flying serpent, which is called a fire-serpent, which held out fruit from the tree to some one. Ex.

E. 386<sup>3</sup>. 'A flying fire-serpent' = ratiocination from falsities. . . In the Spiritual World they appear like basilisks, and their ratiocinations like flying fire-serpents. 581<sup>8</sup>. 727<sup>21</sup>.

654<sup>41</sup>. 'A viper and a flying fire-serpent' (Is. xxx. 6) = the Sensuous reasoning cunningly and subtly.

730<sup>34</sup>. 'Fire-serpents' (Deut. viii. 15) = falsities from the Sensuous.

817<sup>9</sup>. 'Whose fruit is a flying fire-serpent' = that from what is sensuous is born faith separated from charity. This is meant by a 'flying fire-serpent' because, by means of reasonings and confirmations from things revealed which are not understood, it flies upwards, and thus kills living things.

Coro. 30<sup>2</sup>. Like a fire-serpent flying to the side of a bird of paradise.

**Fire-vomiting.** *Ignavomus.* T. 155<sup>2</sup>. 5M. 11.

**Firm, To make.** *Firmare.*

**Firmness.** *Firmatio.*

**Firmness.** *Firmitudo.*

**Firm.** *Firmus.*

**Firmly.** *Firme.*

**Firmament, Support.** *Firmamentum.*

A. 638<sup>3</sup>e. They thus fortify their affirmative.

666<sup>3</sup>2. Not only are truths and goods strengthened . . .

6664. That truths are strengthened. Sig.

8106<sup>4</sup>. A pillar = a support. . . Because the Natural is like a support or basis to the Spiritual . . .

8614. 'His hands were firm' (Ex. xvii. 12) = the strength of power.

9494. 'The corners' = firmness. Ill. 9537.

9538. The reason firmness exists in the natural sphere . . . Hence it is that the Natural is the foundation, consequently the support . . .

9777. All things conjoining and strengthening both Heavens. Sig.

9818<sup>8</sup>. 'A steadfast spirit' (Ps. li. 10) = the understanding and faith of truth.

S. 27. See BASE. —. 34.

T. 79<sup>3</sup>. Thence came the firmament of the universe.

80<sup>4</sup>. The ethereal firmament.

769. The notion that the universal firmament . . . will perish.

D. 4564<sup>2</sup>. They had thought nothing firmly, or steadily.

5629. There is a certain firmness in the Natural (of the Dutch). J. (Post.) 5. 14.

E. 219<sup>4</sup>. 'To make firm its pillars' (Ps. lxxv. 3) = to support the truths upon which the Church is founded.

294<sup>4</sup>. 'To renew a steadfast spirit in the midst of me' (Ps. li. 10) = to reform as to the truth of faith.

600<sup>12</sup>. 'To strengthen the stakes' (Is. liv. 2) = confirmation from the Word.

783. *Firmatio et corroboratio.* Sig.

799<sup>9</sup>. 'Stakes' = firmatio.

1002<sup>e</sup>. Chaste marriages are . . . the supports of Heaven. . . They are its supports by means of power against the Hells.

D. Love v<sup>3</sup>. Serves as a . . . support to the larynx.

**First.** *Primus.*

See PRIMARY, and under ALPHA.

A. 6. The first state (of regeneration) is that which precedes . . .

2027<sup>3</sup>. They are among those who want to be first, but become last (Matt. xix. 30).

3183. Thus the first state and the last are united.

3382<sup>2</sup>. All things regard Him as the First *ex quo*, and as the Last *ad quem*.

3600<sup>2</sup>. There, truth is in the first place . . . but here, good is in the first place . . .

3603<sup>3</sup>. Truth no longer put in the first place.

3627<sup>2</sup>. See CONNECT. 3739<sup>2</sup>. 5413<sup>e</sup>. H. 9. 303. —<sup>2</sup>. E. 349<sup>5</sup>.

4044<sup>e</sup>. Nothing can subsist from itself, but from something else . . . and finally from the First. . . The Lord is the First. 4523<sup>3</sup>. 6040. 9128<sup>3</sup>. H. 9. 106<sup>e</sup>.

4116. See BOUNDARY.

4801. He had believed that he would be among the first in Heaven.

4901. 'Three' = the last and the first together . . .

—<sup>e</sup>. As the last is thus continued into the first, it is said that He is 'the Last and the First.'

4977<sup>e</sup>. Truth is apparently in the first place . . . while man is being regenerated; but good is manifestly in the first place when man is regenerate. Refs.

5280<sup>3</sup>. This state is the first, and is called the state of reformation.

5365<sup>2</sup>. In the first times, when man is being regenerated . . .

5440<sup>e</sup>. The first and last must join together for there to be conjunction; the first must be the good *a quo*, and the last the good *ad quod*.

6044. See END. 6936<sup>e</sup>. Can. God vii. 3. 5.

7295<sup>2</sup>. When they first arrive there . . .

7779. The falsified truths which are in the first place. Sig.

[A.] 7828. 'The first,' when said of the mouths—thus internally of the states of life—signifies the beginning. 7887. 7891. 7900.

9416. The things which are first signify the rest in order.

9568<sup>3</sup>. (Thus) the first is everything in the products and derivatives, insomuch that if the first is removed, its successives perish. The Divine is the first of all things. E.725<sup>4</sup>. 866<sup>2</sup>.

10044<sup>5</sup>. As the first and the last = each and all things, or the whole with its parts, the omnipotence and omniscience of the Lord are described by His being 'the First and the Last . . .' Ill. 10329<sup>e</sup>. H.304 (b).

J. 20<sup>e</sup>. To confer on him all things of Divine order, from primes to ultimates. Sig.

L. 36. Thus God became man, as in primes, so in ultimates. Ex.

—<sup>2</sup>. Hence the Lord is called 'the First and the Last . . .' S.98<sup>e</sup>. P.124<sup>e</sup>. T.84<sup>e</sup>.

S. 27. In every Divine work there is a first, a middle, and an ultimate; and the first goes through the middle to the ultimate, and thus comes into existence and subsists. Also, the first is in the middle, and, through the middle, in the ultimate. Ex. 38<sup>2</sup>.

98<sup>e</sup>. Before (His advent) the Lord was indeed the Word, but in primes. Sig.

W. 65<sup>3</sup>. Primes are each and all things of the animal kingdom . . . man being the first in order.

208. Every ultimate consists of prior things, and these of their primes.

221<sup>3</sup>. He is Divine love and wisdom itself, in both primes and ultimates.

226. There is a connection (of the greatest and least things) from primes to ultimates. Ex.

303. There are perpetual mediations from the First to ultimates; and nothing can come into existence except from what is prior to itself, and at last from the First. The First is the Sun of the Spiritual World; and the First of that Sun is . . . the Lord.

304. As there is such a progression of the fibres and vessels from primes to ultimates, there is a like progression of their states . . .

310<sup>2</sup>. Progression from primes to ultimates, and from ultimates to primes . . . 314. —. 316. —<sup>2</sup>. —<sup>3</sup>, Ex.

P. 220<sup>3</sup>. Therefore all the Lord's operation is from primes and ultimates together.

277a<sup>e</sup>. All reformation takes place in fulness, that is, in primes and in ultimates together, and the ultimates are reformed in the world so as to agree with the primes . . .

R. 17. What is first in time, and what is first in end. Ex.

31. Who rules all things from primes through ultimates. Sig. E.66.

47. The Divine love of the Divine wisdom in primes and in ultimates. Sig.

92. 'The First and the Last' (Rev.ii.8)=the Lord,

that He is the only God. (=the Lord, who, from His Divine Human, rules all things from primes through ultimates. E.113.) E.41. 81.

350. The tribe mentioned in the first place is the all in the rest.

M. 68. From primes to ultimates. 293<sup>4</sup>.

311<sup>2</sup>. All order proceeds from primes to ultimates, and the ultimates become the primes of some following order; moreover, all things of the middle order are the ultimates of the prior and the primes of the following one. (Therefore) such as is the order of this love from its first heat to its first torch, such it is . . . in its progression . . .

T. 63. That God is omnipresent from the primes to the ultimates of His order.

336<sup>2</sup>. Faith (or) truth is the first in time; but charity (or) good is the first in end; and that which is the first in end is actually the first, because it is primary, and thus the first-born; whereas that which is first in time is not actually the first, but apparently. (Ex. by comparisons.)

D. 1398. On those who want to be the first in whatever they do.

2591. That the Lord has led mankind ever since the creation of the first man.

— . How could the first man have come into existence before the Grand Man was formed? The first man, and those who were born first, were led by the Lord alone.

4605. The direction of the Lord is in primes and in ultimates; from this mediates flow in their order. Ultimates are as much directed as primes.

E. 62. In the Word it is usual to mention those things in the first place which take place in the last, because the intermediate things are included in them; for, in the spiritual sense, the first is the end *propter quem*, because the end is the first and the last . . .

66. From these, as from their primes or beginnings, all the rest flow.

328<sup>4</sup>. For the Divine operates from primes through ultimates . . . 806<sup>2</sup>.

405<sup>2</sup>. That thus He might rule and dispose ultimates from primes, and all intermediates from primes through ultimates . . .

726<sup>5</sup>. That . . . hence the Lord has infinite power from primes through ultimates. . . Primes are those things which are in the Lord, and which proximately proceed from Him.

865<sup>2</sup>. See FIRST-FRUITS.

930<sup>2</sup>. The ten commandments were the first of the Word. Ex.

1086<sup>5</sup>. The Lord does not operate from primes through mediates into ultimates, but from primes through ultimates, and thus into mediates; hence He is called 'the First and the Last.' 1087<sup>3</sup>.

1087<sup>4</sup>. This the Lord could do from the Divine in Himself, which was in primes, through His Human, which was in ultimates.

1146<sup>3</sup>. (Thus) everything comes forth, subsists, acts, and is moved from the **First** which is not from another . . .

1209<sup>2</sup>. The force of creating . . . proceeds from the **First** through intermediates to the ultimate; the **First** is the Sun of Heaven . . .

1226<sup>2</sup>. The universe was so created by Him that He is in **primes** and in ultimates. Ex.

**Ath.** 49. All Divine operation passes through the whole of order, from **primes** to ultimates.

112. He became the Last, that so the **First** might act through ultimates . . . that is, from **primes** through ultimates; for when He acted from **primes** through ultimates, He acted through all things . . .

120<sup>e</sup>. Of the Divine from which is the universe, an idea is to be perceived no otherwise than as of a Divine Man in **first principles** . . .

**D. Love** iv. The Divine which proceeds from the Lord is Divine from **primes** down to ultimates; the ultimates are what are called 'bones' . . .

ix. From the **primes** of uses to their ultimates . . .

xix. In its **primes** it is in the brains; these **primes** (are) the cortical and cineritious substances.

xx<sup>2</sup>. He has prepared for Himself all mediates, from **primes** down to ultimates . . .

xxi<sup>e</sup>. Thus life comes into full effect from **primes** to ultimates.

**D. Wis.** viii<sup>3</sup>. All Divine influx is from **primes** into ultimates, and, through connection with ultimates, into mediates . . . Therefore He is called 'the **First** and the Last.'

**Can.** God viii. 12. God acts from **primes** through ultimates, and thus keeps all things together.

Redemp. viii. 10. All the operation of God takes place from **primes** through ultimates, thus from His Divine through His Human. Hence it is that God is the **First** and the Last . . .

