

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.

[A.] 6615. When the thought of the (higher) Angels falls down, it appears like a **flaming** light . . . The **flaming** flows into the affection of love (of the Spirits below), but does not appear to them . . . H.210.

6620<sup>e</sup>. The **flaming** represented the Lord . . .

6645<sup>3</sup>. The **flame** of that Sun is nothing but Divine love.

6832. 'In a **flame** of fire out of the midst of a bush' (Ex.iii.2)=Divine love in scientific truth. 'A **flame** of fire'=Divine love.

—<sup>3</sup>. The reason 'flame'=Divine love, is that in its first origin love is nothing but fire and **flame** from the Lord as a Sun . . . Hence it is that when the Lord appeared in vision, He appeared as fire and **flame**. III.

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

— . Thus 'the **flame** of fire' (Rev.xix.12) is the Divine truth which is in the Word, which is from the Lord's Divine good.

— . 'Eyes as a **flame** of fire' (Rev.i.14)=the Divine truth proceeding from the Lord's Divine good.

—<sup>6</sup>. That 'a **flame** of fire'=the Divine truth proceeding from the Lord, is evident from Ps.xxix.7.

—<sup>8</sup>. That 'fire' and '**flame**,' in the opposite sense, =filthy loves . . . III.

6922. There appeared a **flame** of considerable brightness blazing cheerfully . . . This **flame** signified the advent of Spirits of Mercury more prompt than the rest.

7620. (Description of a very beautiful **flame**, which was afterwards changed into a bird.) 622, Ex. D. 3246.

7622. What is **flaming**=celestial love and its affections. — .

8063. Good is as **flame**, and truth is as light.

8644<sup>2</sup>. No Angel can endure the **flame** from the Divine love . . .

8760<sup>2</sup>. The Divine good in itself is an infinite **flame** of ardour, that is, of love . . .

8764<sup>4</sup>. The Divine good is a **flame** . . . The **flame** itself does not appear in Heaven, but only light in which is the **flame**, which is thus perceived as heat, which is love.

8906<sup>3</sup>. 'The **flame** which burneth after him' (Joel ii.3) =the desire of falsity.

8914<sup>e</sup>. 'Flames'=Divine truths proceeding from the Lord's Divine good.

9144<sup>2</sup>. See ANGER.

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

9467<sup>2</sup>. All colours there are modifications of heavenly light and **flame** . . . which are variegations of truth and good, thus of intelligence and wisdom.

9468<sup>3</sup>. In the inmost Heaven Divine truth appears as **flaming** light . . .

9473. 'The luminary'=mutual love from its **flame**, which=this love; and it=charity from the heat and light therefrom. 9570<sup>e</sup>.

9570<sup>e</sup>. The light of the Celestial Heaven appears as **flame**, because in that Heaven there reigns the good of

love, which is presented to view in Heaven by a **flame**. 9865<sup>2</sup>.

9637. (Good and truth) are like **flame** and light; **flame** does not appear without light . . . and light does not come into existence without **flame** . . . Moreover, the **flame** or fire of life is love; and the light of life is faith. R.655<sup>6</sup>.

9695. (The inhabitants of the First Earth) have light from a certain **flame** . . . because they do not adore the Lord . . .

9865. The reason these stones=celestial love, is their red and **flaming** colour.

10786. That they were of the Celestial Kingdom was given to be seen from the **flaming** which was the source of their ideas.

10810. A human form seen in a **flaming** beam . . .

—<sup>2</sup>. That **flaming** beam descended . . . and now appeared in a **flaming** verging to lucidity . . .

H. 32<sup>e</sup>. The Voluntary is as a **flame**, and its Intellectual is as the light from it.

128<sup>2</sup>. The light in the Celestial Kingdom appears **flaming**, because the Angels there receive light from the Lord as a Sun.

178. The most intelligent Angels have garments which sparkle as from **flame**. 179.

475. To think and will, and thence to do, is like a **flame** which gives heat and light all around.

571. A **flaming** appears from those Hells where the love of the world reigns.

585<sup>e</sup>. **Flame** corresponds to the evils of the love of self.

S. 18<sup>2</sup>. By 'a **flame** of fire' (Ps.xxix.7) is meant the affection of falsity.

42. The Word . . . from its celestial sense, is as a **flame** which kindles . . . From celestial **flame** it is like a ruby. T.216.

84<sup>2</sup>. 'Fire' and '**flame**' are mentioned together, because 'fire' . . . =good, and '**flame**' . . . truth.

P. 309. They were so enraged that a **flame** appeared from their nostrils.

R. 48. 'His eyes were as a **flame** of fire' (Rev.i.14)=the Divine wisdom of the Divine love. . . By 'a **flame** of fire' is signified spiritual love, which is charity; and therefore, when predicated of the Lord, it=Divine love. E.68.

128<sup>2</sup>. 'A **flaming** fire' (Ps.civ.4)=the good of love. E.155<sup>2</sup>. 419<sup>11</sup>.

224<sup>e</sup>. Lo, a **flaming** together with light descended from Heaven and consociated them with the Angels.

230<sup>2</sup>. 'The **flame** of a sword turning itself'=Divine truth in ultimates. T.260<sup>2</sup>.

282<sup>e</sup>. 'I am tormented in this **flame**' (Luke xvi.24)=the doctrine by the falsities of which he was tormented: for no one in Hell is in **flame**, but the **flame** there is the appearance of the love of falsity; and the fire is the appearance of the love of evil.

566<sup>5</sup>. **Flame** burst forth and consumed the paper.

M. 42<sup>1</sup>. In her face there was a resplendence of flaming light . . .

266<sup>2</sup>. In our Society . . . the light derives its quality from the flaming of the Sun, and the flaming of the Sun corresponds to the love of uses.

359. That the blazing or flame of this love, which is zeal, is a spiritual blazing or flame, which originates from an assault upon the love.

— . At a distance, love there appears as flame . . . but this flame does not burn . . .

360. As fire breaks forth into flame . . . For in the will love is as fire, and in the understanding as flame . . .

—<sup>e</sup>. This is the source of this spiritual flame.

365. But the zeal of the love of evil is as an infernal flame.

T. 159. Flame is nothing but smoke set on fire . . .

504<sup>2</sup>. The smoke being ignited burned like a flame, which illuminated the mind below the memory . . . But with the other . . . I saw as it were a gentle flame flowing down from Heaven, which illuminated the mind above the memory . . .

D. 1680. It resembled our flame . . .

3629. On a flaming before the eyes. See 3646.

3853. Afterwards the flame appeared more intense . . . by which they said was signified natural lumen. It was nothing but a yellowish flame like that from burning wood. I said that if the fieriness from the kindled smoke were absent, the flame would be white, that is, if natural things were absent . . . then it would be inwardly white, and thus spiritual, which is signified by a shining-white flame.

4453. He was held suspended in that (infernal) flame, and said that he had never perceived anything more delightful.

4813<sup>e</sup>. There appeared many sparkling flames above the table . . . This signified their cupidity of truth . . .

E. 68<sup>2</sup>. 'Flame' = the truth from good of the inmost Heaven. Refs. 277<sup>2</sup>.

131<sup>20</sup>. 'The flame of a sword turning itself every way' = the terrific driving off and rejecting of all who are in falsities. (= truth from this good protecting. 277<sup>2</sup>.)

403<sup>22</sup>. 'Fire of flames' (Ps. cv. 32) = the love of the world.

412<sup>28</sup>. The interiors of those who are in the love of self and of the world, and thence in hatred and revenge, are meant by 'their faces being faces of flames' (Is. xiii. 8); so do they appear. (= that they are in the evils of hatred and of anger. 721<sup>24</sup>.)

—<sup>29</sup>. The vastation and destruction of the Church by the love of falsity from evil, is signified by 'the flame of a grievous flame' (Ezek. xx. 47).

455<sup>7</sup>. 'The tongue' (of Dives) = the thirst and cupidity of perverting the truths which are in the Word; and 'the flame,' the penalty of this cupidity, which is varied and manifold.

504. 'Fire' = the good of celestial love, and 'flame,' the good of spiritual love; and, in the opposite sense, 'fire' = love which originates from the love of self, and

'flame,' the evil which originates from the love of the world.

—<sup>6</sup>. The fire of the candlestick, which was flame, = Divine spiritual love.

—<sup>21</sup>. 'Fire' = evils; and 'flame,' the cupidities thence derived.

730<sup>13</sup>. 'Fire' = the love of self; and 'flame,' the conceit of our Own intelligence. —<sup>14</sup>.

811<sup>11</sup>. 'They shall fall by the sword and by flame' (Dan. xi. 33) = to perish from falsities and derivative evils.

5 M. 9. Little flames, like tongues, flowed down from Heaven upon their heads, by which they were inspired with the affection of being wise from reason . . . Among them was a priest . . . who said, What has faith to do with reason . . . then suddenly the little flame fell down from the top of his head upon his shoe, and there shone for a short time. —<sup>11</sup>.

—<sup>10</sup>. As they were in enlightenment from the little flames upon their heads . . .

**Flamen.** Coro. 9. 17.

**Flank.** *Armus.*

A. 10075. 'The right flank' (Ex. xxix. 22) = inmost good . . . For the flank of animals has the same signification as the loins and the thighs with man, which = marriage love, and, from this, the good of celestial love, which good is the good of the inmost Heaven; and the right loin and thigh, the inmost good there. . . From this it may also be evident that the flanks are the posterior parts of the animal, where the genitals are, and not the front parts, for these are called the breast.

—<sup>2</sup>. As the right flank = inmost good or celestial good, when it was uplifted from the sacrifice and given to Aaron, it was called his 'anointing' (Lev. vii. 32, 34, 35.)

10079<sup>2</sup>. The fat and the flank = good equally as much as bread.

10090<sup>2</sup>. The flank = Divine good in the Celestial Kingdom.

10092. 'The flank of uplifting' (Ex. xxix. 27) = the Divine Celestial which belongs to the Lord alone, perceived in Heaven and the Church. 'The flank' = the Divine Celestial in Heaven and the Church.

**Flash.** See under CORUSCATE, LIGHTNING, and SPARKLE.

**Flat.** *Simus.* W. 432<sup>2</sup>.

**Flatter.** *Blandiri, Adblandiri.*

**Blandishment.** *Blanditio, Adblandimentum.*

**Soft.** *Blandus.*

A. 905<sup>e</sup>. 'My yoke is easy-blandus.'

1088<sup>2</sup>. See CHARITY.

1517. A vinous odour from those who, from friendship . . . flatter, so that there is truth in their blandishments. D. 1047.

9248. 'Flattering divination' (Ezek. xii. 24).

9265. Anything that pleases the natural man . . .

H. 87. These things gratify the external senses . . . These gratify the internal senses.

M. 294<sup>6</sup>. A soft and tender love . . .

361<sup>a</sup>. The substances of the form become gentle, pleasant . . .

365. His internal is in itself mild, pleasant . . .

380<sup>b</sup>. We asked *courteously* . . .

405<sup>2</sup>. Natural parents . . . *fawning* upon their children . . .

505<sup>4</sup>. With a stern face instead of a *courteous* one.

I. 15<sup>7</sup>. Such things as *please* the senses . . .

T. 590<sup>e</sup>. A fiery spirit may dwell beneath a bland mouth.

767. The natural sight, to which the other senses add their allurements.

D. 1045. (*Flatterers*) have an odour of vomit . . .

1179. Such conversation *flattered* their nature.

2012. Something which *flattered* their self-love.

2120. In the bodily life *had been pleasant* in countenance . . .

2973<sup>e</sup>. The *caressings* of the black cow, and her reciprocal *caressing*.

3843. They were *complaisant* to every cupidity . . .

4309<sup>e</sup>. They who *flatter* anyone by speaking differently from what they think . . .

5669<sup>2</sup>. Being exteriorly *bland* and civil . . .

D. Min. 4705<sup>e</sup>. They are silent, *bland*, deceitful . . .

E. 659<sup>1</sup>. 'They *flatter* with their tongue' (Ps.v.9)=that exteriorly there is what is hypocritical and as it were sound.

**Flattery.** *Assentatio.*

**Flatterer.** *Assentator.*

A. 5388. *Flatteries* differ according to the ends . . .

H. 499. This is evident from pretenders and *flatterers*.

W. 393. (The cardiac and pulmonic motions) with hypocrites, *flatterers*, deceivers.

P. 89<sup>2</sup>. Thus he acts the hypocrite and *flatterer*.

104<sup>2</sup>. A *flatterer* and a hypocrite have a double thought.

T. 111. Hence come pretences, *flatteries*, and hypocrisies . . . 592<sup>e</sup>.

448<sup>2</sup>. I have seen such bindings . . . of many with *flatterers* . . .

D. 1169. Such Spirits insinuate themselves into the affections of everyone . . . *flattering* them . . .

2120. *Flattery* by external things is not tolerated there . . .

2500. They make familiars for themselves by *flattery*.

2503. This . . . may be called the deceit of *flatterers*. 2504.

5533<sup>e</sup>. Some introduce themselves, by *flatteries*, into Societies of the simple good.

**Flax.** *Linum.*

**Linen, Of.** *Linteus.*

See FINE LINEN.

A. 25. 'The smoking *flax* shall He not quench' (Is.

xlii.3). (=that He does not destroy the Divine truth with the simple and little children which begins to live from a little good of love. E.627<sup>c</sup>.) E.950<sup>6</sup>.

3021<sup>5</sup>. 'A linen girdle' (Jer.xiii.1)=truth.

5895<sup>2</sup>. 'Thou shalt not wear . . . wool and *linen* together' (Deut.xxii.11); 'wool'=good, and '*linen*' truth.

7601. 'And the *flax*' (Ex.ix.31)=the truth of the exterior Natural. '*Flax*'=truth, but truth of the exterior Natural. 7604.

—<sup>3</sup>. The reason '*flax*'=truth, is from the representatives in Heaven. In Heaven, they who are in the truth of the Natural appear clothed in white, which white appears as from *flax*; and the truth of the Natural is itself represented as a fabric made of the purer filaments of *flax*, which appear like silken threads, bright, beautifully transparent, and soft; and the clothing made of them is similar if the truth so represented is from good. But the threads which are like *flax* . . . appear hard and brittle, and yet white, if the truth so represented is not from good. This is why Angels . . . have appeared in *linen* things. Ill.

—<sup>5</sup>. As '*flax*'=the truth of the exterior Natural, and the exterior Natural is what invests the interiors, this truth is what was represented by the *linen* things in which the Angels were clothed; and also by the garments of *linen* in which Aaron was clothed. Ill.

—<sup>6</sup>. This was why the Lord, when he washed His disciples' feet, girded Himself with a *linen* cloth, and wiped their feet with the *linen* cloth . . .

—<sup>7</sup>. '*Linen*' also=truth in the following passages. Ill.

—, 'Not to wear a garment of wool and *flax* together'=not to be in two states at once, namely, in good and from it look to truth, and at the same time in truth and from it look to good. Ex.

9470<sup>2</sup>. 'Wool and *linen*'=the same, but external.

—<sup>5</sup>. As the garments of Aaron represented things of the Spiritual Kingdom . . . they were of *linen* and not of wool; for '*linen*'=spiritual truth, but '*wool*' celestial truth, which, relatively, is good. 10184<sup>6</sup>. 10669<sup>e</sup>.

9670<sup>6</sup>. The coat of *linen*, breeches of *linen*, belt of *linen*, and mitre of *linen*, which he was to put on, and the washing of his flesh,=that that purification was effected by means of truths from good.

9827<sup>2</sup>. '*Linen*'=truth in the natural man; thus 'the mitre of *linen*'=natural intelligence.

9872<sup>2</sup>. 'The man clothed in *linen*' (Dan.x.5) was an Angel; '*linen*'=the truth which invests good.

9959. 'Make for them breeches of *linen*' (Ex.xxviii.42)=the external of conjugal love. . . '*Linen*'=external truth or natural truth.

—<sup>2</sup>. It is now evident why the breeches were of *linen*; but the breeches he wore when clothed in the garments which were for glory and ornament . . . were of *linen* with fine linen interwoven. Ill.

—<sup>3</sup>. But the garments of *linen* he wore when . . . when he was expiating . . . =the truths of faith; by which all purification from evils and falsities is effected. Further ill. and ex.

9960<sup>14</sup>. 'Wool' (Hos.ii.5)=the exterior good of the Spiritual Church; and 'flax'=its exterior truth. 10402<sup>7</sup>.

10243<sup>2</sup>. 'The linen cloth with which the Lord was girded . . . =the Divine truth proceeding from Him. E.951<sup>3</sup>.

R. 671<sup>e</sup>. 'Flax,' in these passages, =nothing else than truth. Ill.

M. 19. A messenger (in Heaven) clothed in linen.

42<sup>2</sup>. His stockings were of resplendent linen.

463<sup>2</sup>. They differ as dirty linen from washed.

T. 61<sup>e</sup>. See BAT.

331<sup>e</sup>. Here are water, soap, and a towel.

D. 4946. Wrapped in a linen cloth—*lincea*.

5144. (White but spotted linen cloths—*lincea*—seen hanging on the inside walls of the houses of those who live in the frigid zone. They are a sign that they are in goods; for they=their truths.)

5652<sup>e</sup>. A female saint clothed in linen like that of a monastery.

5800. Magic exercised by means of a broad linen cloth over the head.

6095. The Africans appear in striped garments of linen; their women in silk.

D. Min. 4778. They appear with a folded linen cloth bound round the head, which is a sign that they are persuasive Spirits . . .

E. 67<sup>2</sup>. 'Flax,' or 'linen'=truth. 627<sup>7</sup>. 1143<sup>3</sup>.

951. Linen clean and shining=genuine truth; for the Angels . . . who are wise from Divine truth appear in white garments of muslin, lawn, or linen, because these correspond to the truths in which they are. Therefore Aaron and his sons had garments of linen. Ill. . . The reason they put on linen garments when they ministered holy things, was that all holy administration is effected by means of Divine truth . . .

—4. They appeared clothed in linen, because they were girded for ministry.

— . As all the quality of the Church is Known by means of Divine truth, a thread of flax was in his hand (Ezek.xl.3).

—5. The 'linen girdle' (Jer.xiii.)=all the truth of doctrine from the Word (here, corrupted).

—7. As there are some Societies in good, and some in truth, and man must not have communication with diverse Societies at the same time, for confusion would result (they were not allowed to wear a garment made of wool and linen together.)

### Flea. *Pulex*.

T. 68<sup>2</sup>. Like a flea against a whale.

D. 4353. Phantasy of a troop of fleas.

E. 783<sup>4</sup>. Their power may be compared to that of a flea against a flea.

### Flee, Shun. *Fugere*.

A. 1689<sup>e</sup>. 'To flee and fall' (Gen.xiv.10)=to be conquered.

1923. 'She fled from her face' (Gen.xvi.6)=indignation. Ex.

2321<sup>e</sup>. The evil flee far away from the Holy of the Lord.

4114. 'He fled, and all that he had' (Gen.xxxi.21)=separation. 4120. 4136.

6724<sup>e</sup>. Good and evil shun each other.

6772. 'Moses fled from before Pharaoh' (Ex.ii.15)=separation from falsities.

6784<sup>2</sup>. At the presence of one who is in truth from good a thousand who are in falsity from evil flee; and unless they do flee they are tortured.

6950. 'Moses fled from before it' (Ex.iv.3)=horror at a separated Sensuous. 'To flee'=horror, for he who is horrified at anything, flees from it.

7188. That with all their force and power they shall shun them. Sig. Ex.

8142. 'The people fled' (Ex.xiv.5)=to be separated.

8218. 'I will flee before Israel' (ver.25)=separation from (them).

8227. 'To flee to meet the sea' (ver.27)=to immerse themselves in falsities from evil.

9014. Damnation although he flees to the worship of the Lord. Sig.

9333. They who are in evils and falsities there are not driven out, but flee of themselves.

9448. To shun what is evil and false . . . is repentance.

Life 18. In proportion as a man shuns evils as sins, he does goods . . . from the Lord. Gen.art.