**Coro.** 17. A *primus infulus*.

**First Heaven.** *Coelum primum.*

**Ultimate Heaven.** *Coelum ultimum.*

**A.** 544. Some were admitted into the Heaven of innocence of the **First Heaven**. (They said) that such is the state of joy and gladness, that no idea can ever be obtained of it.

953. I was taken through certain abodes of the **First Heaven** . . .

1325<sup>2</sup>. All the good Spirits who are in the **First Heaven** . . . 1752<sup>2</sup>. 1799<sup>2</sup>.

1802. The Angels who are in the **First Heaven** are subordinate to the Angels who are in the **Second**; and these are subordinate to the Angels who are in the **Third** . . . For the Lord's life flows in through the **Third Heaven** into the **Second**, and through this into the **First**.

—<sup>3</sup>. No one can ever be carried from the **First** or external **Heaven** into the **Second** or interior one, until he has been instructed in the goods of love and truths of faith. In proportion as he is instructed, he can

come among angelic Spirits; and in like manner the latter can come into the **Third Heaven**, that is, among Angels.

2041<sup>4</sup>. Their externals are put to sleep, and so they are carried into the **First Heaven** . . .

2187<sup>e</sup>. Those still lower, which are celestial natural things, such as are in the **First Heaven**, are meant by 'Jacob.'

2576<sup>7</sup>. The hanging of the court represented appearances of good and truth still more exterior, and which are the lowest ones of the **Rational**, in which are the Angels of the **First Heaven**.

3344<sup>e</sup>. See **SPEAK**. 3346.

3475. There are three Heavens. In the **First Heaven** these representatives appear in an external form, with a perception of what they signify . . . The representatives which appear in the **First Heaven** are the general ones of those things which appear in the **Second** . . . They who are in the **First Heaven**, in their representatives see such things as come forth in the interior sphere of the Lord's Kingdom . . .

3476. The literal sense unites man with the **First Heaven**.

3691<sup>4</sup>. They who are in charity merely from the affection of truth, so as not to have a perception of charity itself, except from the truth with which they are affected, are in . . . the exterior or **First Heaven**, and . . . are called good Spirits.

3739. The **Ultimate Heaven**, which succeeds this again, is similarly circumstanced, for the particulars . . . of the Heaven next above inflow into this Heaven, and are there presented in general, in a corresponding form. 5313<sup>10</sup>, Examp.

4240. The **Ultimate** or **First Heaven** is celestial and spiritual natural, because in simple good, which is the ultimate of order there.

4279. The lowest **Heaven** is called the **First Heaven**; and therefore the Word . . . in the **First Heaven** is celestial and spiritual natural, for this **Heaven** is so named. —<sup>2</sup>.

—<sup>2</sup>. The lower sense of the Word, in which the internal sense is determined to that nation which is there named, is for the lowest or **First Heaven**.

—<sup>e</sup>. This sense is wont to be represented to the life . . . in the **First Heaven**.

4286<sup>e</sup>. The **Ultimate** or **First Heaven** is also celestial and spiritual, but not in the same degree as the others; for what is natural adheres to them; and therefore they are called celestial and spiritual natural. They also are in mutual love, but they do not love others more than themselves, but as themselves. They are in the affection of good and in the Knowledge of truth; and they, too, are distinguished into internal and external.

—<sup>4</sup>. By Jacob is represented . . . the Lord's Kingdom such as it is in the **Ultimate** or **First Heaven**.

4411. When the light which proceeds from the Lord flows into . . . the **Ultimate** or **First Heaven**, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city containing palaces.



[A.] 4442<sup>3</sup>. The **First Heaven**, which is the ultimate of the three, is in such representatives and significatives (as those of the Ancient Church).

4528. These paradisiacal things are in the **First Heaven**, on the very threshold of the interiors of this **Heaven**, and are representatives which descend from the higher **Heaven** . . . This **Heaven** is distinguished into many **Heavens**, to which correspond all the things which exist in the . . . eye; there is a **Heaven** containing paradisiacal gardens; there is a **Heaven** containing variously coloured atmospheres . . . there is a rainbow **Heaven** . . .

4605<sup>2</sup>. Gad = the good of the Natural, such as it is in the **First Heaven**.

5145<sup>2</sup>. The interior Natural constitutes the third degree, in which are good Spirits, or the **Ultimate** or **First Heaven**.

5313<sup>14</sup>. Such things (as are described in the Prophets) are presented to view before those who are in the **Ultimate Heaven**, from which, as from images, they see Divine arcana.

5328<sup>2</sup>. The **Ultimate** or **First Heaven** relates to the feet, because it is natural. 6436<sup>6</sup>.

5658<sup>3</sup>. When they are conversing in a higher **Heaven** . . . there are (corresponding) appearances with those in the **First** or **Ultimate Heaven** below them (6048) . . . Likewise with those Angels of the **First** or **Ultimate Heaven** who are in good from good, there appear tables, etc. of gold; but with those who are in truth from truth, there appear such things of silver.

6013. The **Ultimate** or **First Heaven** is the **Heaven** of truth in which there is charity from the **Second Heaven**, and, in this, innocence from the **Third**.

6396. See DAN.

6617. A good Spirit was carried up into the **First Heaven**, and then saw infinite things in what I was reading from the Word . . .

6832<sup>2</sup>. In the **Ultimate** or **First Heaven** the Lord appears neither as a Sun nor as a Moon, but only as light, which far surpasses the light of the world.

7270<sup>2</sup>. Such is the successive order . . . down to the **Ultimate Heaven**, and from the **Ultimate Heaven** down to the Sensuous . . . of man.

8030. This angelic **Heaven**, to which (the Spirits of Jupiter) are carried, is the **Heaven** which is **First** or **Ultimate** of the three. This **Heaven** appears to the right of their Earth, and is quite separate from the **First** or **Ultimate Heaven** of the Angels of our Earth. They who are in that **Heaven** appear clothed in cerulean blue, spotted with little golden stars . . .

8443<sup>2</sup>. Truth Divine in the fifth degree is such as exists in the **Ultimate** or **First Heaven**; this can for a while be perceived by an enlightened man . . .

8827. See **THIRD HEAVEN**. 10181<sup>2</sup>. H.227.

9216<sup>3</sup>. The middle or **Second Heaven** inflows into the **First** or **Ultimate Heaven**; and this, again, inflows with man.

9407. Divine truth in the **First** or **Ultimate Heaven** is spiritual natural.

9457<sup>2</sup>. In the **Ultimate Heaven** are represented the things which are being thought and spoken of and which are coming forth in the middle and inmost **Heavens**. (The representatives enum.) These appear before the eyes of the angelic Spirits there more clearly than like things do in noon-day light on the Earth; and what they signify is apperceived. Such things appeared to the prophets . . . —<sup>5</sup>. 10126, Ex.

9485<sup>6</sup>. See COURT. 9741<sup>3</sup>. R.487<sup>2</sup>. E.630. —<sup>3</sup>. —<sup>12</sup>.

9543. These things scarcely fall into the idea of thought of the angelic Spirits who are in the **Ultimate Heaven**.

9577. The angelic Spirits who are in the **Ultimate** or **First Heaven**, continually see forms of things like such as are in the world. (Enum.) All these things are representatives of the heavenly things which are in the higher **Heavens** . . .

9594. See DEGREE. 9773. H.31<sup>6</sup>. 33. 208. 267. 270. 280. W.67. 202. R.49<sup>2</sup>. I.16. T.34. 76<sup>3</sup>. 608. E.314<sup>3</sup>. 342<sup>2</sup>. 375<sup>2</sup>. 449<sup>2</sup>. 627<sup>5</sup>. 739<sup>4</sup>. 832<sup>6</sup>. —<sup>7</sup>. 1125<sup>2</sup>. 1147. 1185. De Verbo 11.

9622. The communication of all things of this **Heaven** with the extremes there, and influx thence into the **Ultimate Heaven**. Sig.

9686. The hanging = the medium uniting the **Second Heaven** with the **First** or **Ultimate Heaven**. Ex.

9687<sup>6</sup>. In the **Ultimate Heaven** there reigns the good of faith.

9711. Afterwards (in Ex.xxvii.) it treats of the **Ultimate Heaven**, which is represented and described by 'the court.'

9741. The **Ultimate Heaven** is called 'a court' because in it are those who are in the good of faith, and not yet in the good of charity . . . Those who are in the **Ultimate Heaven** which is called 'the court' are called angelic Spirits.

—<sup>2</sup>. There are three goods which follow in order; the good of faith, the good of charity, and the good of love . . . The good of faith constitutes the **Ultimate** or **First Heaven** . . . 10270<sup>2</sup>.

—<sup>3</sup>. In the external of the **Celestial Kingdom** are those who are in the good of mutual love . . . and in the external of the **Spiritual Kingdom** are those who are in the good of faith . . . It is the external of both **Heavens** which is called the **Ultimate** or **First Heaven**, and is represented by the court. Hence the court was twofold . . . —<sup>4</sup>.

—<sup>6</sup>. 'The place of the soles of His feet' = the **Ultimate Heaven**.

9743. 'The hangings for the court' = the truth of the **Ultimate Heaven**.

9747. The goods of truth are predicated of the **Ultimate Heaven**, which is supported by the good of faith . . .

9755. The state of the **Ultimate Heaven** as to scientific truths. Sig.

9758. The state of the truth of the **Ultimate Heaven**, where goods are. Sig.

9763. 'The hanging for the gate of the court' = introduction into the **Ultimate Heaven**.

9771. The good of the **Ultimate Heaven** to the full. Sig.

9811. Eleazar and Ithamar = the Divine Natural, which is the Divine received in the **Ultimate Heaven**.

9812. The Divine good natural, which constitutes the **First or Ultimate Heaven**, is the good of faith and of obedience.

9826. The **Ultimate Heaven** accedes to what is natural. . . In the **Ultimate Heaven** reigns the good of faith.

9933. In the **First or Ultimate Heaven** there is the good of natural love from love spiritual and celestial, which is the good of faith and of obedience.

9992. In the **First or Ultimate Heaven** there is . . . what is spiritual natural.

10005. What is natural thence, which is the good of faith, constitutes the **Ultimate or First Heaven**.

—<sup>3</sup>. The court represented the **Third or Last Heaven**.

—<sup>4</sup>. The feet correspond to the **Ultimate or First Heaven**, where there is natural good. 10062.

10062. The great toe of the right foot = the Intellectual in the **Ultimate Heaven**.

10130. They who are in the obedience of faith, that is, they who do truth for the sake of truth, are associated together in the **Ultimate Heaven**.

10276. All things instituted with the Israelites were like those which are in the **First Heaven**, but in less perfection. Enum.

10335. In the **Ultimate Heaven** are those who are in the truth of faith from good. Ex.

H. 29. There are three Heavens . . . The **Ultimate or First Heaven** is as the feet with man, and as the lowest part of a house.

31. The Divine which flows in from the Lord, and is received in the **Ultimate or First Heaven**, is called natural. But as the Natural of this **Heaven** is not like the Natural of the world, but has in it what is spiritual and celestial, this **Heaven** is called spiritual and celestial natural . . . Those Angels in it are called spiritual natural who receive influx from the Second Heaven . . . and those are called celestial natural who receive influx from the Third Heaven. The spiritual natural and celestial natural Angels are distinct from each other, but still constitute one **Heaven**, because they are in one degree.

33. They who live morally, and believe in the Divine, and do not much care to be instructed, are in the **Ultimate or First Heaven**.

34. In like manner the perfection of the Angels of the Middle Heaven surpasses that of those of the **Ultimate Heaven**.

35. There were some from the **Ultimate Heaven**, not yet instructed . . . who were permitted (to ascend to a higher Heaven. They saw no one, and were seized with anguish.)

65. The **Ultimate or First Heaven** forms the feet

down to the soles, and also the arms down to the fingers . . .

100. The Third Heaven corresponds to the Second, and the Second to the **First Heaven**; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera.

207. The **First or Ultimate Heaven** is still lower (than the Second).

210. The thoughts and affections in the Middle Heaven appear in the **Ultimate Heaven** as something lucid, and sometimes as a bright and variously coloured cloud . . .

261. The writings in the lower **Heavens** are . . . like those in the world, with similar letters; but are not intelligible to man . . .

270. The Angels of the **First or Ultimate Heaven** have not Divine truths thus inscribed on their interiors, because in them only the first degree of life is opened; they therefore reason about them . . .

271. The Angels of the **Ultimate Heaven** first store up Divine truths in the memory . . . and take them out thence, and by them perfect their understanding; and, without any interior perception whether they are true, will them, and commit them to life. Hence their comparative obscurity.

295. In childhood, Spirits are present who are in the affection of knowing, thus who communicate with the **Ultimate or First Heaven**.

382. See ANGEL.

400. As they desire it, they are carried to some Society of the **Ultimate Heaven**; but . . . begin to be tortured . . . 518.

459. The faces of the Angels of the **Ultimate Heaven** may, in some measure, be adequately depicted.

515. They who die adult are for the most part instructed by Angels of the **Ultimate Heaven**.

J. 2. This Heaven is meant by the '**First Heaven**' which was to perish.

46. The Last Judgment was performed upon all who had been in the '**First Heaven**' since the Lord's time.

56. Hence it is that (the papists) communicate, by their holy external, with some Societies of the **Ultimate Heaven**; and, by their profane internal, with the Hells. 70.

66. The '**First Heaven**' does not mean the (ancient Heaven) . . . But the '**First Heaven**' means that composed of others than Angels, and for the most part of those who could not become Angels. Ex. 67, Ex. C.J. 10.

69. Composition of the '**First Heaven**.' Gen. art. C.J. 18. R. 330.

71. On the quality of the '**First Heaven**.'

72. How the '**First Heaven**' passed away.

C.J. 10. All those who had gathered together beneath Heaven, and in various places had formed as it were **Heavens** . . . were conjoined with the Angels of the **Ultimate Heaven**, but only as to externals . . . R. 330.

— . To have separated them before the Last Judg-

ment would have been to inflict injury on those who were in the **Ultimate Heaven** . . . Sig. R.948.

W. 85<sup>e</sup>. The Angels of the **First** or **Ultimate Heaven** (see the Sun) sometimes.

110. An Angel of the **Ultimate Heaven** cannot ascend to the Angels of the **Third Heaven** . . . 179<sup>e</sup>.

—<sup>e</sup>. The Lord is equally present with those who are in the **Ultimate Heaven** as He is with those who are in the **Third** . . .

202<sup>3</sup>. The thoughts of the Angels of the lowest or **First Heaven** are thoughts of effects. . . To think from effects belongs to knowledge.

429. They who are in spiritual natural love have neither wisdom nor intelligence inscribed on their life, but they have somewhat of faith from the Word, in so far as this somewhat is conjoined with charity. They do not know what charity is, nor whether faith is Truth . . . Yet those of them who have shunned evils as sins are in the **Ultimate Heaven**, and are there in a light like that of the moon by night.

R. 49<sup>2</sup>. The **First** or **Ultimate Heaven** is in the Divine Natural.

260. The **Ultimate Heavens** are as it were under the earths. Ex.

290. Confession and glorification of the Lord by the Angels of the lowest **Heavens**. Sig. E.342.

335. By this faculty of understanding, the evil . . . could be in consociation with the Angels of the **Ultimate Heaven**; but when the latter were separated from them, their Heaven departed like a scroll rolled together.

363. 'A great multitude which no one could number' = all the rest who . . . are in the **New Heaven** and **New Church**, and are they who constitute the **Ultimate Heaven** and the external Church, whose quality no one knows except the Lord.

565<sup>3</sup>. John's state was now spiritual natural, like that of those who are in the **First** or **Ultimate Heaven**. Sig.

I. 16<sup>3</sup>. They who are in the **Ultimate Heaven** are in the love of knowing truths and goods.

T. 119. The **Second** and the **Ultimate Heaven** constitute the breast and the middle region of the body; and the Church on earth, the loins and feet. . . The gastric region (is) the **Ultimate Heaven**.

121. At the time of the first Advent, the Hells had . . . not only confused the **Ultimate Heaven** . . .

212. The **Lowest Heaven** constitutes the Lord's Natural Kingdom.

569<sup>1</sup>. I saw a devil . . . who a few days before was seen among the Angels of the **Ultimate Heaven** . . .

580<sup>2</sup>. Those come into the **Ultimate Heaven** who practise only external charity, and at the same time acknowledge the Lord as God the Redeemer and Saviour.

608. The **Ultimate Heaven** constitutes the feet.

614. I once heard a certain person in the **Ultimate Heaven** saying that he was free from sins . . . He was let into his own peculiar sins . . .

D. 255. The **Ultimate Heaven** in which I was before, was beneath me . . .

256. The Angels there do not know what is going on in the **Ultimate Heaven**, unless . . .

260. Not knowing that he was only in the **Ultimate Heaven**, where evil Spirits still dwell.

4640<sup>e</sup>. In the **Ultimate** or **First Heaven** are simple Spirits, who correspond to the cuticles.

4879. (Dragonist Spirits elevating themselves into the **Ultimate Heaven**.) 4884. 4886.

5172. On the state of the **Ultimate Heaven**.

5775. The **First Heaven** forms the knees and feet.

5780. From the series of fibres in the body it may be clearly seen how the case is in the **Ultimate Heaven** . . .

E. 65<sup>3</sup>. As the **Ultimate** or **First Heaven** corresponds to the feet . . . 212.

304<sup>2</sup>. The Angels in the **First** or **Ultimate Heaven** dwell beneath the former in the plains and valleys . . . The Angels who are in the **Ultimate Heaven** call that Heaven where the Angels of the **Third Heaven** dwell, because it is high above them, and where they themselves dwell they call the earth.

322. The **First** or **Ultimate Heaven** is where there are Angels who are in spiritual natural love . . . Those in the **Second Heaven**, together with those in the **First** or **Ultimate Heaven**, constitute the lower Heavens.

342<sup>4</sup>. Upon the earth, and under the earth, and in the seas, dwell those who are in the **First** or **Ultimate Heaven** . . .

—<sup>10</sup>. The Societies which are in the **Ultimate Heaven** appear encompassed with an atmosphere as it were watery.

369<sup>2</sup>. Thus are the arcana of Divine wisdom promulgated before the Angels of the **Ultimate Heaven**; and the intelligent of them perceive these arcana from the correspondences; but the lowest of them do not perceive them, but merely know that there are arcana in them, and make no further inquiry. John was with the latter when he was in the spirit.

375<sup>2</sup>. They who remain in the sense of the letter, and thence make for themselves doctrine, and live according to it, are . . . spiritual natural, and are in the **Ultimate Heaven**.

438<sup>2</sup>. The next three tribes (Simeon, Levi, and Issachar) mean those who are received into the **Ultimate** or **First Heaven**, where are those who are in the obedience which is called that of faith. 443. 445<sup>3</sup>.

443<sup>2</sup>. They who belong to the **First** or **Ultimate Heaven** are all in the obedience of doing the truths and goods which are commanded in the Word, or in the doctrine of the Church in which they were born . . . The greater part of them are not in truths themselves, but in falsities from ignorance, which, however, are accepted by the Lord as truths, because they have the good of life as their end . . . 450.

445<sup>2</sup>. In the **Ultimate** or **First Heaven** are those who are in good works from obedience; these are also said to be in faith, for they believe . . . the things they hear

from the sense of the letter and from the preacher, and do not see and perceive whether they are true . . .

449. See BENJAMIN. —<sup>2</sup>. —<sup>6</sup>.

— In the **Ultimate Heaven** are they who are in natural good and truth from what is spiritual and celestial. They who are in the **Ultimate Heaven** are either spiritual natural or celestial natural; the spiritual natural therein belong to the Spiritual Kingdom, and the celestial natural to the Celestial Kingdom; and therefore the spiritual natural communicate with the Second Heaven . . . and the celestial natural with the Third Heaven. Hence it is evident what the brothers Joseph and Benjamin signify.

—<sup>5</sup>. A plain = good and truth in the natural man, because in the plains, or beneath the mountains and hills, dwell those who are in the **Ultimate Heaven**, who are called celestial natural and spiritual natural.

462. 'The Angels' = those who are in the **First or Ultimate Heaven**.

465. The reception of Divine truth in the **Ultimate or First Heaven** is called 'blessing.'

529<sup>e</sup>. 'To be carried upon the wings of the wind' = to enlighten the **Ultimate Heaven**; (for) 'the wind' = the Spiritual of that **Heaven**.

600. The feet correspond to the **Ultimate or First Heaven**, the Angels of which are celestial natural and spiritual natural.

624<sup>2</sup>. There are two kinds of men upon whom the Judgment is effected, the upright and the wicked; the upright are the Angels in the **Ultimate Heaven**, of whom most are simple, because they have not cultivated their understanding by interior truths, but only by exterior ones from the sense of the letter, and according to which they have lived; hence it is that their spiritual mind . . . has not indeed been closed, but neither has it been opened as it is with those who have received interior truths in doctrine and life; and hence it is that as to spiritual things they have become simple, and are to be called the upright. The wicked . . . have appeared as Angels in the external form . . . and when they come into the other life, they are for the most part consociated with the . . . simple good who are in the **Ultimate Heaven** . . .

638<sup>6</sup>. In the **Ultimate Heaven** the trees are not so noble.

669. The simple good constitute the **Ultimate Heaven**; therefore unless they had been separated they might have inflicted injury on those who are in this Heaven by conjunction with their externals.

684. So long as the evil were conjoined with the good, the interiors of the Angels in the lower Heavens could not be opened, but only the exteriors . . . Therefore, before the interiors—which are spiritual and celestial—of the Angels of the **Ultimate Heaven** were opened, this Heaven could not become the Lord's Kingdom as it could after the separation of the evil from them. Sig.

700<sup>33</sup>. The court (of the tabernacle and of the temple) represented the **First Heaven**.

702<sup>4</sup>. As thereby the **Ultimate Heaven** . . . began to be shaken . . .

726<sup>4</sup>. The **Ultimate Heaven** is in an aura still less pure.

817<sup>12</sup>. The natural goods and derivative truths in which are the Angels who are in the **Ultimate Heaven**, are signified by goats.

834. The spiritual natural love in which are the Angels of the **First or Ultimate Heaven** . . . is what is properly called charity towards the neighbour. As these Angels, in respect to understanding, are almost like men in the world, and as they are also natural, they have the understanding only a little elevated above what it is in the world, and therefore they do not see truths in light, like the Angels of the Second Heaven, but receive, acknowledge, and believe them from the doctrine in which they are instructed before they are admitted into Heaven; hence it is that only the more intelligent of them know what charity towards the neighbour is; the simple there believe that every man is the neighbour . . .