21. In proportion as a man shuns evils as sins, he is in the Lord . . . Hence results this general law, that in proportion as anyone shuns evils, he does goods. T.330,Ex.

22. Two things are requisite,—that man should shun evils as sins . . . and that he should shun them as of himself.

24. That if a man wills and does goods, before he shuns evils as sins, his goods are not goods. Ex.

25. That if a man thinks and speaks pious things, and does not shun evils as sins, his pious things are not pious things. Ex.

27. That if a man knows and is wise about many things, and does not shun evils as sins, still he is not wise. Ex.

31<sup>e</sup>. Every man . . . is able to shun evils as of himself by the power of the Lord if he implores it; and that which he afterwards does is good from the Lord.

32. In proportion as anyone shuns evils as sins, he loves truths. Gen.art.

42. In proportion as anyone shuns evils as sins, he has faith, and is spiritual. Gen.art.

62. Every kind of murders, adulteries, thefts, false witness, with the concupiscences to them, are the evils which are to be shunned as sins. Gen.art.

67. In proportion as anyone shuns murders of every kind as sins, he has love towards the neighbour. Gen.art.

70. It follows that if a man shuns evil as sin, he comes into the good which is opposite to the evil.

[Life] 74. In proportion as anyone **shuns** adulteries of every kind as sins, he loves chastity. Gen.art.

80. In proportion as anyone **shuns** thefts of every kind as sins, he loves sincerity. Gen.art.

86<sup>e</sup>. See EVIL. —<sup>4</sup>. 92. 95. 101. 108. —<sup>e</sup>. 111<sup>e</sup>. F.12. W.246. 269<sup>2</sup>. 419<sup>2</sup>. P.278. 283. 294<sup>4</sup>. 296<sup>12</sup>. 321<sup>7</sup>. R.272. 379. 458. 628. 634<sup>2</sup>. 836. M.356<sup>e</sup>. T.329. —<sup>4</sup>. 510. 535<sup>2</sup>. 587<sup>2</sup>. E.803,iii. 825<sup>4</sup>. 837<sup>6</sup>. 971<sup>2</sup>. —. —. —<sup>4</sup>. —<sup>5</sup>.

87. In proportion as anyone **shuns** false witness of every kind as sin, he loves Truth. Gen.art.

F. 23. In proportion as anyone **shuns** evils as sins, and looks to the Lord, he is in charity, and therefore in the same proportion is in faith.

27. This faith is not formed, except in the proportion that he **shuns** evils as sins.

W. 237<sup>2</sup>. The sum of which precepts is, to **shun** evils because they are infernal and diabolical . . .

242. But spiritual heat does not flow in, except in proportion as the man **shuns** evils as sins . . .

—<sup>e</sup>. Man is able to receive wisdom up to the third degree, but not love, unless he **shuns** evils as sins . . .

258<sup>2</sup>. The love . . . is elevated only by **shunning** evils as sins . . .

266<sup>2</sup>. When they were told that they would will these things if only they **shunned** evils as sins, they said they could do this, but would not.

414. The love of use is given only . . . when a man **shuns** evils as sins.

426<sup>2</sup>. But . . . he does uses for the sake of uses in proportion as he **shuns** evils; for in proportion as he **shuns** these, he does the uses . . . from the Lord.

—<sup>e</sup>. When he **shuns** sins from aversion he begins to have a sensible perception of the love of uses . . .

429. Yet those of them who have **shunned** evils as sins are in the Ultimate Heaven . . .

P. 33<sup>3</sup>. (Thus) in proportion as anyone **shuns** evils as diabolical . . . he is more and more closely conjoined with the Lord . . .

61. Everyone has good affection in proportion as he has **shunned** evils as sins; and evil affection in proportion as he has not so **shunned** them.

77. Man's rationality and freedom . . . appear . . . in proportion as, on this account, he **shuns** these evils in himself; and in proportion as he does this he regards these goods as a friend does his friends. —<sup>2</sup>.

93<sup>2</sup>. To look to God in their life, is nothing but to **shun** evils as sins.

99<sup>2</sup>. Everyone can come into freedom itself and rationality itself, if he **shuns** evils as sins.

117. So from custom and habit they learn to **shun** evils as detrimental to their honour and wealth. But if they do not **shun** evils from a principle of religion . . . the concupiscences of evil with their delights remain with them . . .

125<sup>e</sup>. Therefore it is not necessary for man to know more than that he must **shun** evils as sins, and look to the Lord.

153. Although the universal Christian world acknowledges that evils are to be **shunned** as sins . . . yet scarcely one in thousands knows this. Ex.

180<sup>5</sup>. Therefore, if a man does not **shun** evils as sins, the external of his thought and will is vitiated, and the internal at the same time.

210<sup>e</sup>. This door is opened by a man's **shunning** evils as of himself, with the acknowledgment that he does it from the Lord. 233<sup>3</sup>.

215<sup>12</sup>. All those do uses from the Lord who **shun** evils as sins; and all those do uses from the devil who do not **shun** evils as sins.

239<sup>2</sup>. It has not been shown that to **shun** evils as sins is the Christian religion itself.

258<sup>3</sup>. (Thus) even in the Churches where the doctrine of faith alone has been received, everyone is taught that evils are to be **shunned** as sins.

259<sup>3</sup>. Still, it has been provided that everyone . . . can be reformed and saved, provided he **shuns** evils as sins, and does not confirm falsities; for by **shunning** evils as sins the will is reformed, and through the will the understanding . . .

265. That a doubt may be suggested against the Divine Providence from the fact that hitherto men have not known that to **shun** evils as sins is the Christian religion itself. Ex.

274. In those who do not **shun** evils as sins there lies hidden the belief inwardly that man does not live after death.

278a. No one can **shun** that of which he knows nothing.

326<sup>8</sup>. That the good of life . . . is to **shun** evils because they are contrary to religion, thus to God.

—<sup>e</sup>. Yet if you do not **shun** evils as sins against God, all these goods are not goods, but are either hypocritical or meritorious . . .

328<sup>9</sup>. But they who, in the world, have not acknowledged God and **shunned** evils as sins, soon loathe truths.

329. The means of salvation relate to these two points:—that evils are to be **shunned** because they are contrary to the Divine laws . . . and the acknowledgment of the existence of God. This can be done by everyone . . . for the Lord is continually flowing into his will with power that he may be able to **shun** evils, and into his understanding with power that he may be able to think that there is a God; but still no one can do the one unless at the same time he does the other: the two things are conjoined like the two tables of the Decalogue . . .

—<sup>2</sup>. See DECALOGUE.

338<sup>9</sup>. The life of man . . . is reformed as man **shuns** evils as sins . . .

R. 49<sup>5</sup>. The natural man . . . is purified, when he **shuns** the evils which the spiritual man sees to be evils . . .

457. That neither did they **shun** as sins the things which were their Own, which are evils of every kind. Sig.

461. That faith alone induces on the heart . . . hardness, so that they do not think . . . of any sin which is to be **shunned** because it is . . . against God. Sig.

517<sup>e</sup>. All those do good from themselves who do not shun evils as sins . . .

892. All those who . . . do not shun any evils . . . as sins, and therefore live in them. Sig. 952.

M. 266<sup>4</sup>. Everyone who believes in the Lord, and shuns evils as sins, performs uses from the Lord; but everyone who does not believe in the Lord, and does not shun evils as sins, performs uses from himself and for the sake of himself.

B. 43. Evils are to be **shunned**, because they are of the devil and from the devil. 117<sup>2</sup>. T. 3.

59<sup>e</sup>. My friend, make your escape from such, and shun evils as sins, and do goods, and believe in the Lord, and saving justification will be given you.

T. 330<sup>e</sup>. Two canons for . . . the New Church: 1. No one can shun evils as sins and do goods which are goods in the sight of God, from himself; but in proportion as anyone shuns evils as sins, he does good . . . from the Lord. 2. Man ought to shun evils as sins . . . as of himself; and if anyone shuns evils from any other cause whatever than because they are sins, he does not shun them, but only causes them not to appear before the world.

484<sup>2</sup>. But, my friend, shun evil, and do good, and believe in the Lord . . . and He will give the love to do and the faith to believe . . .

535<sup>2</sup>. The first of charity is to shun evils . . .

D. 5793. To shun external evils . . . 5798<sup>e</sup>.

6053. They who will be of the New Jerusalem will shun especially these three things.

6080. He who does not shun evils within himself is beset with evils . . .

E. 131<sup>8</sup>. 'He who fleeth for himself before the sword, his young men shall be for tribute' (Is.xxxi.8)=that the truth which is not destroyed shall be subservient to falsities.

355<sup>18</sup>. 'To flee' (Jer.iv.29)=to perish.

—<sup>27</sup>. 'To flee upon the horse . . .' (Is.xxx.16)=to desire . . . the things of their own understanding . . .

405<sup>23</sup>. 'To flee' (Zech.xiv.5)=to be rescued.

652<sup>19</sup>. 'No fleeing forth—*effugiens*' (Ps.cxliv.14)=no loss of any.

730. 'To flee into the wilderness' (Rev.xii.6)=to abide with those who are not in truths because not in good.

795<sup>e</sup>. Man receives the Lord in proportion as he abstains from evils, and shuns and abhors them from the Word; for thus he shuns and abhors them from the Lord . . .

796<sup>2</sup>. Every man has life as he abstains from evils, and shuns and abhors them because they are contrary to the Word . . .

798<sup>6</sup>. The spiritual mind is opened solely by this, that the man abstains from doing evils, and shuns, and at last abhors them, because they are contrary to the

Divine precepts . . . When a man thus shuns and abhors evils, all things he thinks, wills, and does are good, because from the Lord. Ex.

803<sup>4</sup>. The case is otherwise with those who have abstained, from the Word, from doing evils, and have afterwards shunned and abhorred them, because they were sins . . .

825<sup>3</sup>. When a man shuns these things because they are contrary to the Word . . . he lives according to the laws of his religion, and in proportion as he does this he is led by the Lord, and in the same proportion his works are good . . .

—<sup>4</sup>. How few there are who shun adulteries, fraud, etc., because they are contrary to the Word . . .

—<sup>5</sup>. He who shuns evils because they are contrary to the Divine laws . . . also shuns them because they are contrary to moral and civil laws . . .

837<sup>6</sup>. In proportion as a man shuns and abhors evils, because they are sins, and thinks about Heaven, his salvation, and eternal life, he is adopted by the Lord and conjoined with Heaven, and is gifted with spiritual affection, which consists in his not only wanting to know truths, but also to understand them, and to will and do them.

839<sup>2</sup>. All these works . . . are good in proportion as the man shuns evils because they are sins against God, and they are evil works in proportion as he does not shun them. It is the same with faith . . . if a man does not shun evils because they are sins, and at the same time look to the Lord, he does not believe at all (that there is a God, that the Lord is the Saviour of the world, that there is a Heaven and a Hell, that the Word is holy, and so on) for these things are not of his life and love, but only of his memory and knowledge, and they do not become of his life and love until he fights against evils and conquers them. (From experience.)

864<sup>6</sup>. No one can be led by the Lord who is led by himself, and everyone is led by himself who does not shun evils because they are contrary to the Word . . . The reason is, that the evil which man has hereditarily constitutes his life . . . and before these evils are removed he does all things from them . . . Very different is the case when evils have been removed, which takes place when he shuns them because they are infernal; for then the Lord enters with truths and goods from Heaven, and leads him. The primary cause of this is that every man is his own love . . . and all evil is from his love . . . from which it follows that the love of man can be reformed only by a spiritual shunning—*fuga*—and abhorrence of evils, which is a shunning—*fuga*—and abhorrence of them because they are infernal. Hence it is evident what it is to 'follow the Lord whithersoever He goeth.'

902<sup>2</sup>. There are two opposite spheres which encompass man . . . a sphere of evil and of derivative falsity from Hell, and a sphere of good and derivative truth from Heaven . . . man is set in the midst between them; therefore, in proportion as he accedes to the one he recedes from the other; and hence it is that in proportion as a man shuns evils, and hates them, he wills and

loves goods and the derivative truths; for 'no man can serve two lords, for he will hate the one, and love the other.'

[E.902]<sup>f</sup>. By (the faith which now prevails) it has come to pass that no one **shuns** evils from religion, but only from the civil and moral law; thus not because they are sins, but because they cause loss and injury.

936<sup>2</sup>. The evils which are to be **shunned** have been recounted from the Decalogue. But I know that many think in their hearts that no one can **shun** these evils of himself, because man is born in sins, and therefore has no power of himself of **shunning** them: but let them know that everyone who thinks in his heart that there is a God, that the Lord is the God of Heaven and earth, that the Word is from Him . . . that there is a Heaven and a Hell . . . is able to **shun** them; but not he who despises these things . . . For who can think that anything is a sin against God, when he does not think about God? and who can **shun** evils as sins when he thinks nothing about Heaven, Hell, and the life after death? Man is set in the midst between Heaven and Hell . . . and is therefore in the freedom of thinking goods and of thinking evils . . . in proportion, therefore, as a man from this freedom thinks of **shunning** evils because they are sins, and supplicates the Lord for help, the Lord removes them, and gives to the man to desist from them as of himself, and afterwards to **shun** them. Everyone is able from natural freedom to **shun** these same evils, on account of their being contrary to human laws . . . even an evil man, and in the external form his life appears exactly like that of him who **shuns** these evils on account of their being contrary to the Divine laws . . . and when a man can **shun** the same evils from natural freedom, why cannot he **shun** them from spiritual freedom . . .

—<sup>c</sup>. (Thus) everyone who believes in the Lord **shuns** evils as sins; and, contrariwise, everyone who **shuns** evils as sins, believes; and therefore to **shun** evils as sins is the sign of faith.

940<sup>2</sup>. When the interior of man has been purified from evils, by his desisting from them, and **shunning** them because they are sins, the interior is opened which is above the interior, which . . . communicates with Heaven; hence the man is then intronitted into Heaven and conjoined with the Lord. . . This interior is . . . kept shut with the man who does not **shun** evils as sins. The reason . . . is, that before a man has been purified from sins, the interior is Hell, and so long as Hell is there, Heaven cannot be opened . . .

946<sup>2</sup>. When, therefore, a man **shuns** and abhors evils as sins . . . he is no longer in his proprium, but is in the Lord, and therefore he thinks and wills goods . . . and therefore it follows, again, that when a man **shuns** and abhors evils, he does goods not from himself but from the Lord; and therefore it is that to **shun** evils is to do goods . . .

948<sup>4</sup>. Still, man is not saved if he **shuns** these evils from (civil, moral, and natural) laws only, unless he also **shuns** them from spiritual law, whereby he **shuns** them as sins . . .

954<sup>2</sup>. Thus in proportion as man **shuns** the evils as sins which are in the Decalogue, there flows in through

Heaven from the Lord that there is a God . . . also that God is one. Ex.

955<sup>4</sup>. When a man **shuns** and abhors evils because they are sins, he not only sees from the light of Heaven that there is a God . . . but also that God is a Man; for he wants to see his God . . . The reason is, that the man who **shuns** and abhors evils as sins thinks from Heaven . . .

972<sup>2</sup>. He who abstains from thefts . . . nay, he who **shuns** them, from any other reason than religion . . . is not purified from them . . .

974<sup>2</sup>. When a man begins to **shun** and abhor evils because they are sins, all things he does are good . . . For the things which a man does before he **shuns** and abhors evils as sins are works from the man himself . . . and therefore are evil works; whereas the things which a man does after he **shuns** and abhors evils as sins, are works from the Lord, and . . . are good works.

979<sup>2</sup>. When a man **shuns** evils as sins, he daily learns what is a good work, and the affection of doing what is good grows in him, and the affection of knowing truths for the sake of good . . .

1062<sup>3</sup>. They who wholly give themselves up to a life of piety . . . and yet do not **shun** fraud, adultery, hatred, revilings, and the like, as sins against God . . . are they who are the most guilty of this kind of profanation . . .

1180. Every man can be saved, in whatever religion he lives; for he knows the evils, and from the evils, the falsities which are to be **shunned**; and when he **shuns** them, he knows the goods which are to be done and the truths which are to be believed. The good which he does, and the truths which he believes, before he has **shunned** evils, are in themselves not goods, nor truths, because they are from the man . . . (and therefore) are not alive. The man who knows all goods and all truths . . . and does not **shun** evils, knows nothing; the evils absorb and cast them all out . . . Whereas the man who knows few goods and truths, and **shuns** evils, does know them, and adds more to them, and becomes wise, if not in this world, afterwards.

De Verbo 12. That man has enlightenment who **shuns** evils because they are sins . . .

D. Love xvii<sup>2</sup>. The spiritual affection of use is obtained by **shunning** evils because they are sins, which is effected by means of a combat against them . . .

C. 1. See CHARITY. 7. 20. 158. 202.

2. That in proportion as anyone does not look to the Lord and **shun** evils because they are sins, he remains in them. 204, Gen. art.

23. The good done before a man **shuns** evils as sins is civil and moral; but in proportion as he **shuns** evils as sins the good becomes spiritual also . . .

41. When anyone has **shunned** an evil as a sin several times, then only does the good which he is doing appear to him; and yet they take place together in him. Still, one must be prior; and one is really prior and interior.

203. That man ought to **shun** evils as sins as of himself, but still from the Lord.

204<sup>2</sup>. For if a man does not **shun** evils as sins, but only because they are injurious, he does not look to the



Lord, but only to himself, and so remains in his perverted state. But when he **shuns** evils as sins, he **shuns** them because they are contrary to the Lord and His Divine laws, and in this case he supplicates the Lord for help . . . Nor are evils removed by merely **shunning** them; for thus the man looks to himself . . .

### Flee Away. *Aufugere.*

A. 447<sup>2</sup>. He **fled** away, crying, I am a Spirit . . . D. 2288.

1506. Other Spirits suddenly **fled** away.

6365. That the infernal crew shall **flee away** at his presence. Sig. . . For when any infernal approaches a (celestial) Angel, he **flees away** at his presence . . . 6369<sup>e</sup>.

6423. Everything evil and false, thus the infernal crew, **flees away** to a great distance when good approaches, or an Angel who is in good. 8722<sup>e</sup>.

10758<sup>e</sup>. At the bare idea of being reclothed with their earthly bodies they **fled** far away.

10813<sup>2</sup>. At the first view of the city in which I dwelt he **fled** away.

M. 10<sup>3</sup>. (He said,) On seeing me the Angels **fled** away . . .

T. 124<sup>2</sup>. At the bare perception of Divine truth from Divine good the infernal **Genii** **flee** away . . .

D. 1085. That when evil Spirits perceive (anything from the heavenly Societies) they **flee** away.

3353<sup>e</sup>. The Spirits then **fled** away, crying that they could not endure so cadaverous an odour.

3365. When I awoke, they seemed to **flee** away . . .

3546. That the world of Spirits . . . **flee** away (from a single Angel).

3587. The Spirits who were before around me **fled** away . . .

**Fleece.** *Veller.* M. 504.

**Flesh.** *Caro.*

**Fleshy, Carnal.** *Carneus.*

A. 147. 'Flesh in place of the rib' (Gen.ii.21)=the proprium in which there is vitality. 148. 149<sup>2</sup>. 156. 157.

160. 'For one **flesh**' (ver.24)=that they were together; and because . . . they have now become **flesh**.

572. 'Because (man) is **flesh**' (Gen.vi.3)=because he has become corporeal.

574. That '**flesh**'=that man has become corporeal, is evident from the signification of '**flesh**' in the Word; where it is taken both for man in general, and for what is corporeal in special. III.

627. 'All **flesh** had corrupted his way upon the earth' (Gen.vi.12)=that the corporeal of man had lost all understanding of truth. '**Flesh**'=in general, every man; in special, the corporeal man, or everything corporeal. 631. 661<sup>3</sup>. 800<sup>e</sup>.

631. 'The end of all **flesh** has come before me' (ver. 13)=that the human race cannot but perish.