1074. The Angels of the **First Heaven**, who are in the faith of charity, are called 'the faithful.'

**De Verbo** 3. In the **Ultimate Heaven** they are natural, but their Natural derives something either from the Spiritual, which is of the Middle Heaven, or from the Celestial, which is of the Third Heaven.

**D. Wis.** xii. 5<sup>2</sup>. See **ATMOSPHERE**.

**De Conj.** 67. In the **Ultimate Heaven** there is something of cold in their marriages, but not such cold as there is on earth.

**First-born.** *Primogenitus.*

**Primogeniture.** *Primogenitura.*

**A.** 350. 'The first-born of the flock' (Gen. iv. 4) = what is holy, which is of the Lord alone. 352.

352. For, in the representative Church, all first-born things were holy, because they regarded the Lord, who alone is the **First-born**. Love and the derivative faith is what is first-born. All love is of the Lord . . . and therefore the Lord alone is the **First-born**; and this was represented in the Ancient Churches by the first-born of man and beast being holy to Jehovah (Ex. xiii. 2, 12, 15); and by the tribe of Levi, which = love . . . being accepted in the place of all the first-born, and being made the priesthood (Num. iii. 40–46; viii. 14–20). (3325<sup>9</sup>.) That the Lord, as to His Human essence, was the **First-born** of all (Ps. lxxxix. 27; Rev. i. 5). (3325<sup>5</sup>.) Observe that the first-born things of worship = the Lord; whereas the first-born things of the Church = faith.

367. The dispute about the primogeniture in the case of Esau and Jacob . . . Pharez and Zarah . . . and Ephraim and Manasseh, Ex.

897<sup>9</sup>. The first-born of Jacob, Reuben . . . = faith.

1063. 'The first-born of Egypt' (Ps. lxxviii. 51) = faith without charity. That faith is called the first-born of the Church. Refs.

1201. Zidon is called 'the first-born of Canaan' (Gen. x. 15); for the first-born of every Church = faith; but here, where there is no faith.

2435. A controversy from most ancient times as to

what is the first-born of the Church, whether charity or faith . . . They who made faith the first-born all fell into heresies . . . as in the case of Cain . . . of Reuben who defiled his father's bed . . . and therefore the primogeniture was given to Joseph (Gen.xlviii.5; 1 Chron.v.1). Hence all the disputes, and the laws, in the Word, about primogeniture . . . Thus, charity is really the first-born of the Church . . .

[A.] 3296. The combat for precedence and dominion between good and truth is described by Jacob taking away the primogeniture from Esau . . . but only for a time.

3325. 'Sell as to-day thy primogeniture (or birth-right) to me' (Gen.xxv.31)=that as to time the doctrine of truth is apparently prior. The priority which is 'the primogeniture,' is a priority not only of time but also of degree, as to which should have the dominion, good or truth . . .

—4. But that good is the first-born appears . . . Therefore all are called 'first-born' who are in love to the Lord and charity . . . and these are represented by the first-born in the Jewish Church, that is, they are meant in the relative sense, for the Lord is the First-born . . .

—5. In order that the things written concerning Him might be fulfilled, the Lord was by birth the first-born (Luke ii.7,22,23).

—6. That, from the Lord, those are called 'first-born' who are in love to Him and in charity . . . is evident from . . . 'these were . . . the first-fruits (the first-born) to God and the Lamb' (Rev.xiv.4).

—7. (Thus) the Lord as to the Divine Human was represented in the Jewish Church by the first-born things; and also they who are in love to Him . . .

—8. But, in the Word, first-born things have a two-fold representation; they represent the Lord as to Divine celestial love, and as to Divine spiritual love . . . (Both representations ill. —8. —10.

—10. 'Ephraim'=spiritual truth, which is called 'the first-born' (Jer.xxxi.9), because it treats of a Church to be planted, in which the Intellectual which is of truth is apparently the first-born; for Ephraim succeeded in the place of Reuben, and became the first-born (Gen.xlviii.5,20; 1 Chron.v.1); and this because Joseph . . . represented the Lord as to Divine spiritual love. But that Israel is essentially the first-born, is evident from . . . 'Israel is my first-born son . . .' (Ex. iv.22). Here, 'Israel'=the Lord as to Divine spiritual love; and (also) those who are in spiritual love . . .

—11. In the Spiritual Church, at first . . . the doctrine of truth is, with the external Church, the first-born, and the truth of doctrine with the internal Church . . . But after the Church has been planted . . . the good of charity is the first-born with the external Church, and charity itself with the internal Church . . .

—12. This is what is represented by the first-born and the first-born things of Egypt being slain . . . 'The first-born of Egypt'=what is doctrinal of faith and charity, perverted by means of scientifics. Ill.

—14. As all the first-born were slain, and as the first-born represented the Lord as to Divine spiritual love, and at the same time those who are in this love, it was commanded, at the instant of their departure, that

everything first-born should be sanctified (Ex.xiii.2, 12-15).

3330. 'And he sold his birthright to Jacob' (Gen. xxv.33)=that priority was meanwhile conceded. 3597<sup>3</sup>.

3494. That the affection of good and the derivative good of life is the elder son, that is, the first-born . . . (for) infants are first in a state of innocence and charity . . . so that good is the first-born with every man. This good remains . . .

3519<sup>5</sup>. The first-born of Egypt=the good of love and of charity extinct.

3550. See ESAU.

3843. '(Not) to give the younger (daughter) before the first-born' (Gen.xxix.26)=that the affection of interior truth should (not) precede that of external truth. Ex.

3863<sup>2</sup>. (The ancient controversy) as to which was the first-born of the Church,—the truth of faith or the good of love. They who said that truth is the first-born, so concluded from the external appearance, and maintained that it is the first-born because it is and ought to be first learned, and because by it man is introduced to good. But they did not know that good is essentially the first-born . . . (Thus) it is according to the external appearance, during regeneration, that truth is in the first place, and is as it were the first-born; although good is essentially in the first place and the first-born, and so becomes when man is regenerate. 4605. 5351<sup>3</sup>.

4110<sup>3</sup>. 'Not to shear the first-born of the flock' (Deut. xv.19)=not to perform domestic use therewith.

4335<sup>3</sup>. 'The first-born of Egypt' (Ex.xi.5)=the truths of faith separated from the good of charity, which truths become falsities: 'the first-born of the maid-servant who is behind the mills'=the affection of such truth, whence come falsities.

4601. On this account Reuben was deprived of the primogeniture . . . That the primogeniture=the faith of the Church. Refs.

4605. 'The first-born of Jacob, Reuben' (Gen.xxxv. 23)=the good of faith. . . 'The first-born'=faith.

4812. The birth of Pharez and Zarah represents that love is actually the first-born of the Church, and that faith is only apparently so.

4821. The reason this son (Er)=the falsity of the Church, is, that he was the first-born, and, in the ancient Churches, the first-born=the truth of faith, thus, in the opposite sense, falsity; as also did the first-born of men and the first-born of beasts of Egypt. 4830. 4832.

4923. 'To come forth first,' or to be the first-born, = priority and superiority. From this point to the end of the chapter (Gen.xxxviii.) it treats of primogeniture . . .

4925. It has been a subject of dispute from the most ancient times which is the first-born,—the good of charity or the truth of faith; and as during the process of man's being re-born . . . good does not appear . . . whereas truth manifests itself . . . many have fallen into the error of supposing that truth is the first-born . . .

From this one error many others have been derived . . . 9224<sup>2</sup>.

—<sup>3</sup>. (Thus) the **primogeniture** belongs to good actually, and to truth apparently. Tr.

—<sup>5</sup>. As, in the supreme sense, the Lord is the **First-born**; and, from this, love to Him and charity towards the neighbour, in the representative Church the law was delivered that **first-born things** were to be Jehovah's. Ill.

—<sup>6</sup>. As that is **first-born** which opens the womb . . . the **first-born** is called also the opening of the womb, denoting that it is good which is signified . . .

—<sup>7</sup>. As the Lord is the only **First-born**, being Good Itself . . . therefore, in order that Jacob, who was not the **first-born**, might represent Him, he was permitted to buy the **primogeniture** from Esau . . .

4929. Acknowledgment . . . that it was good which opened the womb, or was the **first-born**. Sig.

5351<sup>2</sup>. The **first-born**, who was named Manasseh, = spiritual good in the Natural, or the new Voluntary there, because good is actually the **first-born** in the Church, or with the man who is made the Church; whereas truth is not the **first-born**, and yet appears to be so. Refs. Ex.

6272. Not according to order. Sig. For he thus makes the younger the **first-born**, and . . . consequently, the truth of faith prior and superior . . . for the **primogeniture** = priority and superiority.

—<sup>e</sup>. That the good of charity is actually the **first-born**, that is, in the first place; and that the truth of faith is apparently so. Refs.

6273. 'Because Manasseh was the **first-born**' (Gen. xlviii.14) = if indeed good is in the prior place. . . **Primogeniture** = priority and superiority; thus the **first-born** = the one who is in the prior place. That good is in the prior place. Ex.

6342. 'Reuben, my **first-born**' (Gen. xlix.3) = faith, which is apparently in the first place. . . The **first-born** = to be in the prior place; and that faith is only apparently in the prior place. Refs.

6344<sup>2</sup>. When the faith of truth is first born through good, there appears power in truth. . . As also elsewhere in the Word, where **primogeniture** is treated of. Ill.

—<sup>3</sup>. As by 'the **first-born**,' in the genuine sense, is signified the good of charity, but, in the sense which is according to the appearance, the truth of faith; and as these two things are the fundamentals of the Church, the **first-born** was called by the ancients 'the father's strength,' and 'the beginning of his forces.' That these things are signified by the **first-born**, is very evident from the fact, that every **first-born thing** was for Jehovah, and that there was accepted in place of all the **first-born** the tribe of Levi, and that the priesthood was given to it.

7035. 'My son, My **first-born**, Israel' (Ex. iv.22) = that those who are in spiritual truth and good are adopted. . . 'First-born' = the faith of charity, which belongs to the Spiritual Church . . . and these the Lord saved by His advent . . .

7039. 'I will slay thy son, thy **first-born**' (ver.23) = the extinction of faith without charity. . . As the Egypt-

tians turned these scientifics into magic, and consequently their works were . . . devoid of charity, their **first-born** = such things as are of the knowledge of faith; thus faith without charity. (This) is evident from the signification of the **first-born** of Israel, which is the faith of charity.

—<sup>2</sup>. This extinction, and this devastation of truth, is what is signified by the **first-born** in Egypt being slain.

7763. In (Ex. xi.) it treats of the damnation of faith separated from charity, which is signified by the **first-born things** of Egypt which were given up to death at midnight. 7778. 7871. 7948. 8086.

7778. 'The **first-born**' = the faith of the Church by which comes charity. But the **first-born** in Egypt = faith without charity.

7779. See FALSIFY. 7780.

7950<sup>2</sup>. The reason the **first-born** in Egypt = the truth of faith falsified, is that the **first-born** of Egypt = faith separated from charity . . .

7951. 'The **first-born** of beast' (ver.29) = the good of faith adulterated.

8038. Faith in the Lord is signified by the sanctification of the **first-born**. Tr.

8042. 'Sanctify to Me everything **first-born**' (Ex. xiii. 1) = that faith is from the Lord. . . 'The **first-born**' = faith . . . by which is meant all truth which pertains to the Spiritual Church . . . and thus the Spiritual Church itself . . . Good is indeed essential to the Church, and is actually the **first-born** . . . but the good belonging to those of the Spiritual Church is, in itself, truth . . .