661. 'To destroy all **flesh**, in which is the breath of

lives, under the heavens' (ver.17) = that the whole posterity of the Most Ancient Church destroyed itself.

—<sup>e</sup>. '**Flesh** under the heavens'=what is merely corporeal. Ex.

670. 'All **flesh**' (ver.19)=the things of the will.

—<sup>e</sup>. '**Flesh**'=in special, what is corporeal, which is of the will.

780. 'All **flesh** wherein is the breath of lives' (Gen. vii.15)=the new creature, or that which has received new life from the Lord. (For, as) '**flesh**'=every man in general, and the corporeal man in special . . . '**flesh** wherein is the breath of lives'=the regenerate man; because in his proprium there is the life of the Lord, which is the life of charity and faith. Every man is nothing but **flesh**, but when the life of charity and faith from the Lord is inspired into him, the **flesh** is vivified, and becomes spiritual and celestial, and he is called 'a new creature.'

800. 'All **flesh** expired that creepeth upon the ground' (ver.21)=that those who were of the last posterity of the Most Ancient Church became extinct. . . They are called '**flesh** that creepeth upon the ground,' because they had become utterly sensuous and corporeal . . .

999. That '**flesh**' (Gen.ix.4)=the Voluntary of man, is evident from the signification of '**flesh**' in the proper sense relatively to a corrupt man. . . As '**flesh**'=every man, and, in special, what is corporeal, it=that which is proper to man, thus his will. Man's will is nothing but evil, and therefore '**flesh**,' as predicated of man, = all cupidity, or all concupiscence . . . And as '**flesh**' has this signification, the same kind of thing was represented by the **flesh** which the people lusted for in the wilderness . . . (Num.xi.4); where '**flesh**' is plainly called concupiscence . . . They were not plagued because they lusted for **flesh**, for this is natural after a long abstinence from it; but the hidden spiritual reason was that the people were of such a character that they utterly loathed that which was represented by the manna . . . and desired only such things as are represented by **flesh**, namely, their Own voluntary things, which are those of cupidities . . . The manna represented what is celestial, and the **flesh** which they lusted for, what is filthy of the will. 5215<sup>3</sup>.

1001. As '**flesh**'=what is voluntary of man, it=what is profane . . .

1002. (On the eating of **flesh**. See EAT UP.) 1003. 4735<sup>5</sup>.

1003. **Flesh**, outside the sacrifices, =cupidities.

1050. 'Every living creature in all **flesh**' (Gen.ix.15) =the universal human race. —<sup>3</sup>. 1059.

1608<sup>2</sup>. 'The will of the **flesh**' (John i.13)=that which is contrary to love and charity.

2041. 'Ye shall circumcise the **flesh** of your foreskin' (Gen.xvii.11)=the removal of the love of self and of the world. . . '**Flesh**'=the proprium of man, which is nothing but the love of self and of the world, thus all the cupidity thence derived, which is filthy. 2057. 2102.

2053. 'My covenant shall be in your **flesh**' (ver.13) =the conjunction of the Lord with man in his impurity. . . '**Flesh**'=the proprium of man, which is impure.

[A.2053]<sup>o</sup>. 'A covenant in your **flesh**' is significative of purification . . .

234<sup>o</sup>. Whether you say the Divine Human, or Body, or **Flesh**, or Bread, or the Divine love, it is the same . . .

354<sup>o</sup>. 'From my **flesh** I shall see God' (Job xix.26)= from the vivified proprium. 3813<sup>5</sup>. E.1032<sup>5</sup>.

3812. 'Thou art my bone and my **flesh**' (Gen.xxix.14)=conjunction (as to truths and as to goods). The ancients used this formula in speaking of those who were . . . in some blood-relationship. . . '**Flesh**'=the voluntary proprium . . . thus the proprium as to good.

—<sup>3</sup>. Hence '**flesh**,' in the Word,=good, and in the opposite sense, evil.

—<sup>6</sup>. The '**flesh** which the Lord causes to ascend upon the bones' (Ezek.xxxvii.6)=the voluntary proprium, which is called the celestial proprium; thus it=good.

3813. (Gen.art. on the signification of **flesh**.)

— In the supreme sense, '**flesh**'=the proprium of the Lord's Divine Human, which is Divine good; and in the relative sense, the voluntary proprium of man vivified by the proprium of the Divine Human . . . This proprium is what is called the celestial proprium, which in itself is of the Lord alone appropriated to those who are in good and thence in truth . . . But in the opposite sense, '**flesh**'=the voluntary proprium of man, which in itself is nothing but evil . . . Fully ill.

—<sup>3</sup>. The same was signified by . . . the eating of the **flesh** of the sacrifices. 4211.

—<sup>4</sup>. 'I will give them a heart of **flesh**' (Ezek.xi.19)=the Voluntary and the proprium vivified.

—<sup>7</sup>. 'Ye shall eat the **flesh** of kings,' etc. (Ezek.xxxix.Rev.xix.)=the evils which are from falsities, and the evils from which are falsities, which are from the voluntary proprium of man. (Compare EAT UP, at 4735<sup>5</sup>. R.832.)

—<sup>8</sup>. As the evil which is from the voluntary proprium is '**flesh**,' the Lord says of the man who is to be regenerated . . . 'Not born of the will of the **flesh**.'

— Hence '**flesh**,' in general,=every man, for whether you say man, or his proprium, it is the same.

—<sup>9</sup>. That '**flesh**,' in the supreme sense=the Lord's Divine Human, is evident from . . . 'The Word was made **flesh** . . .' From this **flesh** all **flesh** is vivified . . . by the appropriation of His love, which is signified by 'eating the **flesh** of the Son of Man' . . .

3993<sup>3</sup>. A Spirit has everything except the bones and **flesh**. 5079<sup>2</sup>. D.4430.

4735. With the ancients, the **flesh** and blood=the human proprium, because the human consists of **flesh** and blood. Hence the Lord said to Simon, 'Blessed art thou, because **flesh** and blood hath not revealed it unto thee . . .' (Matt.xvi.17). Therefore the **flesh** and blood signified by the bread and wine in the Holy Supper=the Lord's Human proprium . . . This Divine proprium in the Human is what is signified by His **flesh** and blood; His '**flesh**'=His Divine good; His 'blood,' the Divine truth of the Divine good. 5147<sup>6</sup>. 5576<sup>5</sup>. 7850<sup>2</sup>. R.379. T.372. E.329<sup>2</sup>. —<sup>5</sup>. —<sup>14</sup>.

—<sup>2</sup>. Divine celestial love is represented by the **flesh** or bread in the Holy Supper; and Divine Spiritual love by the blood or wine. Hence it is evident what is

meant by 'eating the Lord's **flesh**, and drinking His blood.'

—<sup>3</sup>. As by 'the **flesh** and blood' is signified the Divine Celestial and the Divine Spiritual which are from the Lord's Divine Human, or, what is the same, the Divine good and the Divine truth of His love, 'to eat and drink them'=to appropriate them to ourselves: this appropriation is effected by the life of love and of charity, which, also, is the life of faith.

4754. 'He is our brother, our **flesh**' (Gen.xxxvii.27)=that what is from them is accepted. . . '**Flesh**'=the proprium in both senses; thus that it was accepted . . .

5157. See BIRD.

5200. 'Fat in **flesh**' (Gen.xli.2)=which are of charity. . . '**Flesh**'=the Voluntary vivified by means of good from the Lord, thus, also, the good which is of love and of charity.

5204. 'Thin in **flesh**' (ver.3)=not of charity.

5576<sup>5</sup>. For when the Lord had made His whole Human Divine, His **flesh** was nothing but Divine good, and His blood Divine truth.

5826<sup>4</sup>. 'Of the will of the **flesh**'=those who are in the evils of the love of self and of the world. 9454. 10829<sup>o</sup>. E.151<sup>6</sup>. (=the voluntary proprium. 8409<sup>3</sup>. L.18<sup>o</sup>. Life 17. P.298<sup>3</sup>.) (=the evils from the voluntary proprium. 10283<sup>3</sup>.)

6592. The internal things of the Church are signified by **flesh** in which is spirit.

6963<sup>o</sup>. 'Living **flesh**' appearing in the leprosy (Lev.xiii.14)=acknowledgment and faith (and consequent profanation inwardly).

6968. '(Moses' hand) was turned again as his **flesh**' (Ex.iv.7)=that in this case there is the good of truth. '**Flesh**'=the voluntary proprium of man vivified by the proprium of the Lord's Divine Human . . . and therefore it=the good of love to the Lord and towards the neighbour; but with those of the Spiritual Church, it =the good of truth . . .

7090<sup>1</sup>. On account of the **flesh** in which man is, which is infirm . . .

7729<sup>7</sup>. See FAT-pingue.

7850. 'They shall eat the **flesh**' (Ex.xii.9)=the enjoyment of good. . . '**Flesh**'=the proprium of man vivified by the Lord's Divine Human, thus all the celestial and spiritual good with man . . .

8004. 'Thou shalt not carry forth aught of the **flesh** abroad out of the house' (ver.46)=that this good shall not be commingled with the good of another. Ex.

8395. The lack of bread and **flesh**=the lack of good. Tr.

8408. 'When we sat by the **flesh**-pot' (Ex.xvi.3)=a life according to their own pleasure, or as they desired. . . '**Flesh**'=the celestial proprium, thus good; and in the opposite sense, the proprium of man, thus evil. Ill.

8409. '**Flesh**'=the proprium in both senses; in the supreme sense, the Divine proprium of the Lord, which is His Divine Human, thus the good of His love towards the universal human race; and therefore in a sense

relatively to man 'flesh'=the proprium vivified by the Lord's proprium, that is, the proprium of the Lord with man, thus the good of love to Him; but in the opposite sense 'flesh'=the proprium of man, thus the evil of the love of self, consequently, the cupidities or concupiscences of this love. Refs. and Ill.

—<sup>2</sup>. 'The horses of Egypt are flesh, and not spirit' (Is.xxxi.3); 'flesh'=what is dead; 'spirit,' what is alive. Hence the sons of Egypt are called 'great in flesh' (Ezek.xvi.26). What is dead is so called from evil . . .

—<sup>3</sup>. Hence 'flesh' and 'spirit,' in the Word, are opposed to each other. Ill.

—<sup>4</sup>. They who are being regenerated are all vivified from the proprium of the Lord, which is 'His flesh and blood,' and is the Divine good itself.

—<sup>5</sup>. As 'flesh,' in the opposite sense=the proprium of man, thus evil, it also=concupiscence; for the life of the flesh, which is proper to the body, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. (As in Num.xi.).

8431. 'In Jehovah's giving you in the evening flesh to eat' (Ex.xvi.8)=that at the end of the state good will be appropriated through delight. . . 'Flesh'=the vivified proprium, or the celestial proprium which man has from the Lord, thus the good of love (Refs.); but here, the good of faith, because it was the flesh of a bird . . . here, the good of the natural man, or delight. 8452. Ex.

8682. When the sacrifices took place, they ate the flesh of them near the altar. The reason the flesh of the sacrifices was eaten, was that the appropriation of celestial good might be represented, and also consociation through love; for the flesh of the sacrifice which they were then eating=the good of love; and therefore that was a holy feast. Hence it is evident what the Lord meant, when He said that they should eat His flesh . . .

9003<sup>e</sup>. Hence it is evident what is meant by the Lord's 'flesh and blood' (John vi.); and by these words there, 'My flesh is truly meat, and My blood is truly drink.' That 'flesh,' in the Word,=the good of love; and 'blood,' the good of faith. Refs.

9068. ('The stoned ox's) flesh shall not be eaten' (Ex.xxi.28)=that evil is in no wise to be appropriated, but is to be cast out . . . 'Flesh'=the good of celestial love; and in the opposite sense, the evil of the love of self. Refs.

9127<sup>e</sup>. The spiritual life is described in the Word by . . . the flesh and blood; and as this life exists through the good of charity and the truth of faith, the good of charity is meant by 'flesh,' and the truth of faith by 'blood' . . . and in a still more interior sense, the good of love to the Lord is meant by 'flesh,' and the good of love towards the neighbour by 'blood;' but in the supreme sense . . . 'flesh'=the Lord's Divine good, thus the Lord Himself as to Divine good; and 'blood'=the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in Heaven by 'flesh' and 'blood' when man is reading the Word . . . Ex.

—<sup>4</sup>. That the Lord's 'flesh'=the Divine good of

His Divine love; and His 'blood,' the Divine truth proceeding from His Divine good, may be evident from the fact, that these are what nourish the spiritual life of man. Hence it is said, 'My flesh is truly meat, and My blood is truly drink;' and also that 'this is the bread which came down from Heaven' (John vi.58). And as man is conjoined with the Lord by means of love and faith, it is also said, 'he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.'

9230. See FIELD.

9258<sup>e</sup>. The pulp of fruit rots and serves the germ for ground. . . The pulp of the fruit round the seed corresponds to external things.

9315<sup>e</sup>. (Thus) the Lord from eternity was Jehovah . . . in a human form, but not yet in the flesh, for an Angel has not flesh; and as Jehovah willed to put on the entire Human . . . He assumed the flesh; and therefore it is said . . . 'The Word was made flesh' . . . 'A Spirit hath not flesh and bones as ye see Me have' . . .

9377. A humble heart . . . is called in the Word fleshy . . .

9393<sup>e</sup>. See BREAD.

9634<sup>e</sup>. The beams or boards of the tabernacle correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins; by 'flesh' is also signified good.

9818<sup>ll</sup>. 'Flesh'=the proprium of man, in which there is nothing of spiritual life. Refs. and Ill.

9960. 'To cover the flesh of nakedness' (Ex.xxviii.42) =lest the interiors of love appear, which are filthy and infernal. Ex.

10033<sup>e</sup>. The reason the Lord . . . called the Divine good proceeding from Him His 'flesh,' and the Divine truth proceeding from His Divine good His 'blood' . . .

10035. 'The flesh of the bullock' (Ex.xxix.14)=the evil of the former loves there. 'Flesh'=the good of love, and in the opposite sense the evil of love. . . The reason 'the flesh of the bullock' here=the evil of the former loves in the external man, is that by 'flesh' is signified the Voluntary of man, thus his proprium . . . and therefore by 'flesh' is signified the good of love, or the evil of love. Ex.

—<sup>2</sup>. When this new will is meant by 'flesh,' then 'flesh'=the good of love.

10040. They were allowed to eat the flesh of the sacrifice, because by it was signified the proprium of man; and the proprium of that nation was to worship external things as holy, and to make no account at all of internal things . . . Moreover, the flesh was representatively nothing else, when its blood represented Divine truth, and its fat Divine good; for then the flesh represented something devoid of life and soul . . . such as is an external devoid of an internal, according to these words: 'Thou shalt not eat the blood, because the blood is the soul; thou shalt not eat the soul with the flesh' (Dent.xii.23).

10044<sup>e</sup>. That the ultimate=the whole, is evident from many things in the Word; as that the whole man is called 'flesh.' Ill.

10079<sup>e</sup>. The flesh of the sacrifice and burnt-offering

specifically = spiritual good ; whereas the bread of the meat - offering = celestial good ; therefore both were offered.

[A.] 10105. 'Thou shalt boil the flesh in a holy place' (Ex.xxix.31) = the preparation of good for the uses of life by means of truths of doctrine in enlightenment from the Lord . . . 'Flesh' = good . . . and the flesh is thus prepared for the use of the body.

10106. 'And Aaron and his sons shall eat the flesh of the ram' (ver.32) = the appropriation of spiritual good with those who are in internal things from the Lord. . . 'The flesh of the ram' = the good of the internal man, or good in internals ; 'flesh' = good.

10114. 'If aught of the flesh of fillings, or of the bread, be left until the morning' (ver.34) = the spiritual and celestial goods which are not conjoined with the new state . . . 'The flesh of fillings' = the reception of good in truth, thus their conjunction ; here, no reception or conjunction. . . For by the flesh of the sacrifice is signified spiritual good, which is the good of charity towards the neighbour ; and by the bread of it, celestial good . . .

10161. In (the Second Earth) they do not eat the flesh of animals, but only the flesh of fishes.

10236. By the Sensuous which is the ultimate of the Natural is properly meant that which is called the flesh . . .

10283. 'On the flesh of man (the holy oil) shall not be poured' (Ex.xxx.32) = that (the Divine good is) not communicative with the proprium of man.

—<sup>2</sup>. It is the voluntary proprium which is signified by the flesh of man, and the intellectual proprium by the blood of that flesh. Ill. E.329<sup>15</sup>.

—<sup>5</sup>. 'Cursed is the man who . . . maketh flesh his arm' (Jer.xvii.5) = to trust in . . . his own proprium.

—<sup>6</sup>. —<sup>7</sup>.

—<sup>9</sup>. Hence those are called 'great in flesh' who, from sensuous things, reason and conclude concerning the truths of the Church . . . for they think from the corporeal proprium.

—<sup>10</sup>. The horses of Egypt are said to be 'flesh and not spirit' when men form conclusions from proprium, and not from the Divine. Life 30<sup>2</sup>.

—<sup>11</sup>. That 'flesh' = the proprium of man, or, what is the same, his voluntary evil, is evident from (Num. xi.) 'The flesh' = the proprium of that nation ; otherwise what evil could there have been in desiring flesh, seeing that it had before been promised them (Ex.xvi.12) . . . Voluntary evil is the same as concupiscence. Ex. As that nation was such, it was said that they should eat flesh . . . for a month . . . which = for ever . . .

—<sup>13</sup>. 'Spirit' is opposed to 'flesh,' because 'spirit' = life from the Lord, and 'flesh' life from man. Ill. . . Hence it is said 'the flesh profiteth nothing.'

—<sup>14</sup>. As 'flesh,' when predicated of man, = the proprium, which is the evil of the love of self and of the world, it is evident what is signified by 'flesh' when predicated of the Lord, namely, His proprium, which is the Divine good of the Divine love. Ill.

—<sup>e</sup>. As the sacrifices represented goods from the Lord, their flesh = goods. Refs.

10521. The body or flesh of the Lord = the good of

love . . . and the blood of the Lord = the good of faith . . . N.212. L.27.

10754<sup>o</sup>. Their faces were of a human fleshy colour.

S. 98. To be 'made flesh' (John i.14) = to be made the Word in ultimates. W.221<sup>3</sup>.

R. 574<sup>2</sup>. 'Much flesh' (Dan.vii.5) = the sense of the letter of the Word wholly.

640. They who crucify the flesh . . .

748. 'And shall devour her flesh' (Rev.xvii.16) = to condemn from hatred and to destroy in themselves the things proper to that religiosity, which are evils and falsities. E.1082.

—<sup>2</sup>. For 'flesh' = the things proper to anyone, which have relation to goods and truths, and in the opposite sense to evils and falsities. Ill.

—<sup>3</sup>. As 'flesh' = the proprium of man, and they who hate another assail the things which are proper to him with the purpose of destroying them, this is signified by 'eating flesh.' Ill.

—<sup>e</sup>. Besides, 'all flesh' is spoken of in the Word, and thereby is signified every man. Ill.

832<sup>3</sup>. 'As 'flesh' = the good of the Church, and 'blood' the truth of the Church, it is evident that the Lord's 'flesh and blood' in the Holy Supper = Divine good and truth from the Lord, similarly as by the 'bread and wine.'

837. 'All the birds were filled with their flesh' (Rev. xix.21) = that the infernal Genii are as it were nourished from their concupiscences of evil, which are proper to them.

M. 44<sup>5</sup>. Not at the same time of the flesh beneath the heart. (See CHASTE, here.)

156a. By 'one flesh' is signified one man. Ill. Gen. art. D.6110<sup>63</sup>, Ex.

178. That they who are in love truly conjugal feel themselves to be . . . as it were one flesh. Ex.

312<sup>e</sup>. If marriage love commences from the ardour of the flesh, it becomes external and not internal, thus not conjugal . . .

440. That the delights of scortatory love commence from the flesh, and are of the flesh even in the spirit ; but the delights of marriage love commence in the spirit, and are of the spirit even in the flesh. Ex.