—<sup>2</sup>. It is these truths of good . . . which are meant by the **first-born things**. . . The first or immediate generation or birth (of truths from good) . . . is what is signified by what is **first-born** . . . the reason they are sanctified to Jehovah is that all derivative truths and goods derive their essence from their primitives. In this . . . is founded the law of the **first-born things** which is treated of in the Word.

8080<sup>4</sup>. The law concerning the redemption of the **first-born** of man was delivered to prevent them from sacrificing their sons . . . (For) it was a statute of the Ancient Church that the **first-born** were to be sanctified to God; by sanctification, however, they began to mean sacrificing. . . Sanctification was afterwards understood to mean that they should give or present the **first-born** to Jehovah, and offer a sacrifice for him; as in Luke ii. 22-24.

8087. 'From the **first-born** of man and even to the **first-born** of beast' (ver.15) = the interior and exterior falsity of separated faith . . .

8089. 'Every **first-born** of my sons I redeem' (id.) = that the truths of faith are not to be ascribed to the Lord, but the goods thereof.

9223<sup>2</sup>. All **first-born things** were offered to the Lord, from which were redeemed the **first-born** of men; also the **first-born** of the beasts which were not offered in sacrifice . . .

9224. 'The **first-born** of thy sons thou shalt give to Me' (Ex. xxii.28) = that all the things of faith . . . are

to be ascribed to the Lord, and not to self. . . All the things of faith which are signified by the first-born of sons, are those which are from the good of charity. . .

R. 17. 'The First-born from the dead' (Rev.i.5)= that He is the Divine good itself. . . It was known to the ancients that by the first-born is signified the First and Primary from which is everything of the Church ; and it was believed by many, that it was truth in doctrine and in faith ; but by a few, that it was truth in act and in work, which is the good of life. This latter . . . in the proper sense, is what is meant by the first-born . . . They believed that truth in doctrine and in faith is the . . . first-born, because truth is learned first . . .

—<sup>2</sup>. As many of the ancients made that which is first in time the first in end . . . they said that the first-born signified truth in doctrine and in faith, not knowing that this is the first-born apparently, but not actually . . . Therefore Cain, who was the first-born of Adam and Eve, was condemned. . . Also Reuben, who was the first-born of Jacob . . . By the first-born things of Egypt, which were all smitten, because condemned, is meant . . . truth in doctrine and in faith separated from the good of life.

—<sup>4</sup>. (Thus) truth in doctrine and in faith is not the first-born of the Church, but truth in act or in work, which is the good of life.

—<sup>5</sup>. In short, the first-born is what truth from good, thus understanding from will, first produces . . .

—<sup>6</sup>. As to the Lord, He is the First-born from the dead, because, even as to His Human, He is truth itself united to Divine good. Ill. Hence Israel is called the 'first-born' . . .

—<sup>7</sup>. On account of this representation of the first-born, all the first-born and all first-born things were sanctified to Jehovah (Ex.xiii.2,12 ; xxii.28,29). (And) the Levites were taken in place of all the first-born in the Israelitish Church . . . For Levi=truth in act . . . Therefore, also, a double portion of the inheritance was given to the first-born, and he was called 'the beginning of the strength' (Deut.xxi.15-17).

—<sup>8</sup>. The reason 'the first-born'=the primary thing of the Church, is that by natural births are signified spiritual births ; and then what first constitutes these in a man is meant by his first-born ; for the Church is not in him until the truth of doctrine conceived in the internal man is born in the external.

T. 336. Some of the ancients said that truth (was the first-born), and some said that charity was . . . They who thus comprehended the subject supposed that the truth of faith is the first-born . . . on which account they attributed to faith the eminence and prerogative of primogeniture . . .

—<sup>2</sup>. But . . . charity is first in end : and that which is first in end is . . . the first-born. (Shown by comparisons.)

—<sup>3</sup>. (Thus) the good of charity, because it is primary, is actually the first-born in the mind.

E. 28. 'The First-born from the dead'=from Whom is all good in Heaven. 'The First-born,' when predicated of the Lord, =the Divine good in Heaven, thus all the good there. . . (Thus) by the first-born is meant the good

of Heaven and the Church, because this is in the first place. Now as all the good in Heaven is from the Lord, He is called 'the First-born.' The reason He is called 'the First-born from the dead,' is that when He rose from the dead, He made His Human Divine good by union with the Divine that was in Him from conception. Hence it is said of Him . . . 'I will make Him the First-born, higher than the kings of the earth' (Ps.lxxxix.27). As the Lord in respect to His Divine Human is called 'the First-born,' because all good proceeds from Him, all first-born things in the Israelitish Church were holy to Jehovah ; and therefore the Levites were received in place of all the first-born in Israel . . . and a double portion of the inheritance was allotted to the first-born ; all because the first-born=the good which is from the Lord ; and, in the highest sense, the Lord Himself as to the Divine Human, from which is all good. Ill.

229<sup>3</sup>. As the Word in the letter is written according to appearances, (faith) is there called 'the first,' 'the beginning,' and 'the first-born.'

434<sup>4</sup>. By primogeniture, in the Word, is signified truth from good, or, what is the same, truth in light . . . for the truth appears first to man . . . Good is actually the first-born or the first of the Church, because truth comes into existence from good . . . and this, therefore, is the first-born in the spiritual sense of the Word. Moreover, with little children, there is the good of innocence . . . (but) as good has no quality until it has been formed in truths, and without quality nothing is perceived, it is not known that good is the first-born ; for good is conceived first from the Lord with man, and is born by means of truths, in which good exists in its own form and effigy.

—<sup>17</sup>. Therefore the primogeniture was taken away from Reuben, and was given to Joseph and his sons. (Fully ill.)

710<sup>32</sup>. By 'the opening of the womb,' or 'the first-born male,' is signified that which is first born from celestial love and the perception of good and truth ; and that this is the truth from good, which occupies the place of a beginning to all the rest, is evident. This, in its essence, is spiritual good, for, in its form, this good is truth from good . . . and this is signified by 'the opening of the womb, the first-born male' . . . Therefore this was sanctified to Jehovah ; and, by it, all the succeeding births were sanctified.

—<sup>33</sup>. (Thus) 'the opening of the womb, the first-born male'=the good of spiritual love born from the good of celestial love.

—<sup>34</sup>. This is also evident from the fact that the Levites were received in place of all the first-born ; for Levi=spiritual good from celestial good.

— . As beasts=affections . . . the first-born of these also were sanctified.

—<sup>35</sup>. The reason the statute concerning the first-born was given to the sons of Israel on account of all the first-born things in Egypt having been slain, was that by the first-born things are there signified falsities from evil opposite to truths from good, and when these falsities of evil have been slain in a man, that is, removed, then first truths from good, or spiritual good, flows in from the Lord, and is received by the man.

721<sup>19</sup>. 'The first-born' = the first of the Church, from which all the rest follow as from their beginning.

725<sup>4</sup>. Hence the truth which is born first from the marriage of truth and good is sanctified to Jehovah; the truth which is born first is also the doctrine of truth . . . But it must be carefully remembered that by the **first-born** is signified the truth which is of the good of charity, thus the good of charity in its form and in its quality, and thus truth, for the form of good and the quality of good is truth. The reason this is signified by the **first-born**, is that from the good of love . . . nothing can be born except the good of charity, and this good is not good except after it has been formed and qualified, thus except it is in a form . . . and its form is called truth; but still it is good in form.

817<sup>9</sup>. 'The first-born,' in the Word, = truths born from good.

865<sup>4</sup>. See **FIRST-FRUITS**.

1182<sup>2</sup>. 'The first-born of the maid-servant who is behind the mill' = the primary truths of faith of the natural man, which are falsified.

### First-fruits. *Primitiæ.*

A. 3519<sup>7</sup>. 'The first-fruits of the earth which they brought into the house of Jehovah' (Ex.xxiii.19; xxxiv.26) = the states of innocence which exist in infancy.

5144<sup>4</sup>. 'The first-fruits of the fruit of the earth' (Deut.xxvi.2) = the goods thence derived.

9223. 'The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay' (Ex.xxii.29) = that as all goods and truths are from the Lord, they ought to be ascribed to Him, and not to self. (For 'first-fruits' = those things which must be in the first place, thus which must be the primary of all . . .

—<sup>2</sup>. The first-fruits which were to be offered to the Lord were the first-fruits of harvest and the first-fruits of the vintage, also the first-fruits of shearing, and the first-fruits of the fruit. The first-fruits of harvest were ears of corn parched and green, also the sheaf which was to be waved, and afterwards what was from the corn-floor, which was cakes. The first-fruits of the vintage were the first-fruits of the wine, of the must, and of the oil . . . The first-fruits and the first-born things were offered to Jehovah, and by Jehovah were given to Aaron and his seed, because (they) represented the Lord.

—<sup>3</sup>. What the first-fruits specifically represented . . . appears from the signification of the various things from which the first-fruits were given.

— That the first-fruits were given to Jehovah, signified that it was the first of the Church to ascribe all goods and truths of faith to the Lord, and not to self. . . The reason the first-fruits had this signification, is that the first-fruits were offerings and gifts, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, consequently an acknowledgment that all things are from Him . . . III.

9294. 'The feast of the harvest of the first-fruits of the works which thou hast sown in the field' (Ex.xxiii.16) = the worship of the Lord and thanksgiving on account of the implantation of truth in good. . . 'The

first-fruits' or the beginnings of works = the things which are the last of instruction and the first of life.

—<sup>5</sup>. The introduction of the sons of Israel into Canaan had a like representation to that of this second feast, which was called 'the feast of the first-fruits of works,' and also 'the feast of weeks,' namely, the implantation of truth in good. Ex.

9300. 'The first of the first-fruits of thy ground thou shalt bring into the house of thy God' (Ex.xxiii.19) = that all the truths of good and goods of truth are holy, because from the Lord alone. (For) 'the first-fruits of the ground' = that the goods and truths of the Church are to be ascribed to the Lord alone. . . It is said 'the first of the first-fruits,' because this must be the primary thing . . .

10083. 'The sheaf of the first-fruits' (Lev.xxiii.10) = the state thereof collectively.

Life 54. As these laws (of the Decalogue) were the first-fruits of the Word, and consequently the first-fruits of the Church . . . T.283. 776<sup>2</sup>. E.1073<sup>2</sup>.

R. 623. 'The first-fruits unto God and the Lamb' (Rev.xiv.4) = the initiament of the Christian Heaven . . . By 'the first-fruits' is meant that which is born first, also what is first gathered, thus an initiament.

— It was commanded . . . that the first-fruits of the produce of the fields, of all the corn, oil, and must, of the fruits of trees, and also of the fleece, should be given to Jehovah as holy; and by Jehovah they were given to Aaron, and after him to the high priest (Ex.xxii.29; xxiii.10; Num.xiii.20; xv.17-21; xviii.8-20; Deut.xviii.4; xxvi.1, etc.). Also, 'that they should celebrate the feast of first-fruits of the harvest and of bread' (Ex.xxiii.14-16, 19, 26; Lev.xxiii.9-15, 20-25; Num.xxviii.26-end). The reason was, that the first-fruits = that which is born first, and which afterwards grows up . . . and thus they = everything which follows until it is complete; for all that follows is in the first, as the man is in the infant . . . and as this *first* exists before the successions . . . the first-fruits were holy to the Lord, and the feast of first-fruits was celebrated. Like things are signified by 'first-fruits' in Jer.xxiv.1, 2; Ezek.xx.40; Micah vii.1; Deut.xxxiii.15, 21.

M. 459<sup>9</sup>. Impart to their wives the first-fruits of their vigour.

E. 376<sup>21</sup>. 'The first-fruits of oils with which they anoint themselves' (Amos vi.6) = the external things of good from which, also, there is worship.

405<sup>31</sup>. 'First-fruits' = genuine things.

422<sup>19</sup>. 'The first-fruits of the mountains of the east' (Deut.xxxiii.15) = the genuine goods of love to the Lord, and thence of charity towards the neighbour.

435<sup>8</sup>. That it is from primary things, is signified by 'he saw the first-fruits for himself' (Deut.xxxiii.21).

865. 'The first-fruits to God and the Lamb' = those who have given themselves to the Lord and been adopted by Him. That they are those of the New Church, is evident from their being called 'the first-fruits unto God and the Lamb' . . .

—<sup>2</sup>. What is signified by 'first-fruits.' 'First-fruits' have a like signification to 'first-born,' but



'first-born' is predicated of animals, and 'first-fruits' of plants, thus 'first-born things' are those which are born first, and 'first-fruits' are from the first things which are produced, and both—the spiritual good which is first formed, which, in itself, is truth from the good which is from the Lord; (for) as soon as the spiritual mind is opened, good is produced and the derivative truth, and this which is first produced is meant by 'the first-born' and 'the first-fruits.' And as all things produced from the spiritual mind are . . . from the Lord alone, these things were sanctified to Jehovah . . . because they were His, and consequently were holy. And as that which is first born or produced—all things which follow in the series . . . the first-born things and the first-fruits being given to the Lord—that all the rest were also His. Further ex.

### Fish. *Piscis, Piscari.*

#### Fisher, Fisherman. *Piscator.*

A. 11. The things he produces in the fifth state are animate, and are called 'the fishes of the sea,' and 'the birds of the heavens.'

40. 'Fishes' = scientifics. Ill. 3424.

—<sup>2</sup>. 'Fishers from En-godi to En-eglaim with the spreading out of nets' (Is. xlvii. 10) = those who teach the natural man about the truths of faith.

42. 'Fishes' (Gen. i. 21) = scientifics, here, made alive by means of faith from the Lord.

52. See BEAST.

819. To their left there appear great fishes, monstrous whales, which swallow and then vomit forth a man.

991. 'To all the fishes of the sea' (Gen. ix. 2) = scientifics. 'Fishes,' in the Word, = the scientifics which originate from sensuous things; for there are scientifics of three kinds,—intellectual, rational, and sensuous . . . The scientifics which are from sensuous things come to the sensation or perception of man while he lives in the body, for he thinks from them.

—<sup>1</sup>. 'The fishes of the sea' (Zeph. i. 3) = lower rational things, or man's thought from sensuous scientifics.

—<sup>2</sup>. To make a man as the fishes of the sea' (Hab. i. 14) = altogether sensuous.

—<sup>3</sup>. 'The fishers' (Is. xix. 8) = those who trust only in sensuous things.

2702<sup>15</sup>. 'Much fish' (Ezek. xlvii. 9) = an abundance of applicable scientifics. 9050<sup>10</sup>. E. 179<sup>7</sup>.

3309<sup>2</sup>. 'Fishers' (Jer. xvi. 16) = those who teach from sensuous truths; 'hunters,' those who teach from scientific truths . . .

5620<sup>14</sup>. 'The honeycomb and the broiled fish' which the Lord ate after His resurrection, = the external sense of the Word; 'the fish,' as to its truth.

6394<sup>6</sup>. Peter's taking a fish out of the sea, and flinging in its mouth a piece of money, which he gave, represented that the lowest Natural as a thing that serves would do this; for fishes = this Natural.

6693<sup>4</sup>. 'Fishes' = the scientifics which are under a general principle.

7293. A whale, which is the largest fish of the sea, . . . = what is scientific in general, because a fish = what is scientific in particular.

7318. 'The fish which is in the river shall die' (Ex. vii. 18) = that what is scientific of truth will be extinguished. 'A fish' = what is scientific . . .

7852<sup>2</sup>. 'A fish' = the truth of the Natural.

9755<sup>10</sup>. 'Their fish shall be putrid' (Is. i. 2) = the Scientific which is of the natural man.

10161. They eat the flesh of fishes only.

10582<sup>6</sup>. 'To fish them' (Jer. xvi. 16) = to instruct in the external things of the Church.

H. 54<sup>e</sup>. Like fish out of the water. M. 10<sup>6</sup>.

J. 70<sup>e</sup>. They are compared to fishes (in the parable, Matt. xiii. 47), because by 'fishes,' in the Word, are signified natural and external men, both good and evil.

S. 23<sup>2</sup>. A fish = knowledge. (See DAGON, here, and at F. 52.)

W. 346<sup>2</sup>. Imperfect animals, are fishes . . .

P. 56<sup>2</sup>. An image of the infinite . . . in the prolification . . . of fishes . . . T. 32<sup>3</sup>.

R. 290<sup>e</sup>. These are the things which are meant in the Word by 'the fishes of the sea,' which are sensuous affections, that is, the lowest affections of the natural man; for, in the Spiritual World, the affections of such appear at a distance as fishes, and as it were in the sea.

405<sup>2</sup>. 'The fishes,' or 'creatures of the sea,' mentioned in these passages, = the affections and derivative thoughts of those men who are in natural truths, and who thus partake more of the Natural than of the Spiritual.

—<sup>1</sup>. 'The fishes of the rivers of Egypt' (Ezek. xxix. 4) = those who are in doctrinal things, and, from them, are in faith separated, which faith is only knowledge; and it was on account of this separation, that . . . their waters were turned into blood, and the fishes died in consequence.

—<sup>4</sup>. 'Fishes,' here, (Hab. i. 14, 15) = those who are in general truths, and in faith separated from charity. But 'fishes' = those who are in general truths, and in faith conjoined with charity in Ezek. xlvii. Matt. xiii. and Jer. xvi. 16.

—<sup>5</sup>. He who knows that such people and things are signified by fishes can see why the Lord chose fishermen for His disciples, and said . . . 'I will make you fishers of men.' Also why the disciples, by the Lord's blessing, caught a vast multitude of fishes . . . why the Lord (caused the tribute to be paid from the fish); and why, after His resurrection, He gave the disciples fish and bread to eat (John xxi. 13), and commanded them to . . . preach the gospel to every creature; for the nations they converted were in general truths only, and in natural truth more than in spiritual.

I. 20. I was once asked, How, from being a philosopher, I became a theologian; and I replied, In the same way that fishermen were made disciples and apostles by the Lord: and that also from early youth I had been a spiritual fisherman. On this my questioner asked, What is a spiritual fisherman? I replied, A fisherman, in the Word . . . = a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. Ill. —<sup>3</sup>.

T. 32<sup>3</sup>. If the fishes of the sea were to multiply . . .

they would fill the ocean, so that it would consist of nothing but fishes . . . to prevent this, it has been provided by God that one fish should be food for another.

34<sup>3</sup>. If he closes the lowest natural degree . . . he becomes as to . . . the understanding of truth like a fish.

68<sup>2</sup>. (Like) a fish against the ocean.

385<sup>3</sup>. I compared them to fishes under the ice . . .

635. The fishes which then died = the truths in the natural man.

850. I said, Why did the Lord choose fishermen . . . and not priests . . . Discuss this . . .

D. 1387. When this Spirit was in the Lower Earth, there suddenly appeared a table with great fishes . . . one of which swallowed him . . . signifying the natural things which he loves in preference to spiritual things.

2953. He whirled round as it were a roll in the form of a fish . . . (This) signified his natural things.

3309<sup>e</sup>. They then let down hooks, as it were, to draw them to themselves, like fishers.

4672. Its body was like a scaly fish . . . The scaly fish = sensuous scientifics, whereby they are led into magical things.

D. Min. 4719. What is meant by trailing a net, and hauling out fishes. . . When this devil was thinking . . . that he attracted the simple good, who were so because they were natural, he seemed to have a net, and to plunge it down and bring it up, and thus to draw the upright to him.

E. 275<sup>7</sup>. 'Their fish shall be putrid' = that the scientifics of the natural man will be devoid of all spiritual life; which takes place when they are applied to confirm falsities in opposition to the truths of the Church.

329<sup>21</sup>. 'The fish' = true scientifics.

340<sup>23</sup>. 'The fishes' (with which the Lord fed the multitude) = goods and truths in the Natural.

342<sup>4</sup>. The inhabitants of the lowest Heaven . . . appear as in a sea . . . At this day there is a vast number there, because so many at this day are sensuous. . . . For this reason seas are so frequently mentioned in the Word, and also the fishes therein; for 'seas' = the general principles of truth . . . and 'fishes,' sensuous scientifics, which are the lowest things of the natural man, and therefore they = those who are such, that is, who are in these scientifics. III.

—<sup>8</sup>. 'The fishes of the sea' (Is.i.2) = those who are in the ultimates of truth, in whom there is no life from a spiritual origin.

—<sup>9</sup>. 'The birds of the heavens, and the fishes of the sea' (Ezek.xxxviii.20; Hos.iv.3; Zeph.i.3) = affections of truth and thoughts both spiritual and natural (which are) about to perish.

—<sup>10</sup>. The reason of this signification of the sea and of fishes, is founded on the appearance in the Spiritual World. Ex.

— The reason why they who are in . . . natural affection and thought are signified by 'fishes,' is also founded on the appearance in the Spiritual World; for there appear there . . . fishes . . . in the seas; and it is the affections and thoughts of those who are there which so appear. . . (Thus) 'seas' = general principles of truth;

and 'whales' and 'fishes,' the affections and thoughts of those who are in the general principles of truth.

—<sup>12</sup>. They think merely naturally and sensuously . . . The good among them are like . . . flying fishes.

388<sup>13</sup>. 'The fish of his rivers' = what is sensuous scientific.

400<sup>9</sup>. 'The fishes of the sea' = natural things in general, and, specifically, the scientifics therein.

405<sup>17</sup>. That the Church is to be established from those who are in natural good . . . is meant by 'I will send fishers who shall fish them' (Jer.xvi.16).

422<sup>15</sup>. 'Much fish' = an abundance of Knowledges and scientifics which will attain spiritual life with them.

430<sup>15</sup>. The loaves (with which the Lord fed the multitude) = the goods; and the fishes, the truths, of the natural man.

513<sup>2</sup>. The reason 'the creatures of the sea,' or fishes, = scientifics, is that the sea = the natural man; consequently, the fishes in the sea = the scientifics themselves which are in the natural man. . . Spirits who are not in spiritual truths, but only in natural ones, which are scientifics, appear in seas, and, when looked at by those who are above, as fishes; it is their thoughts, which proceed from the scientifics with them, which so appear. For . . . the ideas of thought of those who are natural and think from scientifics only, are turned into the forms of fishes. Hence there appear in (those) seas many kinds of fish.

—<sup>3</sup>. It is from this that 'fishes,' in the Word, = scientifics. III.

—<sup>4</sup>. The fish dying (in the Nile) = that scientific truths perished through falsities; for scientifics live through truths, but perish through falsities . . .

—<sup>6</sup>. Their appetite for natural things is signified by their lusting for the fish of Egypt . . .