T. 367<sup>5</sup>. The separation of charity and faith coincides with the separation of the blood and the flesh ; for the blood separated from the flesh becomes gore, and the flesh separated from the blood grows putrid and breeds worms. Moreover, blood = the truth of wisdom and of faith, and flesh the good of love and of charity.

381. Because he is a carnal man . . .

582<sup>e</sup>. What is then the life after death . . . but a carnal life . . .

702. From an acquaintance with correspondences it is known . . . that by the Lord's flesh and by the bread is meant the Divine good of His love, and also all the good of charity ; and that by the Lord's blood and by the wine is meant the Divine truth of His Divine wisdom, and also all the truth of faith ; and that by eating is meant appropriation. Gen.art.

704. 'Flesh and blood' in these passages mean the passion of the cross, which they were to keep in remembrance. Ex.

D. 3345. I saw a sphere as of mere human flesh (representing truly human affection).

3993. (Pieces of black human flesh seen in a kitchen.)

5464<sup>8</sup>. From him in whom they see human flesh—*carneum*—the (evil Spirits) withdraw.

5575. The celestial in general correspond to . . . the flesh, etc. in the Grand Man.

5576. But Genii are contrary to the flesh and heart ; thus most of them become as it were bones, or flesh that is becoming ossified and cartilaginous . . .

E. 30<sup>e</sup>. Most people . . . when they approach the Holy Supper, think nothing about flesh and blood . . .

295<sup>e</sup>. 'Not from the will of the flesh' = those who are not in the love of evil. (= all the evils of love. 329<sup>30</sup>). (= those who are not in cupidities from the love of self. 802<sup>e</sup>.)

388<sup>30</sup>. The 'flesh' which they should eat (Ezek. xxxix.) = the good of love.

391<sup>11</sup>. 'My heart and my flesh shout joyfully towards the living God' (Ps. lxxxiv. 2) = worship from the delight of the good of love.

455<sup>8</sup>. 'Their flesh consuming away' (Zech. xiv. 12) = all the good of love and of life about to perish.

475<sup>4</sup>. 'To wash the flesh' (Lev. xvi. 4, 24) = to purify the spiritual man.

—<sup>18</sup>. 'The flesh restored' (to Naaman) (2 Kings v. 10) = spiritual life, such as exists with those who are being regenerated by means of Divine truths.

507<sup>4</sup>. 'All flesh' = every man.

513<sup>19</sup>. 'Flesh and bones' = the ultimates of man.

555<sup>14</sup>. That both (good and truth) shall become one good, is signified by 'they shall be one flesh ;' 'flesh' = good, and it also = man.

556<sup>5</sup>. 'Devour much flesh' = that they applied many things, and thereby destroyed the genuine sense of the Word. (= the destruction of good through falsities ; also the appropriation of evil. E. 781<sup>13</sup>.)

584<sup>4</sup>. 'Flesh' = the will, and its good or evil.

617<sup>20</sup>. The Divine good proceeding is meant by the flesh and by the bread, and the Divine truth proceeding by the blood and by the wine. In like manner as in the sacrifices, in which the flesh and the meat-offering, which was of bread, = the good of love, and the blood and the wine, which was the drink-offering, = truth from that good, both from the Lord. As by the flesh and the bread is signified the Divine good proceeding, and by the blood and the wine the Divine truth proceeding, therefore by the flesh and the bread is meant the Lord Himself as to Divine good, and by the blood and the wine the Lord Himself as to Divine truth . . .

—<sup>24</sup>. That to eat flesh and drink blood = the appropriation of spiritual good and truth. Ill.

—<sup>25</sup>. 'To eat flesh and drink wine' (Is. xxii. 13) = to appropriate to themselves evil and falsity.

—<sup>29</sup>. 'A man shall eat the flesh of his own arm'

= that falsity will consume good, and evil truth, in the natural man.

619<sup>15</sup>. The Lord disclosed to the disciples that He had . . . made Divine the whole of His Human even to its Natural and Sensuous, which is signified by the hands and feet, and by the flesh and bones, which they saw and felt ; by the hands and feet is signified the ultimate of man which is called the Natural, by flesh its good and by bones its truths ; for all things in the human body correspond to spiritual things ; the flesh to the good of the natural man, and the bones to its truths.

637<sup>18</sup>. The loins and the flesh = the good of the Church.

654<sup>42</sup>. 'Flesh' = man's proprium. —<sup>71</sup>.

710<sup>26</sup>. That the man's understanding . . . will be conjoined with the corresponding affection of the wife, whence the two become one affection of truth and good, is meant by the 'one flesh' in which the two will be ; for 'flesh' = the good which is of love or of affection . . .

750<sup>8</sup>. 'From the soul even to the flesh' (Is. x. 18) = even to its understanding and to its will ; 'soul' = the understanding of truth, and 'flesh' = the will of good.

—<sup>15</sup>. The flesh of the quails = natural nourishment.

811<sup>14</sup>. 'My sword shall devour flesh' (Deut. xxxii. 42) = that falsities will destroy all things of good.

1004<sup>4</sup>. Married partners there who are able to be one flesh. Des.

1069<sup>e</sup>. 'Flesh' (John i. 14) = the Divine Human.

1082<sup>2</sup>. 'Flesh,' in the Word, has various significations ; it = the proprium of man, thus either its good or its evil, and from this it = the whole man ; but in the supreme sense it = the Lord's Divine Human, specifically, the Divine good of the Divine love proceeding from Him. Ill.

—<sup>3</sup>. Divine good from the Lord was also signified by the flesh of the sacrifices, which they ate . . . Ill.

—<sup>4</sup>. That 'flesh' also = the good with man. Ill.

—<sup>6</sup>. That 'flesh,' on the other hand, = the voluntary proprium of man, which, regarded in itself, is evil. Ill.

1087<sup>e</sup>. The flesh and bones are the ultimates of the human body on which its strength depends.

Ath. 112<sup>e</sup>. Hence the Lord said that He has flesh and bones.

### Flexible. *Flexilis, Flexibilis.*

A. 3469<sup>4</sup>. Pliant to evils . . .

9192<sup>7</sup>. These falsities are soft and flexible.

D. 808<sup>e</sup>. In the life of the body such are easy, fickle.

### Flight. *Fuga.*

#### Flight, To put to. *Fugare, Profugare.*

A. 34<sup>e</sup>. The 'flight' (Mark xiii. 18) = the last time ; also that of every man when he dies.

1835. That the Lord put to flight evils and falsities. Sig.

—<sup>2</sup>. The Lord continually, so far as possible, puts evils and falsities to flight, but by means of conscience.

3755<sup>2</sup>. 'Pray ye that your flight be not in the winter, nor on a Sabbath' (Matt. xxiv. 20) = removal from (the good of love and from the good of innocence), lest this

should take place precipitately in a state of too much cold, or in a state of too much heat; 'flight'=a removal from a state of the good of love and of innocence; 'flight in the winter'=removal from them in a state of too much cold—there is cold when there is aversion for these things, which is induced by the loves of self; 'flight on a sabbath'=removal from them in a state of too much heat; 'heat'=a holy external when there is the love of self and of the world within.

[A.] 8304. Power in the spiritual sense is to put to flight . . . the infernal crew, which is done solely by means of truths. (Compare 364<sup>e</sup>.)

9330. The flight and damnation of falsities. Sig.

9332. The flight of falsities from evils. Sig. 'To drive out'=to put to flight, thus flight.

9333. No hurried flight or removal of the falsities and evils which are signified by the nations in the Land of Canaan. Sig.

10219<sup>5</sup>. See ENEMY—*hostis*.

**Flight, To put to.** *Profligare, Profligatio.*  
T. 117<sup>2</sup>. 323. E. 817<sup>13</sup>.

**Flint.** *Silex.*

See ROCK—*saxum*.

A. 2184<sup>3</sup>. 'Oil out of the flint of rock' (Deut. xxxii. 13).

7324<sup>2</sup>. 'The flint into a fountain of waters' (Ps. cxiv. 8).

E. 405<sup>14</sup>. 'The rock'=the natural man as to truth before regeneration; 'the flint' (Ps. civ. 8)=the natural man as to good before regeneration.

**Flit.** *Volitare.* See under FLY.

A. 6724<sup>2</sup>. Infernal Spirits flit around him . . .

M. 29<sup>2</sup>. He would either flit about in the universe . . .

D. 4281. There were a great many souls flitting about . . .

5950. They seem to themselves to flit about in the air.

**Float.** *Fluitare.*

See under SWIM.

D. 3685. They suppose that Spirits thus float in the universe.

**Flock.** *Grex.*

See CATTLE.

A. 343. They who are being led and taught are called the flock. . . But they who are not being led to good, and who are not learning good, are not the flock. Ill.

—<sup>e</sup>. They who lead the flock to the good of charity, are they who 'gather' the flock; but they who do not lead to the good of charity, are they who scatter it.

352. 'The firstlings of the flock' (Gen. iv. 4)=that which is of the Lord alone.

415. The shepherd of the flock=the good of charity; but here shepherd is not mentioned, but 'father'; neither is flock mentioned, but 'cattle—*pecoris*.'

1486. '(Abram) had flock and herd . . .' (Gen. xii. 16)

=all things in general which pertain to scientifics. . . 'The flock and herd'=the possessions.

1550. 'Cattle' and 'flock'=good.

1564. '(Lot) had flock and herd and tents' (Gen. xiii. 5)=the things with which the external man abounds; (thus) the possessions of the external man. . . 'Flock, herd, and tents,' here, =those things which cannot agree.

1565. The reason 'flock and herd'=the possessions of the external man, may be evident from the signification of 'flock and herd,' which is goods; but here, the things which are to be separated, thus non-goods. Ill.

2180<sup>2</sup>. The sacrifices from the herd=celestial natural things, and those from the flock, celestial rational things.

2184<sup>3</sup>. 'Milk of the flock' (Deut. xxxii. 14)=the Celestial Spiritual of the Rational.

2566. '(Abimelech took) flock and herd' (Gen. xx. 14) =that (the doctrine of faith) was enriched with rational goods and natural goods. Those within the Church who are truly rational, that is, who are internal men, are called the flock; hence it is that by 'a flock' is also signified in the abstract rational or internal goods themselves. But those within the Church are called the herd who are natural, that is, external men; and hence by 'a herd' is also signified in the abstract, natural or external goods themselves. Refs.

2567<sup>10</sup>. 'The flock' of which he will take the tenth (1 Sam. viii. 17)=the remains of good to which he will do violence.

2720<sup>6</sup>. 'Abraham took flock and herd, and gave to Abimelech' (Gen. xxi. 27)=Divine goods implanted in the rational things of doctrine.

2830<sup>6</sup>. 'The flock of Kedar' (Is. lx. 7)=Divine celestial things.

3154<sup>2</sup>. '(Jehovah) hath given him flock and herd' (Gen. xxiv. 35)=goods in general.

3268<sup>2</sup>. 'The flock of Kedar'=spiritual good. That 'a flock'=spiritual good. Refs.

—<sup>3</sup>. 'Tents and flocks' (Jer. xlix. 29)=the goods of the Spiritual Church. . . It is the holy things of worship which are signified by 'tents and flocks . . .'

3408. '(Isaac) had possession of flock and possession of herd' (Gen. xxvi. 14)=as to interior good and as to exterior good, that is, as to rational good and as to natural good.

3518. 'Go I pray to the flock' (Gen. xxvii. 9)=domestic natural good, not conjoined with the Divine Rational. 'Flock'=good, here, natural good, because Jacob is addressed, in fact domestic good, because it was at home. . . Otherwise, 'flock,' in the Word, is predicated of the good of the Rational, but then 'herd' is predicated of the good of the Natural.

3762<sup>1</sup>. 'Flocks'=the goods of charity. Refs.

3767. 'Three droves of a flock lying near it' (Gen. xxix. 2)=the holy things of the Church and of doctrinal things. . . Specifically, 'a flock'=those who are within the Church, and who learn and imbue the goods of charity and the truths of faith . . . But, in general, 'a flock'=all those who are in good, thus those who belong

to the Lord's Church in the whole earth; and as all these are introduced into good and truth by means of doctrinal things, 'a flock' also=doctrinal things. Ex.

3772. 'They watered the flock' (ver.3)=doctrine. . . For 'a flock'=those who are in the goods and truths of faith.

3783. '(Rachel) cometh with the flock' (ver.6)=interior doctrinal things. 'A flock'=the Church, and also doctrinal things; here, interior doctrinal things, because predicated of Rachel. . . 3793. 3797.

3903. The fructification and multiplication of truth and good is signified by the flock which Jacob acquired by means of the flock of Laban. 3971<sup>2</sup>. 3987.

3972<sup>e</sup>. This (collateral) good is signified by the flock of Laban, by means of which Jacob acquired his flock. 3982<sup>2</sup>.

3991. 'I will return, I will feed, I will keep thy flock' (Gen.xxx.31)=that the good represented by Laban was to be applied to use, namely, to that of introducing genuine goods and truths; for the 'flock,' here that of Laban,=the good represented by him.

3992. 'I will pass through all thy flock to-day' (ver.32)=that he perceives every good as to its quality; 'flock'=good.

3993<sup>4</sup>. It now treats of this fructification of good and the multiplication of truth. . . signified by the flock which Jacob acquired by means of the flock of Laban. 'Flock,' here,=good and truth, as is frequently the case in the Word; the flock of Laban, the good which is represented by Laban. . . the flock of Jacob, genuine good and truth, which is procured by means of the former.

4005<sup>2</sup>. 'A flock,' in the Word,=good and truth, or, what is the same, those who are in good and truth, thus who belong to the Lord's Church.

4011. 'Jacob fed the rest of Laban's flocks' (ver.36)=that from those which were left he took those goods and truths which were to be conjoined. 'Flocks'=goods and truths.

4018. 'Over against the flocks' (ver.38)=that truths and goods might be conjoined with the Natural.

4019. 'And the flocks grew warm at the rods' (ver.39)=the effect of affection from their Own power. 4029.

4036. '(Jacob) had many flocks' (ver.43)=the interior goods and truths thence derived.

4073. 'To send to them and call the field to his flock' (Gen.xxxi.4)=to adjoin to himself; 'field'= . . . where good is; and 'the flock,' the goods and truths themselves which are now acquired, to which the affections of truth meant by Rachel and Leah were applied. . .

4110. 'Laban had gone to shear his flock' (Gen.xxxi.19)=the state of use and the end of the good signified by the flock of Laban.

4178. 'Six years in thy flock' (ver.41)=that afterwards he might acquire good.

4185. 'The flock is my flock' (ver.43)=that all. . . the goods were his.

4244. 'Flock' (Gen.xxxii.5)=interior natural good.

4250. 'Flock' (ver.7)=interior goods, and also non-goods.

4378. 'The flocks and herds giving suck with me' (Gen.xxxii.13)=interior goods and natural goods which have not as yet acquired Divine life.

4505. 'Their flocks and their herds' (Gen.xxxiv.28)=that they destroyed rational good and natural good.

4713. 'And the peace of the flock' (Gen.xxxvii.14)=how the case was with those who were learning, that is, the Church.

4853. 'He went up to the shearers of his flock' (Gen.xxxviii.12)=somewhat of elevation to consult for the Church.

4926<sup>2</sup>. 'Flocks' and 'oxen' (Ps.cxliv.13,14)=goods internal and external.

5201<sup>2</sup>. 'Flock' (Jer.xxiii.1,2)=those who are being instructed.

5913. 'And thy flocks, and thy herds' (Gen.xlv.10)=natural good interior and exterior. . . The reason 'herd'=exterior good, and 'flocks' interior, is that the beasts which constituted a herd, as oxen and bullocks, in the sacrifices signified the external goods of charity, and also the goods of the external man; whereas those which constituted the flocks, as lambs, sheep, goats-*caprae*-, signified the internal goods of charity, and also the goods of the internal man; and therefore they who are in these latter goods are called in the Word 'a flock,' and he who leads them 'a shepherd.' 6044. 6046. 8937, Ex.

6048. That they correspond is evident from the fact that when from heavenly affection the Angels are talking together about the goods of charity, there appear. . . flocks and herds; flocks when they are talking about the interior goods of charity, and herds when about the exterior ones.

6065. 'Their flocks and their herds' (Gen.xlvii.1)=the interior and the exterior goods of truth. Ex.

6126. 'For the cattle of the flock, and for the cattle of the herd' (ver.17)=the interior and the exterior goods of truth.

6390<sup>e</sup>. 'To hear the hissings of the flocks' (Judg.v.16)=contempt from those who are in the good of charity.

6530. 'And their flocks' (Gen.l.8)=charity; (for) 'flocks'=the interior good of charity.

6777<sup>e</sup>. 'To water the flocks'=to instruct from the Word in good.

6778. 'A flock'=those who learn and who are led to the good of charity. Refs.

6781. '(Moses) watered their flock' (Ex.ii.17)=that those who were in good were instructed thence. . . 'A flock'=those who learn and are led to the good of charity; thus those who are in good.

6786. 'He watered the flock' (ver.19)=those who are of the Church there. 'A flock'=those who are in good and who suffer themselves to be instructed; here, those who were of the Church there. . . 'A flock'=both good and the Church, that is, those who are in good and those who are of the Church, for these things are so joined

together that the one cannot be separated from the other . . .

[A.] 6827. 'Moses was feeding the **flock** of Jethro . . .' (Ex.iii.1)=that the law from the Divine was instructing those who were in the truth of simple good.

—<sup>2</sup>. 'A **flock**'=one who learns and is led by means of truth to the good of charity; thus in the general sense 'a **flock**'=the Church, here the Church where were those who were in the truth of simple good. 6828.

7504. 'Upon the herd and upon the **flock**' (Ex.ix.3)=the voluntary things; 'the herd'=the good of the exterior Natural; and 'the **flock**'=the good of the interior Natural; thus they=what is voluntary.

7663. 'With our **flock** and with our herd will we go' (Ex.x.9)=those who are in interior good and in exterior good.

7723. 'Only your **flock** and your herd shall stay' (ver. 24)=that they shall not worship the Lord from good; 'a **flock**'=interior good, and 'a herd' exterior good.

7960. 'Also take your **flocks** and your herds' (Ex.xii.32)=the interior and the exterior goods of charity.

7977. '**Flock** and herd, very much acquisition' (ver. 38)=the good acquired by means of truth, interior and exterior, in great abundance.

8937. 'Thy **flocks** and thy herds' (Ex.xx.24)=goods internal and external. Ex.

— (The animals of the **flock** and of the herd respectively, enumerated.) 9391.

9135. See CATTLE=*pecus, pecudis*.

9225. '**Flock**'=interior good.

9276. The beasts of the **flock**=affections of internal truth and good; and the beasts of the herd, affections of external truth and good. 9391.

10042<sup>9</sup>. 'The **flocks** of Arabia' (Is.lx.7)=all the goods of the external man. . . '**Flocks**'=the goods of the internal man; and 'Arabia,' where the good is.

—<sup>10</sup>. See CATTLE=*pecus, pecoris*.

10609. 'Also the **flock** and the herd shall not feed over against this mountain' (Ex.xxxiv.3)=that neither could they be instructed concerning the interior and the exterior good of the Church, of worship, and of the Word.

—<sup>3</sup>. That '**flock** and herd'=the interior and the exterior good with man. III.

R. 417. There appeared in the Spiritual World two **flocks**, one of goats and the other of sheep. . . T.506.

—<sup>4</sup>. The Angel divided the sheep into two **flocks**. . .

—<sup>9</sup>. Ministers of God, seduce not the **flock**. (Then) the greater part of the **flock** on the left hand . . . joined the **flock** on the right.

E. 279. The animals of the herd=the affections of good and truth in the external or natural man; and those of the **flock**, the affections of good and truth in the internal or spiritual man. Enum.

280<sup>9</sup>. 'The **flock** of man with which the waste cities shall be full' (Ezek.xxxvi.38)=spiritual truths with which the doctrine of the Church will be full.