—<sup>7</sup>. That there shall be true and living scientifics of every kind, is signified by, 'the fish being according to their kind, as the fish of the great sea, exceeding many' (Ezek.xlvii.10). They who are being reformed, and who thus become intelligent, are meant by 'the fishers from En-ge'di even to En-gelaim.'

—<sup>8</sup>. 'Beast' = the Voluntary; 'bird' = the Intellectual; and 'fish' = the Scientific. III.

—<sup>11</sup>. As 'fishes' = the scientifics and Knowledges of the natural man, which are of service to the spiritual man as a means of being wise, 'fishers,' in the Word, = those who are only in Knowledges, and who acquire Knowledges for themselves; also, who teach others, and reform them by means of Knowledges. Their works are meant by the letting out and spreading out of nets. III.

—<sup>13</sup>. 'To make men as the fishes of the sea' (Hab.i.14) = to make man so natural that his scientifics are devoid of spiritual truth . . .

—<sup>15</sup>. 'The fishes' (of the great draught, Luke v.) = the Knowledges of truth and good by means of which there is reformation; and also the multitude of men who are being reformed.

—<sup>16</sup>. Like things are signified by the catching of fishes by the disciples after the Lord's resurrection. The reason the Lord manifested Himself while they were fishing, was that 'to fish' = to teach the Knowledges of truth and good, and thus to reform . . . By 'the little

fish-*pisciculum*—upon the hearth' was signified the Knowledge of truth from good; by 'the little fish,' the Knowledge of truth; and by 'the hearth,' or fire, good. At that time there were no spiritual men, because the Church was completely devastated, but all were natural, and the reformation of these latter was represented by that *fishing-piscatura*, and also by the fish upon the hearth.

[E. 513]<sup>17</sup>. The separation of the good from the evil is likened to 'a net bringing together fishes of every kind' (Matt. xiii. 47-49), because 'fishes' = natural men as to scientifics and Knowledges; and these are separated from each other at the Last Judgment; for there are good natural men and evil natural men; and the separation of these appears in the Spiritual World like a net let out into the sea and drawing fishes together into it, and bringing them to shore.

—<sup>19</sup>. The 'broiled fish' = the Natural as to truth from good. . . 'A broiled fish' = what is scientific derived from natural good.

560<sup>4</sup>. 'With hooks of *fishing-piscationis*' (Amos iv. 2) = through the fallacies of the senses.

600<sup>7</sup>. By '*fishing-piscationem*' in the Word, is signified the instruction and conversion of men who are in external or natural good, in which good there were many at that time among the gentiles.

619<sup>15</sup>. The 'broiled fish' = the truth of good of the natural and sensuous man.

629<sup>8</sup>. 'Fish' = the things which are in the natural man, which are called Knowledges from the Word, and also natural knowledges by means of which spiritual things are confirmed.

650<sup>6</sup>. By 'the fishes of the sea' are signified the scientifics of the natural sensuous man.

—<sup>41</sup>. 'Fishes' = scientifics. 1100<sup>4</sup>.

654<sup>49</sup>. 'The fishers shall lament . . .' (Ezek. xix.) = that those who teach will labour in vain to reform the natural man by means of truths from the Word: 'fishers,' and 'they who spread the net' = those who teach natural men from the Word, specifically, from the sense of the letter; 'fish' = the Knowledges thence derived.

—<sup>51</sup>. 'I will make the fish of thy rivers stick to thy scales' (Ezek. xxix. 4) = false scientifics of the lowest kind which are from the fallacies of the senses.

820<sup>3</sup>. The reason these three apostles were fishermen, and that it was said to them . . . 'I will make you fishers of men,' was that 'to fish' = to instruct natural men; for at that time there were natural men both within the Church and without it, who, as they received the Lord and truths from Him, became spiritual men.

820<sup>5</sup>. 'A fish' = the natural man.

967. By 'the living soul in the sea' are meant fishes of various kinds, by which are signified the scientifics of the natural man; and also Knowledges of truth from the Word with natural men; for with such men Knowledges of truth from the Word are held just as are the scientifics of the world.

1000<sup>3</sup>. 'The fishes killed' = the destruction of the true scientifics and of the Knowledges of the natural man.

1100<sup>10</sup>. 'Fishes of the sea' = Knowledges and scientifics.

—<sup>16</sup>. 'To consume the birds of the heavens and the fishes of the sea' (Zeph. i. 3) = to destroy the perceptions and the Knowledges of truth.

**Fissure.** See CLEFT and RENT-*scissura*.

**Fit.** *Pugnus*.

A. 822<sup>e</sup>. See BACK-*tergum*.

7518. 'Take to you the fulness of your fists' (Ex. ix. 8) = power given so far as it could be received. 'Fists,' or palms, = power.

9025. '(If) a man smite his companion with a stone or with his fist' (Ex. xxi. 18) = the weakening of one (truth) from some scientific or some general truth. . . 'A fist' = general truth; for by the hand is signified the power which is of truth; hence 'a fist' = full power from general truth: that truth is called general which is everywhere received. . . Hence 'to smite with a fist' = with full force and power; in the spiritual sense, by truths from good, and in the opposite sense, by falsities from evil; as in Isaiah lviii. 4, where 'to smite with the fist of wickedness' = with full force by falsities from evil.

R. 421<sup>e</sup>. As they are not permitted to inflict any bodily injury, they threaten with mouth and fists.

**Fit.** *Commodus*.

A. 9207<sup>4</sup>. 'Not fit for the land nor for the dunghill' = that it does not conduce to any use whatever, neither good nor evil. . . These are they who are called 'lukewarm,' and who are not fit for any use, good or evil.

**Fit.** *Inaptare, Inaptatio*.

A. 1759. Occurs. 1900<sup>3</sup>. 2063<sup>3</sup>. —<sup>e</sup>. 3128<sup>3</sup>. —. 5208<sup>8</sup>.

**Fit together.** *Concinnare*.

**Finish.** *Concinnitas*.

**Neatly.** *Concinne*.

A. 66<sup>e</sup>. In a skilfully put together order . . .

403<sup>e</sup>. To fit together in a historical form . . . 813<sup>2</sup>. 1020. 1756<sup>2</sup>. 5291<sup>4</sup>.

1974. Garlands . . . of such a form and skilful construction . . .

8891<sup>4</sup>. They fitted together such things as fully corresponded.

8971. Composed in a more elegant style . . .

10406. To concoct a false doctrinal thing . . .

S. 13<sup>4</sup>. In the spiritual sense all things cohere in a continuous connection, to the adjustment of which each word in the literal sense conduces.

Life 7. When they are composing their sermons . . .

R. 454. For finish and elegance of discourse . . .

M. 175<sup>2</sup>. From the elegance and finish of the composition . . .

370<sup>e</sup>. To make various things belonging to women's work.

T. 60. The things in man fit themselves together by such a connection that the one belongs to the other.

353<sup>2</sup>. The light and glory of faith from the abundance of Truths fitting into it . . .

381<sup>3</sup>. Who dress the hair.

786<sup>2</sup>. The doctrine which they concocted . . .

D. 155<sup>4</sup>. Occurs. 1681. 1937. E. 781<sup>10</sup>.

2040. They who have constructed lexicons.

3757<sup>0</sup>. They construct their nests so neatly . . . (and had they needed garments they would have made them more neatly than man.

4263. They who are in charity . . . can as from themselves . . . construct whole doctrines . . .

### Fitches. *Nigella*.

A. 10669<sup>4</sup>. 'The fitches (or black cummin) and cummin' (Is.xxviii.25)=scientifics; for these are the first things which are learned in order that man may receive intelligence.

E. 374<sup>0</sup>. 'To make plain the faces of the earth and scatter the black cummin'=to prepare by means of the Word.

### Five. *Quinque*.

### Fifth. *Quintus*.

### Fifth, To take a. *Quintare*.

A. 649. In these numbers, five dominates, which, in the Word, =something, or a little, and a few. Ill. 798. 1429.

1686. 'Five' (Gen.xiv.9) = disunion, because it = a little.

2267. 'Peradventure there shall lack five' (Gen.xviii.28)=if there should be somewhat less. 'Five'=a little, or less.

2268. 'Wilt Thou destroy the whole city for five?' (id.)=shall man perish for the little that is lacking?

2269. 'Five'=a little . . . and also disjunction. —<sup>2</sup>.

2276. 'Five'=somewhat that is little.

2575<sup>3</sup>. 'From before the rebuke of five shall ye flee' (Is.xxx.17). 'Five'=few.

2576<sup>0</sup>. For this hanging there were five pillars and five bases (Ex.xxvi.37), by which number is signified what is relatively little.

4638<sup>3</sup>. 'Five of them were prudent, and five were foolish'=part of them who were in truths in which there is good, and part who were in truths in which there is no good. . . 'Five,' in the internal sense, = some; here, therefore, part of them. 10253<sup>e</sup>. S. 17<sup>2</sup>. R. 427<sup>2</sup>. E. 187<sup>4</sup>. 375<sup>4</sup>. 548<sup>3</sup>. 675<sup>6</sup>.

5291. 'Let him take a fifth of the land' (Gen.xli.34) =which are to be preserved and afterwards stored up. 'To take a fifth' here involves the same as to tithe, which=remains. . . 'Ten'=remains, and therefore so does 'five,' which is the half of ten.

—<sup>2</sup>. 'Five' has a double signification. It=a little and thus somewhat, and it=remains. It=a little from its relation to those numbers which=much, namely, a thousand and a hundred, and thus also ten . . . which, from them, also=much. . . 'Five'=remains when it has relation to ten, which=remains.

—<sup>4</sup>. The servant who received five talents=those who have admitted goods and truths from the Lord, thus who have received remains.

—<sup>5</sup>. Here, in like manner (Luke xix. 13, 18, 19), 'ten' and 'five'=remains; 'ten' more, 'five' fewer. Further ill. —<sup>8</sup>. —<sup>9</sup>. —<sup>10</sup>.

5335. Five multiplied into six=somewhat of combat; because five=somewhat . . .

5708. 'By five measures' (Gen.xliii.34)=much increased. . . 'Five' is a number which=a little, also somewhat, and likewise much; its signification flows from its relation to the number from which it originates. When it comes from ten, it involves what is similar, but in a less degree; for it is the half of ten. . . Five measures were given to Benjamin above the rest of his brethren . . . because ten could not be given, for ten would have been far too much.

5894. 'There are five years yet' (Gen.xlv.6)=the duration of this state until remains shine forth. 'Five'=remains.

5916. 'There are still five years of famine' (ver.11)=the duration of the lack of good.

5956. 'And five changes of garments' (ver.22)=much of the truth which is from the Natural. 'Five'=much.

6070. On the part of his brethren he took five men' (Gen.xlvii.2)=some of the truths of the Church . . . 'Five'=some.

6156. 'Ye shall give the fifth part to Pharaoh' (ver. 24)=remains, that they are for the general principle which is under the guidance of the Internal. 'Five,' and 'the fifth part'=remains. 6166.

8714. See FIFTY.

9102. 'He shall repay five oxen for an ox' (Ex.xxii.1) =the corresponding penalty much. 'Five'=somewhat, and also much. E. 548<sup>7</sup>.

9487. The reason 'two and a half'=much and full, is that it has a like signification to five, ten, a hundred, a thousand; for the double of two and a half is five . . . That 'five'=much and full. Refs.

9604. See CURTAIN.

—<sup>1</sup>. 'Five'=all things of the one part; for 'ten'=all things of the whole.