314<sup>2</sup>. 'The **flock** which He shall feed as a shepherd' (Is.xl.11)=those who are in the good of charity.

336<sup>7</sup>. '**Flocks**'=interior goods and truths, which are called spiritual. Refs.

374<sup>3</sup>. 'Sons of the **flock**'=spiritual truths; and 'sons of the herd,' natural truths.

403<sup>13</sup>. 'Which shall eat up thy **flock** and thy herd' (Jer.v.17)=truths and goods internal and external.

453<sup>9</sup>. '**Flocks**'=interior goods and truths . . . which are spiritual; 'herds,' exterior goods and truths, which are natural. Enum. 513<sup>9</sup>. 650<sup>6</sup>, Enum. 724<sup>7</sup>. 911<sup>14</sup>. 1100<sup>4</sup>.

727<sup>6</sup>. 'The **flock** of thine heritage' (Micah.vii.14)=those of the Church who are in the spiritual things of the Word, which are the truths of its internal sense.

730<sup>23</sup>. '**Flock**' (Ps.lxv.13)=spiritual truth.

863<sup>8</sup>. 'The shepherd and his **flock**' (Jer.li.23)=those who teach and those who learn.

**Flood**. See under RIVER=*flumen* and *fluvius*.

**Flood**. *Diluvium*.

See ANTEDILUVIAN, ARK (of Noah), INUNDATE, NEPHILIM, and WATER.

A. 200<sup>e</sup>. Such a change took place after the **Flood**.

271. The end of the days of the Church was the time of the **Flood**.

307. It here treats of the sixth and the seventh posterity, which perished by the **Flood** . . .

311. The state of those in the other life who perished by the **Flood**. Des. . . Because they would be such in the other life . . . they all became extinct.

563. They became extinct of themselves, and were suffocated as with an inundation not unlike a **Flood**; and therefore their extinction is compared to a **Flood**, and . . . is also described by the **Flood**.

581<sup>e</sup>. They who lived before the **Flood** were of such a nature and genius . . .

606. The **Flood**, the ark, and the things described in relation to them, signify regeneration, and also the temptations which precede it.

660. 'The **Flood**'=an inundation of evil and falsity . . . (For) when the way for remains is closed, the man . . . can no longer be protected by the Angels, but is wholly possessed by evil Spirits . . . Hence the death of the antediluvians, which is described by a **Flood**, or total inundation. The influx of phantasies and cupidities from evil Spirits is moreover not unlike a kind of **flood**, and therefore in the Word *passim* it is called 'a **flood**' or 'inundation.'

662. No **Flood** is here meant, still less a universal **Flood**, but the expiring or suffocation of those who were there, when separated from remains . . . and thus from the Heavens.

705<sup>e</sup>. The reason that both temptations and desolations are compared in the Word to **floods** or inundations of waters, and are so called, is that they are similarly circumstanced. It is evil Spirits who flow in with the persuasions and principles of falsity in which they are, and excite the like things with man; but with the man who is being regenerated they are temptations, and



with the man who is not being regenerated they are desolations.

739. 'The Flood of waters' (Gen.vii.6)=the beginning of temptation, because it here treats of temptation as to intellectual things, which temptation precedes, and is light . . . It is therefore called 'a Flood of waters,' and not simply 'a Flood.'

—<sup>2</sup>. That 'a Flood of waters,' or 'an inundation' = temptation. III.

—<sup>3</sup>. (Thus) it is evident that 'a Flood' or 'inundation of waters' = nothing else than temptations and vastations.

787. 'The Flood' (ver.17)=the falsities which still inundated the Church; for there is no Flood or inundation except that of falsities. Above, 'a Flood of waters' =temptation, which is also an inundation of falsities which are excited by the evil Spirits then with the man. It has a like signification here, but without temptation, and therefore it is here called simply 'a Flood,' and not 'a Flood of waters.'

842<sup>o</sup>. Similar things are represented by the waters of the Red Sea to those here signified by the waters of the Flood . . . And by the Red Sea, as by the Flood, is signified damnation and also temptation.

876. In his state before regeneration, he was . . . beset on all sides by evils and falsities, or by the waters of the Flood.

893<sup>o</sup>. A year, as here applied to the Flood, does not signify any year, but a time not determined by certain years, and at the same time the state.

973. It then treats of the state of man after the Flood . . .

1034. 'All flesh shall not any more be cut off by the waters of a Flood' (Gen.ix.11) = that they will not perish like the last posterity of the Most Ancient Church. Ex.

1035. 'And there shall not be any more a Flood to destroy the earth' (id.) = that so deadly and suffocative a persuasion shall not come into existence any more. 1051.

1120. At last, in the last posterity of the Most Ancient Church, which existed just before the Flood, hardly anything of internal breathing remained; and when at last there was none at all in the breast, they were suffocated of their own accord; but in some external breathing then commenced . . .

1148. 'After the Flood' (Gen.x.1) = from the time in which this new Church came into existence. . . For the end of the Most Ancient Church is described by the Flood, and also the beginning of the Ancient Church . . . 1257. 1263.

1335. 'Two years after the Flood' (Gen.xi.10) = the second postdiluvian Church.

1850<sup>o</sup>. The Flood itself was the last judgment of the Most Ancient Church . . . 2118. J.46<sup>2</sup>.

2243<sup>o</sup>. Then was the consummation of the Most Ancient Church, which is described by their state before the Flood.

2910<sup>o</sup>. The Most Ancient Church thus expired about the time of the Flood.

4057. The consummation of the first Church is described by the Flood. P.328<sup>4</sup>. T.760.

4333. This last judgment happened for the first time when the . . . Church which was most ancient perished in the antediluvians through an inundation of evils and falsities, which, in the internal sense, is the Flood.

4334<sup>3</sup>. 'As they were in the days before the Flood' (Matt.xxiv.38) = the state of vastation of those who were of the Church, which is compared to the state of vastation of the Most Ancient Church, the consummation of the age or last judgment of which is described in the Word by the Flood. That by the Flood is signified an inundation of evils and falsities, and the consequent consummation of that age. Refs.

—<sup>6</sup>. 'And knew not until the Flood came, and took them all away' = that the men of the Church will not know that they are inundated with evils and falsities, because in consequence of the evils and falsities in which they are they will be ignorant of what the good of love to the Lord and the good of charity towards the neighbour are, and also of what the truth of faith is . . .

5725<sup>o</sup>. I was thus instructed what is signified by the Flood in the Word, namely, that the last posterity of the most ancients . . . were entirely inundated by evils and falsities, and thus perished.

J. 26. Spoken with some who lived before the Flood. P.324<sup>4</sup>.

46. One of the two previous last judgments is described by the Flood.

61<sup>o</sup>. (The Babylonians) who were in the plains were inundated as with a flood. D.5298.

C. J. 29. Some (of the Reformed) were inundated as with a flood.

D. 2346. On the signification of the rainbow after the Flood.

2712<sup>o</sup>. As with those who at last perished in the Flood.

3370. Such before the Flood perished in this way.

3373. (Thus) immediately before the Flood almost the entire interior man was destroyed.

3376. After the Flood man was as they were inverted. Ex.

3415. (On the literal occurrence of the Flood and the ark.)

3583<sup>o</sup>. Therefore some will have it that this is what is meant by the Flood, namely, that they were suffocated one after another; for this Persuasive is of such a nature that it suffocates others, and thus takes away their breathing . . .

4454. There is a Flood by which the modern nephilim perish . . .

E. 304<sup>o</sup>. That 'an inundation,' and 'a flood' = immersion in evils and falsities, and the consequent destruction of the Church. Refs.

419<sup>o</sup>. 'The Flood' = the end of that Church, and the last judgment, which took place when everything of the Church had become extinct.

[E.] 595<sup>e</sup>. The Flood by which the human race was then destroyed=direful falsities of evil, by which the posterity of the Most Ancient Church perished. 644<sup>e</sup>.

633<sup>4</sup>. The Flood=the devastation of the Old Church, that is, the Most Ancient Church; and also the Last Judgment upon those who had been of that Church. 650<sup>20</sup>. Ath. 49. De Verbo 14<sup>5</sup>. Coro. 34.

**Floor.** See GROUND—*solum*.

**Flour, Meal.** *Farina*.

See FINE FLOUR.

A. 1510<sup>3</sup>. As it were grinding flour.

2177. 'The *farina* of fine flour' (Gen. xviii. 6) = the Spiritual and the Celestial then with the Lord. —<sup>7</sup>. 2183.

—<sup>7</sup>. *Farina* = the Spiritual of love.

3316<sup>4</sup>. The 'meal' which Elisha cast into the pot (2 Kings iv. 41) = the truth which is from good, or the Spiritual which is from the Celestial. Thus it signified that the mass was amended by means of spiritual truth from the Word. 8408<sup>e</sup>. 10105<sup>3</sup>. R. 411<sup>e</sup>. E. 618<sup>6</sup>.

4335. 'To take the millstone and grind meal' (Is. xlvii. 2) = to hatch doctrinal things from truths which they pervert; for meal, being from wheat or barley, = truths from good; but in the opposite sense, the truths which they pervert in order to seduce.

4844<sup>12</sup>. 'The barrel of meal' (1 Kings xvii. 14) = truth from good. (=the good of truth. 9198<sup>7</sup>.)

7780. Corn is ground into flour, and is thus prepared for bread, and by flour is signified the truth from which is good, and by bread the good itself therefrom.

7906<sup>3</sup>. 'Meal' (Matt. xiii. 33) = the truth from which is good.

7966. Flour and fine flour = truth; the dough, the good of truth; and the bread, the good of love.

9995<sup>5</sup>. 'The bud shall yield no meal' (Hos. viii. 7) = barrenness, because there is no truth from good.

—<sup>6</sup>. 'The meal' (1 Kings xvii. 14) = the truth of the Church; and 'the oil,' its good.

—<sup>7</sup>. 'To grind meal' (Is. xlvii. 2) = to pick out such things from the sense of the letter of the Word as serve to confirm the evils of the loves of self and of the world . . . 'To grind' = to pick out . . . and 'meal' = the truth serving for that. (=truth falsified. 10303<sup>e</sup>.)

R. 794. Wheat and barley = celestial and spiritual good, and therefore fine flour and meal = truth from that good . . .

M. 292<sup>2</sup>. The worst of this sort.

T. 77<sup>2</sup>. Besides many other things of a like sort.

347<sup>2</sup>. Faith from truths is like the seed of the produce of the fields, which on being ground yields meal.

E. 240<sup>10</sup>. 'To grind meal' = to falsify truths.

245. This means an ointment made from flour and oil; and flour = the truth of faith.

1153<sup>4</sup>. By the meal from barley is signified truth from a natural origin.

**Flow.** *Fluere*.

**Flux, Flow.** *Fluxus*.

**Fluxion.** *Fluxio*.

**Flow.** *Fluor*.

**Stream.** *Fluentum*.

A. 1759. Their speech is flowing. 1760.

2184<sup>6</sup>. 'A land flowing with . . .' 6857. 8056.

3889. A fluxion into gyres. W. 376.

— . They follow the flux of Heaven.

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

—<sup>2</sup>. I was permitted to see that flux . . . and it thus became evident to me that the brain is formed according to the fluxion of Heaven.

5558. They observe whether it flows freely . . . D. 1209. 1569.

5563<sup>2</sup>. Truths . . . flow as it were freely . . .

5620<sup>9</sup>. 'Flowing with' = abundance. (=to be full. 10530.)

6692<sup>2</sup>. Believes that all things are of blind flux.

7359. Their speech was softish in its flow.

8226. 'To the force of its flow' (Ex. xiv. 27) = according to the common state and order in Hell.

8287. 'The streams stood as a heap' (Ex. xv. 8) = that those who continually attempted evil could not at all infest. . . 'Streams' = falsities from evil.

9014<sup>5</sup>. 'Suffering from a flux' (2 Sam. iii. 29) = the profanation of the good of love.

H. 489<sup>5</sup>. In them there appear as it were flowing forms representative of celestial things.

W. 270<sup>e</sup>. The circumgyration follows the flux of the interiors of the mind.

I. 12<sup>3</sup>. From the fluids—*fluoribus*—in and between (the fibres).

D. 1057. By fluxions as it were linear and reciprocal.

1889<sup>2</sup>. Speech of ideas without flow—*fluore*.

2318. Such is the flux of endeavours and forces to their centres.

2438<sup>2</sup>. Thus the evil returns to him by a wonderful . . . flux of determination.

3607. How the thoughts, endeavours, and forces flow, has been shown by the fluxions of the fibres in our bodies.

E. 163<sup>9</sup>. 'He that has an issue' (Lev. xv. 4) = those who are in natural love separated from spiritual.

5187. 'To pour streams upon the dry land' (Is. xlv. 3) = to give intelligence to those who long for truth from good.

1208<sup>3</sup>. The forms of the animal kingdom . . . are all according to the flux of spiritual substances and forces, which flux, from the endeavour which is in them, is into the human form . . .

—<sup>5</sup>. The second form, which is the natural form, in which are all plants, derives its origin from the endeavour and the derivative flux of natural forces, which belong to the atmosphere . . .

**De Verbo** 4. The inflections in the letters derive their origin from the flux of Heaven . . .

**D. Wis.** vi<sup>8</sup>. By means of a wonderful and inex-  
plicable fluxion into gyres, the Angels formed a likeness  
of the heart and a likeness of the lungs . . . and they  
then followed the flux of Heaven . . .

**Flow down.** *Defluere.*

**Flowing down.** *Defluxus.*

H. 263. When the thought flows down.

E. 502<sup>2</sup>. This flowing down . . . —<sup>3</sup>.

1147<sup>4</sup>. A truth from the Word . . . which flowed  
down to Hell . . . In its flowing down it was suc-  
cessively turned into falsity.

**Flow forth.** *Profluere.*

H. 396. All delights flow forth from love. . . The  
delights of the body all flow forth from the loves of  
self and of the world . . . whereas the delights of the  
spirit all flow forth from love to the Lord and towards  
the neighbour . . .

**Flow in.** See INFLUX.

**Flow through.** *Transfluere.*

**Transflux.** *Transflux.*

A. 4167. Without conscience . . . the good flowing in  
from the Lord flows through, like water through a  
sieve. 5032<sup>2</sup>. 5145<sup>5</sup>. 6368<sup>2</sup>.

6371<sup>2</sup>. The Divine transflux through the Celestial  
Heaven (then). 6720.

6720<sup>o</sup>. The Divine which flows through Heaven is  
good.

8899. The Divine truth which proceeds from the  
Lord flows through Heaven . . .

H. 282. By a transflux of innocence from the Lord.

336. That which was from them was as it were  
transfluxent.

W. 115<sup>8</sup>. If this were not so, the inflowing love and  
wisdom would . . . flow through and not affect.

E. 802<sup>2</sup>. If they did not do this as from themselves,  
the Divine influx and operation would flow through . . .

**Flow to.** *Alluere.* A.454. 798<sup>o</sup>. 842<sup>2</sup>. 940<sup>2</sup>.

W.42<sup>2</sup>. M.2<sup>2</sup>. T.29<sup>2</sup>. 119<sup>2</sup>. 121<sup>2</sup>. 134. 160<sup>2</sup>. —<sup>3</sup>.

281. 653<sup>o</sup>. 796. 798. 821<sup>o</sup>. E.783<sup>6</sup>. 1091. 5M.4.

**Flow to.** See AFFLUX.

**Flow together.** *Confluere.* A.2121. D.2762.

**Flower.** *Flos.*

**Flower, To.** *Florere, Florescere, Efflorescere.*

**Flowering.** *Florescentia, Efflorescentia.*

**Floretum, Flower-bed.** *Floretum.*

A. 828. When they have stolen the flower of vir-  
ginity, they leave them.

— . It is known that it is the first flower of love  
which leads virgins into chaste marriage love, and con-  
joints the minds of the partners. D.2705. De Conj.126.

1519. Spheres of charity and faith . . . are perceived  
as odours of flowers, of lilies . . .

1621<sup>2</sup>. Atmospheres as of variously coloured flowers.  
4528<sup>3</sup>.

1629. The dwellings of good and angelic Spirits have  
. . . long courts . . . the walls of which . . . are decorated  
with flowers and with garlands of flowers woven together  
in a wonderful way.

1807<sup>2</sup>. His eye does not remain fixed on any flower  
. . . but on the things in the other life which they  
represent.

2296. Little children seen adorned with garlands of  
flowers resplendent with the most pleasant and celestial  
colours . . . H.337.

—<sup>2</sup>. The floretum over the entrance brightened  
most gladsomely as they came in.

3220. When the Angels are discoursing about the  
things of intelligence and wisdom, and about perceptions  
and knowledges, the influx thence . . . falls into repre-  
sentations of . . . paradises, vineyards, forests, meadows  
with flowers . . . which surpass all man's imagination.

3477. The broad way was set with trees and flowers  
. . . but serpents were hidden in them. . . The narrow  
way was not so adorned to the sight with trees and  
flower-beds, but appeared sad and dull; yet there were  
infant Angels in it . . . in paradises and most delightful  
flower-beds, which, however, the Spirits did not see.

3942. With the ancients . . . all fruits and flowers  
were significative.

4301<sup>2</sup>. As the eye is affected with flowers . . .

4528. The Societies in paradisiacal things . . . see  
gardens with trees and flowers of so many genera and  
species, that those in the universal Earth are com-  
paratively few . . .

4529. A (botanist) saw there most beautiful planta-  
tions and most delightful flower-beds of immense extent  
. . . He strolled through the plain, and not only looked  
at them one by one, but also gathered them and held  
them close to his eye . . . He declared that flowers of  
plants are to be seen there in vast abundance, such as  
are never seen in the world, and are scarcely compre-  
hensible here with any perception; and that each one  
sparkles with an incomprehensible resplendence, because  
they are from the light of Heaven. He could not as  
yet perceive that the sparkling was from a spiritual  
origin, and that it was because there is in each one  
something of intelligence and wisdom . . .

4676. Into the flower-florida-of youth.

5115. 'To bud,' that is, to produce leaves and after-  
wards the flower, = the first of the re-birth.

—<sup>2</sup>. The man who is being re-born . . . as a tree,  
produces leaves, then the flower, and finally the fruit;  
for he produces such things as are of intelligence, signi-  
fied in the Word by leaves; then such things as are of  
wisdom, which are signified by flowers; and finally  
such things as are of life, namely, the goods of love  
and charity in act, which in the Word are signified by  
fruits.

5116. 'And the flower thereof went up' (Gen.xl.10)=  
the state near regeneration. (For) the flower which

buds out from the tree before the fruit—the state before regeneration. . . The leafy verdure represents the first state; the **efflorescence** the second, or the one immediately before regeneration; and the fructification the third. . . Hence it is that the leaves—the things of intelligence, that is, the truths of faith. . . and the **flowers** the things of wisdom, that is, the goods of faith, because these immediately precede regeneration; and the fruits the things of life, that is, the works of charity. . .

[A. 5116]<sup>2</sup>. Which of them is there, who, when he sees **flowers** on a tree and on the other plants, considers that it is as if were their gladness, because they are now producing fruits or seeds. They see that the **flowers** precede, and that they last until they have the beginnings of the fruit or seed in their bosom, and thus transfer their sap into them; and if they knew anything about the regeneration of man. . . they would see in those **flowers** a representative of the state of man before regeneration; namely, that at that time the man in like manner **flowers** from the good of intelligence and wisdom, that is, in interior gladness and in beauty; because he is then in the effort to implant those goods of intelligence and wisdom in the life, that is, to produce fruits. . .

562<sup>1</sup>. Fragrances as from. . . **flowers** are then smelt.

562<sup>2</sup>. The **flower** of the almond tree—the interior truth which is from good. III.

600<sup>4</sup>. Such scientifics flourished in Egypt.

752<sup>4</sup>. 'For an ulcer **efflorescing** with pustules' (Ex. ix. 9).

836<sup>3</sup>. The cherubs, palms, and **flowers** upon the walls of the Temple (1 Kings vi. 29) = the providence, wisdom, and intelligence which are from the Lord, thus all things which are of Heaven. . . By the **flowers** was represented the intelligence which is of truth from Him.