9663. 'Five (staves) for the beams of one side of the habitation' (Ex.xxvi.26)=where it looks towards the interior things of Heaven, where truth is in light; (for) 'five'=all things of that side. 9664.

9689. 'Five pillars of shittim' (Ex.xxvi.37)=support so far as is sufficient by the good of merit . . . 'Five'=some part, or something, and also as much as is sufficient.

9716. 'Five cubits the length, and five cubits the breadth' (Ex.xxvii.1)=equally from good and from truth. . . The reason the length and the breadth of the altar were of five cubits, was that 'five' also=the like with ten, a hundred, a thousand; and by these numbers is signified much, all, what is full, and, in the supreme sense, which treats of the Lord, what is infinite; so also does 'five.' 10253.

9773. 'The height five cubits' (ver.18)=degrees of good also so far as is sufficient.

[A.] 10225. The first state of man is from birth to the fifth year of his age . . . Ill.

10255. When 'ten'=all, 'five'=some; when 'ten'=what is full, 'five'=as much as is sufficient; and when 'ten'=much, 'five'=somewhat.

R. 194<sup>3</sup>. 'Ten' (in the parable of the pounds)=much, and 'five'=some. E.223<sup>23</sup>. 548<sup>4</sup>. 675<sup>7</sup>.

427. 'To torment them five months' (Rev.ix.5)=to induce a stupor for a short time. 'Five'=a little, or for a short time. Ill. —<sup>2</sup>. 439.

738. 'Five (kings) have fallen' (Rev.xvii.10)=that all the Divine truths of the Word have been destroyed. . . . By 'five' is not signified five, but all the rest. Ex. (Compare E.1064.)

E. 223<sup>14</sup>. 'Five cities in the land of Egypt speaking with the lip of Canaan' (Is.xix.18)=truths of doctrine in abundance. . . 'Five'=many or in abundance. 391<sup>13</sup>. 654<sup>7</sup>. (Compare 548<sup>6</sup>.)

430<sup>2</sup>. Five (as a simple number from which greater numbers derive their signification)=much and somewhat. . . From the number five arise 10, 50, 100, 1000, 10000, 100000, which numbers have a like signification to five, because they arise from it by multiplication. 532.

532<sup>7</sup>. 'Five' (Is.xvii.6)=a few.

—<sup>11</sup>. 'Five,' in the Word,=all these when 'two' and 'three' follow; but when 'five' is preceded or followed by 'ten' or 'twenty,' it=some and a few.

548. 'Five months'=so long as they remain in this state. . . For 'a month'=a state; and 'five,' somewhat, and therefore so long as. . . That 'five'=somewhat, may appear from the passages in the Word where this number occurs; for the numbers 10, 1000, 10000, =much and all, and hence 'five'=somewhat; for those numbers which=much arise from the number five, which=somewhat.

—<sup>3</sup>. That 'five,' in the Word,=somewhat and some, likewise all who are such, and other similar things. Ill.

—<sup>5</sup>. Some, and all who are such, are signified by 'the five brethren' (in the parable of the rich man and Lazarus, Luke xvi.28).

—<sup>5</sup>. 'Five yoke of oxen' (Luke xiv.19)=all those affections or cupidities which lead away from Heaven.

—<sup>8</sup>. 'The fifth part'=as much as is sufficient. Ill.

—'. 'To the fifth rib'=as much as was sufficient for death. For the same number which=somewhat, and all that is on the one side, also=as much as is sufficient, when it is predicated of quantity; and so long as, when it is predicated of time.

—<sup>9</sup>. As this number=somewhat, and all that is on one side, it also=a little and a few, when it is followed or preceded by a great quantity which is also designated by numbers; for in this case the whole that is on one side is relatively a little. Ill.

—<sup>10</sup>. The reason 'five sparrows' are mentioned (Luke xii.6), is that 'five'=what is small and of little value in comparison with man.

600<sup>21</sup>. 'Ten'=all things and all men; and 'five,' one part, or one kind.

675<sup>8</sup>. 'Five' and 'ten' (in the parable of the talents) =somewhat and much, thus that the first servant from some Knowledges of truth and good procured for himself much wisdom.

1064. When 'five' follows 'ten,' it=some people or some things, likewise all the rest which remain, and also a few; but when it does not follow 'ten,' it=many people or many things.

**Fix.** *Figere.*

**Fixation.** *Fixatio.*

**Fixedly.** *Fixe.*

A. 1967. They keep the mind fixedly in the thought of some particular thing. . . .

4096<sup>5</sup>. As good is fixed (in the Knowledges a man has). . . .

4128. 'To fix a tent' (Gen.xxxi.25)=a state of this love. 4129.

4167. Without planes, that is, without conscience, nothing celestial and spiritual. . . . can be fixed. . . .

4205<sup>2</sup>. Good flows in from the Lord, but is not fixed except in truths.

6206. The influx of the Angels is into that which the man knows and believes. . . . for it can be fixed only where there is something in the man.

6368<sup>2</sup>. Unless he has been in that good by faith. . . . the good which flows in. . . . cannot be fixed.

7290<sup>2</sup>. Miracles drive men to believe, and fix ideas in the external man. . . .

H. 345. This plane is their memory. . . . (after death) this remains fixed. . . .

426. There is no fixed term for their continuance (in the World of Spirits).

W. 7<sup>o</sup>. Spaces there are not fixed. . . . as on earth. . . . D. 5623<sup>1</sup>.

160. As the lowest things of nature. . . . are immutable and fixed, there are spaces in nature. . . .

165. A dead sun was created that. . . . all things may be fixed, stated, and constant. . . .

302. See ATMOSPHERE. 315.

321<sup>e</sup>. The things in the Spiritual World are not fixed and stated. . . .

340. It is the Spiritual which. . . . produces the forms of plants and animals, and. . . . packs them with matters from the Earth, in order that these forms may be fixed and constant.

344. See BIRD.

346. They get their fixation from nature.

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

388. That man may draw with him from the purer substances of the world a certain fixed containant of spiritual things.

P. 220<sup>2</sup>. Ultimates, which in themselves are fixed and stated.

R. 566<sup>5</sup>. Fix your look on the paper.

D. 2334<sup>e</sup>. Spirits occupy a fixed position . . .  
 4343. If, while the Word is being read, the thought is kept fixedly on any subject . . .

5552. The Sensuous of man is relatively fixed. What sort of fixity it is can be known only by this, that all things which are on earth are also in the Heavens, but there they are not fixed, but still they appear to be fixed. . . (Thus) while man lives in the world, he acquires a fixed plane, and this cannot be changed . . .

D. Min. 4733<sup>2</sup>. They remain where they are, fixed . . .

E. 1211<sup>4</sup>. Hence are the matters in . . . our Earth fixed.

1218<sup>2</sup>. Material things, in themselves, are fixed, stated, and measurable; fixed, because they are permanent, however the states of man are changed . . .

D. Wis. xii. 5<sup>3</sup>. A natural origin is added, that they may be at the same time material and fixed.

Can. God iv. 12. All things are created by the Lord, and are fixed by the natural things which encompass them.

**Flaccidly.** *Flaccide.* A. 5356<sup>e</sup>.

**Flag.** *Alga.*

A. 1691<sup>2</sup>. 'The flags were bound to my head' (Jonah ii. 5). (= that false scientifics best truth and good. 6726<sup>e</sup>.) E. 538<sup>1</sup>.

6726. 'She set it in the flag by the bank of the river' (Ex. ii. 3) = at first among false scientifics. 'The flag' = scientifics. . . The reason 'a flag' = what is scientific, is that in the Word every herb = some kind of what is scientific; a flag, which grows at the bank of a river, = a low Scientific; as in Is. xix. 6. . . 'The reed and the flag' = the lowest scientifics, which are sensuous. (Compare SEDGE.)

6732. 'She saw the coffer in the midst of the flag' (ver. 5) = the perception that truth was in a low state among a false Scientific.

**Flagon.** See under BOTTLE.

**Flail.** *Fustis.* T. 122<sup>e</sup>. 331<sup>2</sup>.

**Flame.** *Flamma, Flammare.*

**Flaming.** *Flammeus.*

A. 306. 'The flame of a sword turning itself' (Gen. iii. 24) = man's Own love with its insane cupidities and derivative persuasions . . . (Compare 312.)

365<sup>2</sup>. Flame . . . is the essential of heat and light, for they come from it.

831<sup>2</sup>. They can represent a shining white flame round the head . . . which is an angelic sign. D. 3701<sup>2</sup>.

1326<sup>2</sup>. 'Faces of flames' (Is. xiii. 8) = cupidities.

1524. An intense flaming appearance fell down before my eyes . . .

1525. The lucidity was beautifully varied with rays of golden flame for those who are in affections of good . . .

1594<sup>3</sup>. In the love of self and its cupidities there is a certain flaming, and delight thence.

1621. There are atmospheres flaming as with gold.

1624. See COLOUR.

1764. They spoke with me by . . . flames of various colours.

2231<sup>2</sup>. Man was so created that there was no other distinction between the will and the understanding than such as there is between flame and the light from it. Love and charity would be as the flame, and all perception and thought as the light from it.

—<sup>1</sup>. Love and charity are a celestial flame, and faith is the spiritual light from it. . . There, the Celestial of the Lord manifests itself . . . by a flaming beam as of the sun, and the Spiritual of the Lord, by the light from it . . .

2973<sup>3</sup>. With celestial flame and spiritual light, the case is this . . .

3222. Loves and their affections are (there) represented by flames, and this with an inexpressible variation . . . whence it is that by 'flames,' in the Word, are signified the goods which are of love . . .

3343. (In the interior Heaven) celestial things . . . are expressed by variations of flame or of celestial heat; thus they move all the affections. 3346<sup>e</sup>.

3374. By the Celestial is meant all the flame of good from the Lord.

3798<sup>e</sup>. Love is circumstanced as is flame . . .

3862. All celestial and spiritual heat, or love and charity, is perceived in the external form . . . as what is flaming from the Sun.

—<sup>2</sup>. The universals of love and faith . . . thus the universals of flame and light . . .

3938<sup>5</sup>. The Lord flows into the delights of charity with the light of truth and the flame of good . . .

4043<sup>e</sup>. In the Heavens such things are presented to view by variations of celestial light and of celestial flame . . .

4245<sup>e</sup>. The good of charity is like a flame which affords light . . . 5637. 5816<sup>2</sup>. 6135<sup>3</sup>. 6272. 6400.

4328<sup>2</sup>. The flaming lucidity represented the Intellectual (of the Celestial Church) . . . For flaming lucidity signifies truth from good. D. Min. 4712.

4414. The light in Heaven . . . differs accordingly as it is tempered with the flaming and the shining-white.

4627<sup>2</sup>. The things of the affections of good they saw represented by suitable small flames—*flammulas*. D. 4028.

4642<sup>2</sup>. The influx of Divine love is represented to the Angels by a celestial flame which affects them with Divine good.

4742<sup>2</sup>. Truth does not shine from itself, because in it alone there is nothing flaming; but it shines from good, for good is like a flame from which comes light

5215<sup>2</sup>. It is this heat which is meant in the Word by 'flame,' etc. 6032<sup>e</sup>.

6601<sup>2</sup>. The distance is greater or less according to the sparkling and the flaming in the object; for if it is flaming, it appears at a much greater distance . . . And as, in the world, what is flaming spreads itself to the greatest extent, so, in the Spiritual World, does good and its affection; for flame corresponds to the affection of good.