848<sup>0</sup>. Like the **flowers** painted on a tablet compared with the **flowers** which are born in a garden. . . 1019<sup>4</sup>.

955<sup>3</sup>. 'Its **flowers**' (Ex. xxv. 31) = the scientifics of truth. . . The reason '**flowers**' = the scientifics of truth, is that **flowers** are things which are put forth, which precede, and in their own way produce the fruits and seeds. . . The case is similar with man as to intelligence and wisdom; the scientifics of truth precede, and in their own way produce the things which are of wisdom with man. . . Hence it is that the scientifics of truth are as **flowers**, and the good of life, which is the good of wisdom, as fruits. . . Hence it may now appear whence it is that **flowers** = the scientifics of truth, and in general truths; and fruits and seeds, goods. III. 956<sup>4</sup>.

1016<sup>1</sup>. (In the Second Earth) there are **flower-beds**. . .

1018<sup>5</sup>. The **flowering** before the fruit corresponds to the state of that age with man when the marriage principle enters the mind, and gladdens it; thus when truth is being conjoined with good. . . Hence it is that the **flowering** before the fruit is compared to the voice and to the joy of the bride and bridegroom.

1077<sup>0</sup>. (In the Fifth Earth) there appeared grassy plains with **flowers**. . .

1083<sup>4</sup>. (On account of the shortness of the years in the Sixth Earth) the fields blossom continually. . .

H. 176. To those who are in intelligence there appear gardens. . . full of trees and **flowers** of every kind. . . They who are in intelligence also walk there, and gather **flowers**, and weave garlands, with which they adorn little children. There are also species of trees and **flowers** there which are neither seen nor possible in the world. . . They see such things, because a garden. . . and **flowers** correspond to intelligence and wisdom.

185. The **flowers** in their beds by their colours presented to view as it were rainbows.

414. They come into the **flower-floem**—of their youth. 489<sup>7</sup>. P. 324<sup>4</sup>. M. 69<sup>e</sup>. 250<sup>2</sup>. E. 1004<sup>4</sup>.

489<sup>4</sup>. They who have loved knowledges, and have thereby cultivated their Rational, and have thus acquired intelligence. . . dwell in gardens, where there appear **flower-beds** and lawns beautifully laid out. . . The trees and **flowers** are varied every day. . . They enjoy these delights because gardens, **flower-beds**, lawns, and trees correspond to knowledges, Knowledges, and the derivative intelligence.

569. The heat flowing from the sun into plantations and **flower-beds** produces vegetation.

Life 46. A tree = man; its leaves and **flowers** the truths of faith. . .

W. 61<sup>e</sup>. From the **flowers** in mines.

246<sup>e</sup>. By virtue of which conjunction the man begins to blossom spiritually, as a tree in the spring-time.

P. 332<sup>3</sup>. The things connected with man's initiation into the marriage of good and truth. . . are like the blossoms which the tree produces in the spring-time; spiritual truths are the petals of these **flowers**.

R. 875<sup>13</sup>. Behold, the twigs in their hands flowered.

936. A tree = man. . . its branches, his sensuous and natural truths; its leaves, his rational truths; its **flowers**, the primitive spiritual truths in his Rational; its fruits, the goods of love and of charity; and its seeds, the man's last and first things.

M. 13<sup>2</sup>. Doors which opened into **flower-beds**.

15<sup>e</sup>. See EAGLE.

42<sup>4</sup>. In her hair were inserted **flowers** of gems.

—e. They were carried along. . . among **flower-beds**.

137. Wreaths of **flowers** decorated their heads. . . They wore cloaks and coats of refulgent silk, in which were woven **flowers** most lovely to behold.

—<sup>2</sup>. The deliciousnesses of their conjugal love were represented by the garlands, and also by the **flowers** woven into their cloaks and coats.

—<sup>7</sup>. Where there were married partners in the like **flower** of their age.

183<sup>e</sup>. Then upon the heads of some of them there appeared wreaths of **flowers**; and when they asked why, the Angels said, Because they have understood more deeply.

301<sup>e</sup>. The internal pleasantnesses of the state of betrothal may be compared to the **efflorescence** of trees before their fructification.

315<sup>3</sup>. Each (speaker) put on a robe of soft wool interwoven with **flowers**.

316<sup>2</sup>. The shrubs and flowers were in pairs, and I heard that such gardens appear round the houses where there are and have been weddings . . .

355<sup>3</sup>. The Angel said, I have lived with my wife a thousand years, and that in the like flower of my age in which you here see me.

T. 154<sup>3</sup>. The Word is like . . . a flower-bed . . .

308<sup>3</sup>. Hence it is that there are flowers which open when the sun rises and close when it sets.

392<sup>2</sup>. All things on Earth flower from their conjunction; and so do all things in the human mind flower from their conjunction; but with this difference, that natural heat and light cause the efflorescence on the Earth, but spiritual heat and light the efflorescence in the human mind; and that the latter efflorescence, being spiritual, is wisdom and intelligence.

585<sup>2</sup>. The flowers which precede the fruit are the means of decanting the sap . . . and of separating its grosser from its purer things . . .

D. 3582. I was permitted to represent a certain flower . . . If I were to reason from these things about the manifestation of the flower as such, should I not deny that the flower has any existence?

3636. Occurs.

5663. So long as they are virgins there are only flowers in their gardens.

5665. When they see the flowers growing dim in their little gardens, or being changed into worse ones, they also take notice; but if they are changed into better and more beautiful ones, they are glad, because it is a sign that they have been thinking well.

E. 288<sup>11</sup>. Their joy from instruction in truths and from illumination, is signified by 'to be glad,' 'to exult,' and 'to blossom' (Is.xxxv.1,2).

376<sup>31</sup>. 'The flower of the fading glory . . .' (Is.xxviii.1) = the truth of the Church destroyed at its birth . . .

458<sup>3</sup>. 'The flowers' (on the walls of the Temple) = spiritual natural good, which is the good of the Ultimate Heaven. . . But in the supreme sense . . . 'flowers' = His Divine intelligence; for the Divine good united to Divine truth which proceeds from the Lord is received . . . in the Ultimate Heaven as Divine intelligence.

507<sup>4</sup>. That with men there will then not be any scientific truth, nor any spiritual truth, is signified by, 'All flesh is grass, and all its holiness is as the flower of the field; the grass withereth, the flower fadeth' (Is.xl.6,7): 'grass' = scientific truth; and 'the flower of the field' = spiritual truth . . .

650<sup>30</sup>. 'The leaf thereof was beautiful, and the flower thereof was much' (Dan.iv.12) = the Knowledges and affections of truth and good, and the derivative intelligence.

727<sup>11</sup>. The reason Aaron's rod blossomed and produced almonds (Num.xvii.8), was that his rod represented truth from the good of love; and as truth from the good of love alone produces the fruit which is the good of charity, his rod blossomed and produced almonds.

763<sup>3</sup>. *Flosculis concinnant.*

828<sup>e</sup>. A flower = implantation.

942<sup>2</sup>. The flowering of man before the fruit is from the affection of truth.

1211<sup>4</sup>. There are also flowers of precious stones and of crystals.

De Verbo 19<sup>2</sup>. There was once opened before the Angels a flower as to its interiors which are called spiritual; and when they saw it, they said that there was a whole paradise therein which consisted of things ineffable.

D. Wis. iii.3. There, love is the heat and wisdom is the light; and therein all things in the Angels live, and blossom around them, entirely according to the union of love and wisdom in them.

**Fluctuate.** *Fluctuare.*

**Fluctuation.** *Fluctuatio.*

A. 788. That its fluctuation was thus. Sig.

— . That its fluctuations thus increased. Sig. and Ex.

—<sup>3</sup>. Therefore converted Jews fluctuate between truth and falsity more than others. . . These are the fluctuations which are here described. 789. 833. 847.

847. 'The waters receding in going and returning' cannot signify anything but fluctuation between truths and falsities. But the nature of this fluctuation cannot be known unless the nature of temptation is known; for such as the temptation is, such is the fluctuation after it. When the temptation is celestial, the fluctuation is between good and evil; when the temptation is spiritual, the fluctuation is between truth and falsity; when the temptation is natural, the fluctuation is between the things which are of cupidities and their contraries.

848. When temptations are over, there is as it were fluctuation . . . (For when the man's former life . . . is destroyed by means of temptations, after the temptation he cannot but fluctuate between truth and falsity . . . (For when the former life has been destroyed, and there is such a fluctuation, the man scarcely knows what truth and good are. Examp.

851. The connection of the sense of the letter may seem to imply that by the ark resting is signified a cessation of the fluctuations which follow temptation . . . But fluctuations, which are doubts and obscurities concerning truths and goods, do not so cease, but continue a long time.

857. By these words, as by the former, are signified fluctuations between truth and falsity, but here, that these fluctuations were lessened. In the fluctuations after temptation, the man does not know what truth is, but as they gradually cease the light of truth appears. Ex.

1110<sup>e</sup>. Still, they fluctuate long between truth and falsity.

5783. Fluctuation. Sig.

N. 197<sup>5</sup>. After temptation is over there is at first a fluctuation between truth and falsity.

**Fluid.** *Fluidus.*

**Fluidity.** *Fluiditas.*

A. 1381. They are called wandering Spirits, and are

compared to the fluids in the human body which rise up from the stomach . . .

[A.] 1759<sup>e</sup>. The fluidity . . . of the speech is from this, that the celestial good in their ideas is such . . . The speech of the spiritual is also fluid, but not so soft and gentle.

4050<sup>3</sup>. Their reasonings are the fluids there which represent.

5173. The introductions of these fluids (of the body) to uses, represent those inaugurations into gyres.

5563<sup>e</sup>. The fluidity which belongs to the form of Heaven is thus arrested.

7486. They know how to make fluid fires.

8026. These kinds of speech are like fluids . . .

D. 242. In internal things the parts . . . are very fluid. (See *COHERE*, here.)

1727. Their general motion was fluid . . .

2250<sup>e</sup>. The less man has from himself . . . or the more fluid he is, the more perfect . . . In the inmost fibres there is nothing but what is fluid, because spiritual.

3024<sup>1</sup>. The more fluid it is in man . . . the more easily is he bent by the Lord . . .

3423. Spirits act more fluidly without the attention of man . . .

3459. Such a fibre could not operate at all without its fluid within, as a patient could not without an agent.

3494. The gyre was not so fluid . . .

3496<sup>2</sup>. An influx . . . pearly, but still fluid.

3727<sup>e</sup>. See *BLOOD*.

**Fluid.** *Latex.* T.491<sup>2</sup>.

**Flute.** *Tibia.*

**Flute-like.** *Tibialis.*

**Flute-player.** *Tibicen.*

A. 2605. Their speech was . . . flute-like . . . H.327.

R. 792. 'A voice or sound of pipers and trumpeters' (Rev.xviii.22) relates to celestial affections. Ex. E.1185.

T. 391<sup>3</sup>. The Angel said, You answer like one who sings only one note on his pipe . . .

D. 4507. Their speech was almost of a single tone, like a flute-*tibialis major*.

**Flux.** See *FLOW*.

**Fly.** *Musca.*

A. 1594<sup>4</sup>. Occurs. T.335<sup>5</sup>.

7441<sup>2</sup>. It is these (sensuous) falsities which are signified by 'the flies of Egypt' (Is.vii.18). (See *FLY-volare*, here.) 9331<sup>4</sup>. 10582<sup>4</sup>. E.410<sup>6</sup>.

T. 68<sup>2</sup>. Than a fly against a camel.

381. Like flies round the head of a running horse. 590. I.14<sup>6</sup>.

D. 2921b. They would all flee from a single fly. 3749.

3332. I fixed my look on a fly . . .

4304<sup>e</sup>. They are likened to flies . . .

4743. Like the flies of a marsh which fly up in a body, and then settle in the marsh.

D. Min. 4779. As easily as if they had been flies.

E. 740<sup>10</sup>. See *BEELZEBUB*.

**Fly.** *Volare, Advolare, Avolare, Devolare, Evolare, Involare.*

**Fly about.** *Volitare, Circumvolitare.* (See *FLIT.*)

**Flying.** *Volatilis.*

**Flight.** *Volatus.*

See *BIRD-volucris*.

A. 1834. 'The flying thing came down upon the bodies' (Gen.xv.11)=the evils and derivative falsities which wanted to destroy. 'The flying thing'=falsity. 'A flying thing' in the Word=truth, and also in the opposite sense falsity.

2758<sup>2</sup>. The transformation of caterpillars into flying things.

3901. Birds which fly high . . . =rational things.

7378<sup>0</sup>. The fifth degree of their vastation is that they were in falsities from these evils, by which all truth was destroyed; these are signified by 'the baneful flying thing' (Ex.viii.21). (=the falsities of malevolence. 7441-7465.)

7441. The particular kind of falsities which are here signified by 'the baneful flying thing' is (falsities in the extremes of the natural mind, thus in the Sensuous). The same are signified by 'the flies of Egypt' (Is. vii.18) . . . These falsities are compared to such an insect because the things which are there are just like flying things in the air, which obscure interior things, and also inflict injury upon them; for they are for the most part imaginary things, and are fallacies, the reasonings from which are like things based on the air. The baneful flying thing of this kind is mentioned only in Ps.lxxviii.45; ev.31.

—<sup>3</sup>. All flying things in the Word=intellectual things, and therefore truths, and in the opposite sense falsities. Refs. But flying things of the lowest sort, which are insects,=truths and in the opposite sense falsities which are more ignoble and obscure, such as are those which are proper to the Sensuous . . .

8431. A flying thing=what is spiritual or that which is of faith.

9331. Flying animals and also winged insects=such things as are of thoughts in both senses, thus truths or falsities.

—<sup>2</sup>. In the other life falsities from evil . . . are presented to view as a filthy swarm of insects and of unclean flying things, terrible to look upon according to the species of the evil from which they are. Ill.

9340<sup>10</sup>. 'To fly-*involare*-upon the shoulder of the Philistines' (Is.xi.14)=to receive and take into possession the interior truths of faith. (Compare E.433<sup>7</sup>.)

H. 108<sup>2</sup>. They fly in the air as in their Heaven.

—<sup>3</sup>. All the birds of the air know their food . . . how to build nests, etc. W.353.

110. Flying things according to their species corre-

spond to the intellectual things of both the natural and the spiritual mind.

429<sup>e</sup>. From a perception of their stench they fly—*avolant*—to cadaverous and stercoraceous things.

456<sup>e</sup>. The soul (supposed to be) something flying in the ether.

W. 40. The idea (men have) of love and wisdom is as of something flying and floating in the . . . ether . . . not being aware that love and wisdom are the subject itself, and that what is perceived outside of it as flying and floating, is only the appearance of the state of the subject in itself.

41. (Thus) sight, hearing, etc., are not any volatile thing . . .

42. Thought, perceptions, and affections . . . are not volatile entities . . .

46. Nor can they think about life, except as a volatile thing . . .

341. Noxious flies fill the atmosphere . . .

346<sup>e</sup>. The less perfect animals are birds.

P. 226. Profaners . . . appear to themselves to fly on high . . .

R. 244. See EAGLE. D.2229. E.410<sup>5</sup>.

415. 'To fly in the midst of heaven and say' (Rev. viii.13)=to perceive and understand; and when said of the Lord, to look out for and provide; here, to instruct and foretell.

437. To fly=to perceive and instruct.

561. 'That she might fly into the wilderness, into her place' (Rev.xii.14)=protection while the New Church is as yet among a few. . . 'To fly'=to clearly see, and to look about.

626. 'To fly in the midst of heaven' (Rev.xiv.6)=to look down, to clearly see, and to look out for; here, what is new from the Lord out of Heaven for the Church.

831. 'Saying to all the birds that fly in the midst of heaven' (Rev.xix.17)=all who are in the spiritual affection of truth, and who therefore think of Heaven. . . 'To fly in the midst of heaven'=to clearly see, to attend, and to think.

M. 2. I once saw an Angel flying . . .

136<sup>e</sup>. There appeared one from Heaven as it were flying, having two wings at his feet and two at his temples.

514<sup>e</sup>. In their cavern they fly about—*circumvolitant*—like spectres; for they are then in phantasy, and phantasy appears to fly. After their flight they rest.

T. 67. Love and wisdom without use are only volatile things of reason, and also fly away—*evolant*—unless they betake themselves to use. The first two separated from the third are like birds which fly over a great ocean, until, wearied with their flight, they fall down and sink.

151<sup>e</sup>. As his delight is in Hell he flies down—*devolat*—thither.

D. 3747<sup>e</sup>. Dragons are flying serpents.

3911. The Spirit flew out—*evolabat*—thence above the head.

4198. Some flew out—*evolarunt*—from that Hell.

4281. There were a great number of Souls flying about there, who . . . had been vastated . . .

5950. Profaners . . . become like spectres, and appear to themselves to fly about in the air . . . A female profaner has been seen so to fly, and she then has nothing of thought, for she is in infernal phantasy, which is the source of the appearance.

D. Min. 4723<sup>e</sup>. Acute reasoners . . . appear flying in ashes . . . ———<sup>e</sup>.

E. 281. 'To fly'=presence, also view round about; and, when predicated of the Divine, omnipresence.

282. 'To fly,' in the Word, =circumspection and presence, because when a bird is flying on high it sees clearly on every side, and thus is present everywhere by its sight. But when 'to fly' is predicated of Jehovah, it=omnipresence, because omnipresence is infinite circumspection and presence. Ill. 283<sup>5</sup>.

—<sup>5</sup>. 'To fly as a cloud, and as the doves to their windows' (Is.lx.8)=the inquiring into and the searching out of truth from the sense of the letter of the Word.

—<sup>6</sup>. The inquiring into truth, and circumspection as to where to turn, is signified by, 'Who shall give me a wing as of a dove? I will fly away—*avolabo*—where I may dwell' (Ps.lv.6). 'To fly away where I may dwell'=through this to rescue the life from damnation.

—<sup>7</sup>. 'To fly away—*avolare*—like a bird' (Hos.ix.11)=the deprivation of Divine truth.

—<sup>8</sup>. 'To fly towards heaven' (Deut.iv.17)=the circumspection which is of intelligence in Divine things.

—<sup>10</sup>. The reason 'to fly,' when predicated of men, =circumspection and at the same time presence, is that the sight is present with the object which it sees . . . Hence it is that 'to fly' is said of the understanding and of its intelligence . . .

375<sup>4</sup>. Hence profaners . . . appear to themselves to fly hither and thither without any thought.

410<sup>6</sup>. There appear in the Spiritual World flying things of various kinds, but they are appearances from the ideas of the thoughts of Spirits; and the baneful flying things among them are of such a kind as flies and bees.

529. 'To fly' (Rev.viii.13)=to enlighten and give understanding.

—<sup>2</sup>. The reason 'to fly,' when predicated of the Lord, =to enlighten, is that 'to fly' is predicated of the understanding and of the extension of its sight round about; and therefore, when predicated of the Lord, 'to fly'=the enlightenment of the understanding. 'To fly,' when predicated of the Lord, =omnipresence, and therefore it also =enlightenment; for wherever the Lord is present there is enlightenment. Ill.

632<sup>6</sup>. The 'birds of heaven' which devoured the seed (Luke viii.5)=falsities . . .

710<sup>4</sup>. 'To fly away' (Hos.ix.11)=to be dissipated. To fly away is mentioned because a bird is mentioned.

1050<sup>2</sup>. They seem to themselves to fly in the air, like dragons.

1100<sup>4</sup>. *Avolatio* occurs.

1201<sup>e</sup>. In a higher degree are the birds of the air.

**Foal.** See under YOUNG—*pullus*.

**Foam.** See FROTH.

**Fodder.** *Pabulum*.

3114. 'Straw'=scientific truths; 'even much fodder' (Gen.xxiv.25)=their goods. Ex.

3146. 'He gave straw and fodder for the camels' (ver.32)=instruction in truths and goods. 'Straw'=the truths of the natural man; 'fodder,' the goods there.

5495. 'To give fodder to the ass' (Gen.xlii.27)=to reflect upon scientific; for fodder is the food with which asses are fed, and consists of straw and chaff; and therefore it=all reflection upon scientific, for this is what especially feeds them. 'An ass'=scientific.

5670. 'He gave fodder to their asses' (Gen.xliii.24)=instruction concerning good. 'To give fodder'=to instruct in good; for 'fodder'=the good of scientific truths; and 'to give fodder,' which is to feed,=to instruct in this good. . . The good of scientific is delight from scientific truths. . .

E. 507. As green grass serves animals for fodder, so scientific truth serves men for spiritual nourishment.

**Fog.** See MIST.

**Fold.** *Caula*.

A. 415. It signifies the good which comes from the Holy of love, and there is meant the dwelling or fold of cattle. . . Ill. Here, 'folds' and 'pastures'=the goods of love.

983<sup>2</sup>. 'I will bring them to their folds' (Jer.xxiii.3), treats of the Church planted.

T. 383<sup>e</sup>. Like a wolf in a fold of sheep.

**Fold.** *Plicare, Complicare*.

**Folding.** *Plicatio*.

T. 371<sup>7</sup>. The fibres folded together. . .

D. 3393<sup>e</sup>. By the foldings of his body. . . thus foldable—*plicabile*. . .

3927. Grievous penalties of folding. . . They were then folded, or by foldings were broken and torn. . .

4012. Occurs. 4087<sup>e</sup>.

4093. When I folded my hands I perceived that as it were I did not fold them, but another; and a certain person said that he felt himself folding his hands, instead of me.

6093<sup>e</sup>. They folded their lips at various angles. . . but in vain. See T.111<sup>6</sup>.

**Foliage.** See LEAFY.

**Folkes.** W.344.

**Foller.** D.4899.

**Follicle.** *Folliculus, Follicularis*. W.413<sup>2</sup>.

**Follow.** *Liquere*. A.7441. 9198<sup>7</sup>. 9213<sup>e</sup>.

**Follow.** *Sectari*.

**Follower.** *Sectorator*.

A. 9319. The evils of life are not to be followed. Sig.

—e. Not to follow—*sequi*, or to follow.

T. 798<sup>3</sup>. The followers of Godoschalcus.

799. The followers (of the three Reformers).

D. 4446. The followers (of Aristotle).

E. 894. The followers of faith alone. 933.

**Follow.** *Sequi*.

See AFTER.

A. 1737<sup>2</sup>. Conjunction with the Lord is effected by means of temptations, and by means of the implantation of faith in love. . . This alone is 'to follow Him,' that is, to be conjoined with the Lord in the same way as the Lord as to the Human essence was conjoined with Jehovah. T.302.

3191. 'To go after,' or to follow=from guidance or protecting oversight.

3325<sup>5</sup>. To be in innocence is signified by 'to follow the Lamb.'

3816<sup>e</sup>. Every affection follows him thither. 7085.

3939<sup>2</sup>. The essence and quality of the beginning is derived and passes into the things which follow.

3957<sup>3</sup>. The life which a man has acquired in the world follows him. 4227. 6977. [7122.] 7295<sup>3</sup>, Ex. 10813. H.364.

8864<sup>4</sup>. That the things which precede will reign in those which follow. . . is evident from. . . the Lord's Prayer. . .

10087<sup>4</sup>. That John 'followed' the Lord signified that those who are in the good of charity follow the Lord, and are loved by the Lord, and do not go back; whereas they who are in faith separated not only do not follow the Lord. . . E.9<sup>5</sup>.

Life 66<sup>e</sup>. Therefore the Lord said that he was 'to follow Him' (Mark x.21), by which is meant that he was to acknowledge the Lord as God.

R. 350. Like a universal entering into all the things which follow.

621. 'These are they who follow the Lamb whithersoever He goeth' (Rev.xiv.4)=that they are conjoined with the Lord through love and faith in Him, because they have lived according to his commandments. Ill. E.864.

641. 'Their works do follow with them' (Rev.xiv.13) =as they have loved and believed and thence have done and spoken. By 'the works which follow with them' are signified all the things which remain with a man after death.

826. 'The armies in Heaven followed Him upon white horses. . . ' (Rev.xix.14)=the Angels in the New Christian Heaven who are conjoined with the Lord in the interior understanding of the Word. . . 'To follow the Lord'=to be conjoined with Him.

T. 681. See BAPTISM.

E. 383. 'Hell followed with him' (Rev.vi.8)=eternal damnation. . . For 'to follow with him'=to remain therein. . .

864. No one can follow the Lord from himself, but only from the Lord; for the Lord draws the man after



Him who from freedom is willing to follow; but He cannot draw anyone who is not willing to follow Him; for the Lord so operates with him that the man follows Him as it were from himself. . . . For unless it appeared to the man that he follows the Lord as of himself. . . . there would be no appropriation and conjunction. . . .

—<sup>2</sup>. That to acknowledge the Divine Human of the Lord, and to do His commandments is 'to follow Him,' is because no others can be conjoined with the Lord.

—<sup>3</sup>, III. 893<sup>3</sup>. —<sup>4</sup>.

—<sup>6</sup>. From these things it may be evident that 'to follow the Lord' is to be led by Him, and not by self. . . .

901. 'To follow with them' = to be in them; for that which follows with anyone, when it is said of his life, is in him, and is as he is; and therefore it is said 'to follow with them,' and not to follow them.

934<sup>e</sup>. To follow the Lord' = to acknowledge Him alone, and to be led by Him.

### Follower. *Asseda.*

A. 465<sup>8</sup>. The followers (of Aristotle). —<sup>e</sup>. M. 151b. D. 394<sup>8</sup>. 3949. 3955.

6047<sup>2</sup>. The leaders of the Church have said so, and their followers confirm it. —.

W. 267<sup>2</sup>. Macchiavelli and his followers.

T. 159<sup>6</sup>. The followers (of Arins and Socinus). 174<sup>2</sup>. 489. Their followers could not do otherwise.

D. 4728. The followers (of Wolff).

5915<sup>2</sup>. The followers (of Luther).

E. 791<sup>e</sup>. A heresy is believed by its followers to be truth.

De Just. Title. A conversation with Calvin and fifty of his followers. . . .

### Folly. *Insipientia.*

### Foolishly. *Inspide.*

A. 2568<sup>4</sup>. The one leads to all folly and insanity.

3938<sup>5</sup>. Hence come folly and insanity.

H. 505. He then acts foolishly and insanelly.

D. 3703. Ratiocination is the height of folly.

### Foment. *Fomentare, Fomentum.*

### Fomenter. *Fomentator.*

A. 5715<sup>2</sup>. As a fomenting cause.

P. 250<sup>3</sup>. Such a fire cause not exist with the good, unless it is fomented. . . .

278a<sup>5</sup>. All evil which does not appear foments itself. . . .

M. 360<sup>e</sup>. They are like so many foments. . . .

D. 4571. A sick man summons fomenters (that is, evil Spirits who increase his febrile heat).

Fontanel. *Fontanella.* A. 10381. D. 1675.

### Food. *Alimentum.*

A. 5392<sup>e</sup>. Like foods introduced into the stomach. . . .

A. 5960. 'Food for his father by the way' (Gen. xlv. 23) = interior truth for spiritual good meanwhile. 'Food' = interior truth; for this comes forth from the truth of good and the good of truth which are signified by corn and bread; moreover, interior truth is the food for spiritual good.

9372<sup>8</sup>. The Word in its ultimate. . . . is described by the clothing and meat of John the Baptist.

—<sup>9</sup>. The foods in the other life are represented according to the longings for knowledge and wisdom. Hence it is. . . . that food or food-cibus = spiritual nourishment. Refs.

M. 133. Man does not (at birth) know any food-alimonia—that is good for him.

Ad. 965. Foods themselves are the Knowledges of things. . . .

E. 750<sup>6</sup>. 'Is not the soul more than meat?' (Matt. vi. 25) = spiritual nourishment. . . . 'Meat' = the good and truth from which there is nourishment.

### Food, Meat. *Cibus.*

### Feed. *Cibare.*

### Feeding. *Cibatio.*

A. 56. The celestial man is delighted solely with celestial things, which, as they agree with his life, are called celestial meats. The spiritual man is delighted with spiritual things, which, as they agree with his life, are called spiritual meats; and the natural man in like manner with natural things, which, as they are of his life, are called meats, and are chiefly scientifics. As the spiritual man is here treated of, his spiritual meats are described by representatives. Enum. His natural meats are described in the following verse.

57. 'Fruit' is what the Lord gives to the celestial man; but 'seed producing fruit' is what He gives to the spiritual man, and therefore it is said, 'The tree producing seed to you it shall be for meat' (Gen. i. 29). That celestial meat is called 'fruit from a tree' is evident from the following chapter. . . . and from Ezek. xlvii. 12. . . . But that spiritual meat is called 'the herb,' is declared in Ps. xxiii. 2.

58. The natural meat of the same is here described (Gen. i. 30). It treats of both his natural and his spiritual meat in Ps. civ. 14.

59. In the time of combat the evil Spirits. . . . leave the man nothing for food-*escae*, except what is compared to the vegetables and the green herb; but the Lord gives him food in addition which is compared to the herb yielding seed, and to the tree in which is fruit, which are the food of tranquillity and peace, with their delights and happinesses; and this at intervals.

276. 'Bread' = everything spiritual and celestial which is angelic food. For if they were destitute of this they would not live, any more than a man who was destitute of bread or food. . . . That what is celestial and spiritual is angelic food, is evident from Matt. iv. 4.

677. As to the food of the man who is to be regenerated, the case is this. Before man can be regenerated, he must be instructed in all those things which may serve as means. . . . These things are food. . . . But every

man has his peculiar, and as it were proper food, which is provided for him by the Lord before he is regenerated.

[A.] 678. 'Take thou unto thee of all food that is eaten' (Gen. vi. 21) = goods and delights . . . for goods and delights constitute the life of man; and truths not so much, for truths receive all their life from goods and delights; everything scientific and rational . . . is insinuated by means of good and delight, which, as his soul lives and is supported from them, are called **meats**, and are **meats**, for without them the soul of man cannot live at all.

680. That goods and truths are the genuine **meats** of man may be evident to everyone, for he who is destitute of them has no life, but is dead: the **meats** on which his soul is fed when he is dead are delights from evils, and pleasantnesses from falsities, which are the **meats** of death, and also delights from bodily, worldly, and natural things, which have nothing of life in them. Moreover such a man does not know what spiritual and celestial **meat** is, so that the **meat** or bread mentioned in the Word he supposes to mean bodily **food**. (Examp. from the Lord's Prayer.)

—<sup>2</sup>. The Lord Himself clearly teaches what is signified in His Word by 'meat' and 'bread' . . . 'Labour not for the meat which perisheth, but for that meat which endureth unto eternal life, which the Son of Man giveth unto you' (John vi. 27).

—<sup>4</sup>. That 'meat' in the Word = nothing else than spiritual and celestial **meat**, which is faith in the Lord and love. III.

681. What celestial and spiritual **meat** is may be perfectly well known in the other life. The life of Angels and Spirits is not supported by any **meat** such as there is in the world, but by every word that goes forth from the mouth of the Lord, as He Himself teaches, (Matt. iv. 4). Fully ex.

—<sup>e</sup>. If Angels, Spirits, and men were deprived of this **meat**, they would instantaneously expire.

995. 'It shall be **meat** for you' (Gen. ix. 3) = the delight thereof which they should enjoy; (for) every pleasure not only affects man, but also supports him, like **food** . . . The delight in which there is good from the Lord is alone alive . . . therefore it is here said, 'Every creeping thing which is alive shall be to you for **meat**,' that is, for enjoyment.

1460<sup>3</sup>. 'To break the staff of bread' = to be deprived of heavenly **food-victu**; for the life of good Spirits and Angels is supported by no other **food** than the Knowledges of good and truth, and the goods and truths themselves. Hence comes the signification of 'hunger.'

1480. The spirit is greatly delighted with knowledge . . . it is its **food**, with which it is supported and refreshed, as the outward man is by earthly **food**. This **food-victus**, which is of the spirit, is communicated to the external man, to the end that the external man may be adapted to the internal. But these **foods** succeed each other in the following order; celestial **food** is all the good of love and of charity from the Lord; spiritual **food** is all the truth of faith; on these kinds of **food** the Angels live. From these there comes forth a **food** which is also celestial and spiritual, but is a lower angelic **food** on which live angelic Spirits. From this again there

comes a celestial and spiritual **food** still lower, which is that of reason and the derivative knowledge, and on this live good Spirits. Lastly, comes bodily **food**, which is proper to man while he lives in the body. These **foods** correspond to each other in a wonderful manner; and hence it is evident why and how knowledge is so pleasing to itself . . .

1695. 'They took all their **food**' (Gen. xiv. 11) = that they were deprived of the power of thinking falsely.

— The celestial, spiritual, and natural **food** which they enjoy in the other life . . . correspond to the **food** of the body, and are therefore represented in the Word by 'food,' and are called '**food**.' But the **food** of evil and infernal Spirits is what is contrary to wisdom, to intelligence, and to true knowledge, which is all falsity. With this **food**, wonderful to say, evil Spirits are supported. The reason is that it is their life . . .

1973<sup>e</sup>. Spirits have not the sense of taste, but instead of it a desire, like an appetite, of knowing and learning. This is as it were their **food** with which they are nourished. How they are tortured when this **food** is taken away, may appear from the following example.

2135<sup>2</sup>. The **meats** here mentioned = the celestial and spiritual goods specified in the explication.

2165. See BREAD.

2187. These feasts . . . represented heavenly **food**.

2838<sup>e</sup>. As the Divine Human of the Lord signified heavenly **food**, which is nothing else than love and charity together with the goods and truths of faith, this **food** in the Heavens is given to the Angels every moment by the Lord . . .

2930<sup>4</sup>. 'Meat' (Lam. i. 19) = wisdom and intelligence.

3085<sup>e</sup>. The things contained in the internal sense are among the delicious things of the Angels, because heavenly **food** is nothing else than everything which belongs to wisdom and intelligence . . .

3114. As 'camels' = the natural man as to the general scientifics therein, his **food**, here signified by 'straw,' must be scientific truths, for he has no other **food** which is the **food** of his life. This is the source of his nourishment, and if such **food** were to fail him—that is, knowledge—he would not subsist. That this is the case is evident from the life after death; for then such things, with Spirits, take the place of **food**. Refs.

3570<sup>5</sup>. It is the soul which gives to the body the appetite for **food** . . . The **foods-cibaria**—are introduced by means of the delight of the appetite and of the flavour, thus by means of external good; but the **foods-cibaria**—which are introduced do not all enter the life; some serve as menstrua for digestion, some for tempering, some for opening, some for introducing into the vessels; but the good ones are introduced into the blood . . . The case is similar with the Rational and the Natural; the longing and affection for knowing truth correspond to appetite and relish, and scientifics and Knowledges correspond to the **foods-cibaria** . . .

3596<sup>2</sup>. **Food** in general = the things which are of love and charity, that is, the same as celestial and spiritual **food**.

3832<sup>2</sup>. That which is called spiritual and celestial **food**. Sig.

4459<sup>6</sup>. He also who is in internal things has pleasure in these things, but his reigning affection is that his body may be pleasureably nourished with food for the sake of his health . . . But to the celestial man, bodily food is a means for the enjoyment of spiritual food, and spiritual food is a means for the enjoyment of celestial food; and as they ought so to serve, these foods also correspond; and hence they are called foods.

4792. As food and nutrition correspond to spiritual food and nutrition, taste corresponds to the perception and the affection thereof. Spiritual food is knowledge, intelligence, and wisdom; for Spirits and Angels live from these things, and from these they are nourished; and they long and have an appetite for them, as men who are hungry do for food . . . Wonderful to say, by means of this food they grow up . . .

4926<sup>2</sup>. 'The food with which the garners are full' (Ps. cxliv. 13) = spiritual food, that is, truth and good.

4976. Natural truth bears the same relation to its good as . . . drink does to meat; water or drink causes bread and meat to be diluted . . . In like manner they correspond; for in the other life man is not nourished by any natural meat and drink, but by spiritual meat and drink; spiritual meat is good, and spiritual drink is truth; and therefore wherever 'bread' or 'food' is mentioned in the Word, the Angels understand spiritual bread or food, namely, the good of love and of charity; and where 'water' or 'drink' is mentioned, they understand spiritual water or drink, namely, the truth of faith. From this may be seen what the truth of faith is without the good of charity . . .

5144. The reason 'baskets' = voluntary things, is that they are vessels to contain meats, and because meats = celestial and spiritual goods . . .

5147. 'Of all Pharaoh's meat' (Gen. xl. 17) = full of celestial good for the nourishment of the Natural. 'Meat' = celestial good (because) it was in the highest basket.

—<sup>3</sup>. The reason 'meat' = celestial good, is that the meats of the Angels are nothing but the goods of love and of charity; by these they are not only vivified, but are also refreshed . . . That such things yield nourishment for man's spirit when material meats yield nourishment for his body, may also be evident from the fact, that food without delights is of little avail, but with delights it nourishes; it is delights which open the ducts that convey [the chyle] into the blood . . . These delights with the Angels are the goods of love and of charity; from which it may be concluded that these are spiritual meats, which correspond to earthly meats: and as meats are goods, so drinks are truths. III.

5174. The aliments or meats in the stomach are violently moved in many ways, in order that their interior things may be extracted. (The correspondence of this.) D. 1035.

5175. When a man . . . enters the other life, his life is like the food, which is softly received by the lips . . . D. 1742.

— The foods which are soft, and in which there is what is sweet, oily, and spirituous, are at once received by the veins . . . whereas the foods which are hard, or

in which there is what is bitter, foul, and but little nutritive, are . . . swallowed down into the stomach, and are there castigated by various methods . . . and those which are still harder . . . are detrued into the intestines. (The correspondence of this.)

5293. 'Let them gather all the food' (Gen. xli. 35) = all things which are of use. . . In the internal sense 'food' properly = the things which nourish man's soul, that is, which nourish him after the life of the body; for he then lives as a Soul or Spirit, and no longer needs material food . . . but spiritual food, which food is everything that is of use, and everything that conduces to use. That which conduces to use is to know what good and truth are, and what is of use is to will and do them. These are the things with which the Angels are nourished, and which are therefore called spiritual and celestial foods. The mind of man, where are his interior understanding and interior will, or where are the intentions and ends, is nourished with no other food even while he lives in the body; material food does not penetrate thither, but only to the things of the body, which that food supports, to the end that the mind may enjoy its food at the same time that the body enjoys its food, that is, that there may be a sound mind in a sound body. The reason why 'food' in the spiritual sense is everything which is of use, is that all the knowledge, the intelligence, and the wisdom of man, and thus all his will, ought to have use as the end . . . That 'food' in the internal sense is everything which is of use, is evident from these words of the Lord . . . 'I have meat to eat which ye know not of. The disciples said one to another, Hath anyone brought Him to eat? Jesus said unto them, My meat is to do the will of Him that sent Me, and to perfect His work' (John iv. 32-34). 5297.

5340. 'Gathered all the food of the seven years' (Gen. xli. 48) = the preservation of truth adjoined to good, multiplied in the first times. . . 'Food' = all that by which the internal man is nourished; and that this is good and truth, may be evident from the correspondence of the earthly food with which the external man is nourished, with the spiritual food with which the internal man is nourished. Here, therefore, it is truth adjoined to good.

5342. 'He bestowed the food in the cities' (id.) = that he stored up truths adjoined to good in the interiors. Ex. 5343.

5360. The reason 'famine' = this failure, or desolation, is that there is no other celestial and spiritual food except good and truth; these are the things with which Angels and Spirits are nourished . . . and therefore to these correspond material foods . . .

5426. 'To buy food' (Gen. xlii. 7) = to appropriate the truth of good.

5435. 'To buy food are thy servants come' (ver. 10) = to be appropriated to the Natural by means of good. . . 'Food' = celestial and spiritual good, and also truth adjoined to good; here, therefore, truth to be adjoined to the Natural by means of good, thus to be appropriated.

5576. Famine in the Spiritual World . . . is famine for such food as nourishes their minds; this food is to

understand truth and to relish good; which food is called spiritual food; and, wonderful to say, the Angels are nourished by this food. This has been made evident to me by the fact (that little children there grow up as they are instructed), and also by this, that the Angels continually long for the things of intelligence and wisdom . . .

[A. 5576]<sup>3</sup>. That to understand truth and to will good are spiritual food, may be evident to everyone who reflects. He who enjoys material food for the nourishment of the body, is better nourished by such food, if at the same time he is cheerful in spirit, and is engaged in conversation about such things as are favourable thereto; a sign that there is a correspondence between the spiritual food of the mind, and the material food of the body. Moreover, he who is longing to fill his mind with such things as are of knowledge, intelligence, and wisdom, begins to be sad and anxious when they are withheld from him, and, like one in hunger, to long to return to his spiritual food, and thus to the nourishment of his soul.

—<sup>4</sup>. That it is spiritual food which nourishes the soul, as material food does the body. III.

—<sup>5</sup>. Therefore, 'food,' in the supreme sense, that is, when predicated of the Lord, = the good of the Divine love of saving the human race. This is the food which is meant by . . . 'I have meat to eat which ye know not of: My meat is to do the will of Him that sent Me, and to perfect His work.'

5579. In the Spiritual World . . . they are satisfied with truths and goods, for these are food to those who are there; and when these have ceased to be of use, they again come into want. This is like the nourishment of man by material food; when this food has ceased to be of use, hunger comes again.

—<sup>e</sup>. For when these things are hungered for, they yield better nourishment; as material food does to a hungry man.

5582. 'Return ye, buy us a little food' (Gen. xliii. 2) = that in order to live they should acquire the good of spiritual truth. . . 'Food' = the good of truth; here, the good of spiritual truth, for this good is treated of in what follows. 5588. 5655.

5706. All foods = goods; and drinks of every kind = truths.

5733. 'Fill the wallets of the men with food' (Gen. xliv. 1) = (influx from himself) into the Natural with the good of truth.

5820. 'Return ye, buy us a little food' (ver. 25) = that the good of truth is to be appropriated. . . Spiritual food is, in general, all good; specifically, however, it is the good which is acquired by means of truth, that is, truth in will and act, for this becomes good . . . and is called the good of truth. 5893.

5915. To this sustenance (by the influx of good and truth from the Lord) corresponds the sustenance of the outward man by food and drink; and therefore by food is signified good, and by drink truth. Moreover, the correspondence is of such a nature, that when a man is being fed with food, the Angels with him are in the idea of good and truth; and, wonderful to say, with a difference according to the species of the food; and therefore when a man is receiving the bread and wine

at the Holy Supper, the Angels with him are in the idea of the good of love and of the good of faith . . .

—<sup>2</sup>. That the soul of man . . . is supported by spiritual food and drink, is evident from . . . 'Man doth not live by bread alone, but by every utterance of the mouth of Jehovah doth man live' (Deut. viii. 3; Matt. iv. 4). 'The utterance of the mouth of Jehovah' = the good and truth which proceed from Him. And also from, 'Labour not for the meat which perisheth' . . .

6078. The soul longs for scientific truth as the body does for food . . . The correspondence (of food with scientific) manifests itself with a man when he is being fed with foods; for if this takes place while he is speaking and listening, the vessels which receive the chyle are opened, and he is more fully nourished than when he is alone. Spiritual truths, and instruction in them, would have the same effect with men, if they were in the affection of good. That truths nourish the spiritual life, is especially manifest with the good Spirits and Angels in Heaven; they are in a constant longing to know and to be wise, and when this spiritual food is wanting, they are in desolation, languor, and hunger . . . But in order for scientific to yield healthful nutrition to the soul, there must be in them life from the goods of truth; otherwise, the scientific does indeed support the interior life of man, but only his natural life, and not his spiritual life.

6110. Truths and goods, and the Knowledges of them, constitute the spiritual life of those who are in Heaven, for they are the spiritual and celestial foods with which they are nourished. These foods are given them daily by the Lord: when it is morning with them, goods are supplied; when it is mid-day, truths are supplied; but when it is evening, they fail, and this until the . . . morning again. Meanwhile, they are kept in appetite, which is of such a nature, that they long for those things more than a hungry man does for food on earth . . .

6118. 'Bread,' in general, = all food, (thus) spiritual life; for food in general, in the spiritual sense, is all the good of love and also all the truth of faith; these two being what constitute spiritual life.

6159. 'For your food, and for those in your houses' (Gen. xlvii. 24) = that thus the good of truth may be in each and all things. 6160.

6502<sup>5</sup>. 'Food' = goods and truths themselves. Refs.

6576. Spiritual food is knowledge, intelligence, and wisdom, thus truth and good. Refs. H. 340 (r). 356, App. II.

8352<sup>3</sup>. The nourishment of the spiritual life is good and truth . . . If there is a deficiency of good it is like a deficiency of food, and if there is a deficiency of truth it is like a deficiency of drink . . . for food corresponds to good, and drink to truth; and on account of this correspondence, food and drink nourish the body better and more suitably, when at supper or dinner a man is at the same time in the delight of conversation with others about things he loves, than when he sits at table alone . . . When a man is in the latter state, the vessels in him which receive the food are constricted; but when he is in the former state they are open. Such are the effects of the correspondence of spiritual food and

natural food. It is said the delight of conversation with others about things he loves, because everything of that kind has relation to good and truth . . .

8378. (The inhabitants of Jupiter) said that they do not prepare food according to taste, but chiefly according to use; they added that useful food is to them savoury. (A conversation among Spirits on this subject.) D.596.

8408°. By food and all the kinds of it are signified such things as nourish the soul, thus the affections of good and truth. Refs.

8540. By the things which belong to food are signified goods.

8562. He who is in spiritual life longs for the support of it by such things as are called heavenly foods and drinks, which are the goods and truths of faith . . .

—2°. Good has a constant appetite for truth . . . This is like food, which, without drink, is of no avail for the nourishment of the natural life. Moreover, food has an appetite for drink, with which it may be conjoined, in order to be of use. 9206°. Life 40. T.367°.

9003. See FOOD-victus.

9052. The reason 'teeth'=(the exterior Intellectual, and thence natural truth) is that they grind up like a mill, and thus prepare, the food which is for the nourishment of the body; here, the food which is for the nourishment of the soul; (which is) intelligence and wisdom. This is first received, ground up, and prepared by means of the Knowledges of good and truth in the Natural. That intelligence and wisdom are what is called spiritual and celestial food. Refs.

9139°. Hence it is that the goods of love and the truths of faith are called in the Word foods and drinks; moreover, in this sense they are heavenly foods and drinks. Refs.

9192°. See FALSITY.

9210°. 'To impose the usury of food' (Deut.xxiii.19) = to lend the goods of truth for the sake of gain. . . 'Food' = the good of truth. Refs.

9396°. Heavenly food is all the good of love and of charity; and heavenly drink is all the truth of faith from that good.

9527. These things are signified by 'a table,' because by foods are signified the celestial things which are of the good of love and faith, and thus intelligence and wisdom; which are also called heavenly foods in common conversation, and are, moreover, meant by 'foods' in the Word. Refs. . . These things are sometimes presented to view in Heaven by a table, on which are foods of every kind.

10283°. See FIRE.

10362°. 'To prepare food (on the Sabbath day)' = to teach themselves from their Own intelligence.

10385. Concerning food (the Spirits of the Sixth Earth) said that they eat fruits and vegetables, and drink milk with water.

H. 111. The foods which are from (plants), especially those which are from the harvested grain of the field, correspond to the affections of good and truth, because

these nourish the spiritual life as earthly foods nourish the natural life.

C. J. 77. (The Africans in the Spiritual World) told me that their little children frequently ask their nurses for food, saying that they are hungry; and when foods are set before them, they examine and taste them to see whether they are suitable, but eat little; from which it is evident that it is spiritual hunger, which is a longing to know genuine truths, that causes this. D.6095.

L. 27. 'Meat' (John vi.27)=all the truth and good of doctrine from the Word, thus from the Lord.

W. 334. The Angels are nourished gratis, for food is given them daily.

370°. Hence . . . man requires to be nourished by material food.

P. 3217. It is like the pleasure in the appetite for food which a man has once found to be wholesome for him.

R. 122. Good without truths is like bread and food without wine and water, which do not nourish.

1537. As they do their work, so they receive food . . . —10°. 5314. E.1194°.

—7. The foods there are like the foods in our world, but are from a spiritual origin; and they are given to all from Heaven by the Lord according to the uses which they perform; but they are not given to the idle, because they are useless.

2243. There is no animal which does not know the food of its own life when it sees it; and as man is a rational and spiritual animal, he sees the food of his life, not that of his body but that of his soul, which is the truth of faith, provided he hungers for it, and seeks it from the Lord.

M. 6°. In Heaven equally as in the world there are meats and drinks.

—°. Heavenly food in its essence is nothing but love, wisdom, and use together, that is, use through wisdom from love; on which account to everyone in Heaven there is given food for the body according to the use which he performs . . . E.1226°.

D. 178. On the food and drink of Spirits. . . Their food and drink are spiritual, namely, they constantly long to know whatever comes up, and are scarcely ever content. The food of the celestial Angels is love, and at the same time the intelligence of truth and good . . . The food of Spirits, who are affections of speaking, consists of a number of affections according to their nature; and their drink is the cupidities of knowing . . . 1055. 1056.

1055. All Knowledges are spiritual foods; but the quality of them is Known from the end. Ex.

2084. That kinds of repugnance are observed among those who partake of foods which are repugnant to them.

3564. That the Knowledges of faith are the food of Spirits.

—°. (Thus) the Knowledges of truth and the affections of good are the true foods of Spirits.

3566. See EAT.

[D. 3566]<sup>e</sup>. As there are Spirits with every man, and they do not know that they are Spirits separated from the man, they, together with the spirit of the man, enjoy their food, when the body of the man enjoys its food.

4117. (How a man can persuade himself to like any kind of food.)

4729. See Doc.

6046. They (who are in faith alone) have little food, because food corresponds to intelligence, which they have not.

6088. On food in the Spiritual World. J.(Post.)341.

— They eat and drink there as in the natural world, but all the food there is from a spiritual origin, and therefore is not prepared, but is given daily. When it is dinner-time and supper-time, there appears a table with foods . . . and it disappears when they have dined or supped.

—<sup>2</sup>. All are fed according to their functions . . . food is given to everyone according to the works which he performs: he who has no employment, business, or work, receives no food, but begs. I have seen great people so begging because they did not want to work, and ladies of distinction too. I have seen great people who in the world had lived in splendour, receiving nothing but bread and milk, and when they complained that they did not receive more, they were told that they had not done any work, and that no food is given to the lazy and those who pass their time in idleness; and so they were reduced to perform some low employment in order to be fed. They also go to those who labour, and eat with them by begging for it, but this does not last long. Bread can be bought in the proper places, but not food . . .

—<sup>4</sup>. In the Hells all are driven to their works, and they who do not work receive no food, garments, or bed. J.(Post.)230.

—<sup>5</sup>. The food cannot be preserved until the morrow; there is a maggot bred in it as in the manna . . . J.(Post.)337.

—<sup>6</sup>. As the food is from a spiritual origin, and is in itself spiritual, and as Spirits and Angels are men, and are endowed with a spiritual body, therefore such spiritual nourishment is of service to them . . . And as all things which appear in the Spiritual World correspond to the affections and thence to the thoughts of the understanding . . . food is given only according to correspondences . . .

—<sup>7</sup>. I have seen their food as manifestly as the like food in our world, food of every kind, together with various dainties. There are also table ornaments which cannot be described in natural language.

D. Min. 4613. If anyone believes that a food which he has loved is injurious to him, and then on principle abstains from that food, he at last abhors it.

E. 235. The food which man takes corresponds to Knowledges. . . That 'food' from its correspondence = Knowledges and the derivative intelligence. Refs. Because Knowledges nourish the internal man or spirit, as foods nourish the external man or body. Refs.

314<sup>7</sup>. 'He fed on the produce of the fields' (Deut. xxxii. 13) = that they were instructed in all truth and good.

329<sup>2</sup>. Spiritual food is all the good which is communicated and given to man by the Lord; and spiritual drink is all the truth which is communicated and given to man by the Lord.

—<sup>3</sup>. Spiritual nourishment is from the good and truth which proceed from the Lord, as all the nourishment of the body is from food and drink; and therefore there is a correspondence between them, which is of such a nature that wherever anything of food or that serves for food is mentioned in the Word, good is meant; and wherever anything of drink or that serves for drink is mentioned, truth is meant.

336<sup>7</sup>. 'Garners' and 'food' (Ps. cxliv. 13) = the goods and truths of the Church; for spiritual foods are the Knowledges of truth and good, through which comes intelligence.

374<sup>2</sup>. That foods of every kind = spiritual food, thus the things which belong to knowledge, intelligence, and wisdom, and therefore the good and truth from which these come. Refs. 375<sup>37</sup>.

386. Food and drink = all things which nourish and support the spiritual life, which in general are the Knowledges of truth and good . . . Moreover, natural foods correspond to spiritual foods; as bread to the good of love, wine to the truths thence derived, and all other meats and drinks, to their own goods and truths in special.

—<sup>2</sup>. 'The food of fire' = consumption by the love of evil.

—<sup>8</sup>. 'To be meat for the beast of the earth' (Jer. xvi. 4) = damnation through evils.

388<sup>17</sup>. 'To become meat' (Ezek. xxxiv. 5) = to be consumed.

413<sup>3</sup>. Those belonging to the Church, who possess all spiritual food, or Knowledge of good and truth from the Word. Sig.

430<sup>15</sup>. Feeding = spiritual nourishment by the Lord.

475<sup>6</sup>. A platter is a containant of food, and . . . food has a like signification to bread, namely, good.

514<sup>11</sup>. 'Meat' (Ps. civ. 27) = knowledge and intelligence.

537<sup>19</sup>. By spiritual food is meant instruction in truths and goods, whence come intelligence and wisdom.

617<sup>4</sup>. When the Lord wills, spiritual food, which is also real food for Spirits and Angels, is turned into natural food. Ill.

—<sup>14</sup>. 'To feed with the heritage of Jacob' (Is. lviii. 14) = to endow with all things of Heaven and the Church.

622. By food is signified everything which nourishes the soul.

650<sup>30</sup>. 'In it was meat for all' (Dan. iv. 12) = the heavenly nourishment which is from good and the derivative truths.

—<sup>37</sup>. 'The meat which is cut off from the house of God' (Joel i. 16) = the spiritual nourishment which is from the truths which are from good.

730<sup>30</sup>. Instruction by the Lord is signified by feeding. Ill.

—<sup>35</sup>. That the Lord meanwhile supports man with spiritual food and drink, which are the goods and truths

of Heaven, is signified by His feeding them with manna . . .

739<sup>8</sup>. 'Good for food' (Gen.ii.9)=that which conduces to the nourishment of the mind.

794<sup>3</sup>. Food=the good of the Word and of doctrine. 960<sup>13</sup>.

990. By foods and drinks are signified the goods and truths which nourish the natural mind.

1084<sup>3</sup>. (The economy of the food.)

—<sup>6</sup>. As the food of the body . . . corresponds to the food of the soul, which is knowledge, intelligence, and wisdom.

1193<sup>e</sup>. By food is meant everything internal which nourishes the soul.

J. (Post.) 337. On foods.

338. Some are fed at the tables of others, but they who are evil and idle sit at the table and do not see the food.

Inv. 56. Hence (after His resurrection) the Lord ate and drank with the disciples from natural foods.

## Food. *Esca*.

A. 58. 'Every green herb for meat' (Gen.i.58).

59. The reason the green herb alone is here mentioned as food for the natural man. Ex. (See Food-*cibus*, here.)

H. 479<sup>5</sup>. As animals . . . know their own foods . . . P. 317<sup>e</sup>.

P. 233<sup>3</sup>. The memory may be compared to the ruminatory stomach of some animals, into which they swallow their foods, and which, so long as they are there, are not in their bodies . . .

## Food. *Victus*.

A. 1480. See Food-*cibus*.

347<sup>8</sup>. In (the bread of faces) they perceived the food by which the Angels live, thus celestial and spiritual love with their happinesses.

3957<sup>4</sup>. Man there leaves behind him . . . cares for food . . .

6936. Everyone ought to take thought for his body in respect to food and clothing . . . to the end that there may be a sound mind in a sound body; and everyone ought to take thought for his mind in respect to food, namely, in respect to such things as are of intelligence and wisdom, to the end that it may thus be in a state fit for serving the Lord; he who does this takes good thought for himself to eternity. T. 406.

8956. (The inhabitants of Saturn) are but little solicitous about food and clothing; they eat-*rescuntur*-fruits and vegetables of various kinds, which their Earth produces.

9003. 'Her food, her raiment, and her duty of marriage, shall he not diminish' (Ex.xxi.10)=no deprivation of the interior life, which is 'food,' nor of the exterior life, which is 'raiment' . . . 'Food'=the sustenance of the interior life; for food, that is, food-*cibus* and drink, in the spiritual sense,=the Knowledges of good and truth; food-*cibus*, the Knowledges of good,

and drink, the Knowledges of truth; and therefore 'food'=the things which nourish the spiritual life of man. Refs.

10160. What need is there of more, said (the Spirits of the Second Earth), than to have food and clothing?

P. 220<sup>5</sup>. Temporary things . . . relate to the necessaries of man, which are food, clothing, and habitation. These are put off . . . by death, and such things are put on as are like them in respect to the external appearance, but not as to . . . the essence.

R. 153<sup>10</sup>. As they labour, so is food given them from Heaven.

D. Love xii<sup>3</sup>. The necessaries of life which are given gratis by the Lord, and which come forth in a moment, are food, clothing, and habitation, which exactly correspond to the use in which the Angel is.

## Fool. *Fatuus*.

### Foolish. *Fatuus*.

### Folly. *Fatuitas*.

See under STUPID.

A. 1644. These more subtle evil Spirits . . . are like fools.

3834<sup>e</sup>. Like an ignis fatuus. 4419<sup>2</sup>.

4214<sup>2</sup>. The other comes from foolish lumen.

—<sup>3</sup>. The case with foolish lumen there. Ex.

—<sup>4</sup>. Such is the case with those who are in foolish lumen . . .

5128<sup>e</sup>. The things in the centre are in . . . a fatuous lumen, like that from a charcoal fire.

10675<sup>e</sup>. He who sees only from the world, sees from a foolish lumen.

H. 54<sup>e</sup>. When in Heaven (these Spirits) became like fools.

464<sup>4</sup>. Some of those (who had crammed the memory only) were stupid, some were fools . . .

481<sup>2</sup>. They who are corporeal loves are stupid and as it were fools.

506<sup>2</sup>. They who have lived in evil . . . and have consequently denied the Divine . . . in the other life appear . . . like fools. Des.

S. 118. They who ascribe all things to their Own intelligence . . . at first become like drunkards, afterwards like fools, and at last stupid. T. 276<sup>e</sup>.

W. 162. From this may be seen the folly of those who ascribe all things to nature.

P. 98. Every man, unless born silly, or excessively stupid, can attain to reason and freedom themselves.

—<sup>2</sup>. Freedom and rationality themselves cannot exist with those who are fools from birth; nor to those who have become fools afterwards, so long as they remain fools.

318<sup>8</sup>. The difference is as that between fatuous light and genuine light; and, in the Spiritual World, fatuous light is of such a nature, that when genuine light flows in, it is turned into darkness; such fatuous light exists with many in Hell . . .

R. 566<sup>2</sup>. They were told that they see it in fatuous

light. They asked what **fatuous** light is; and were informed that **fatuous** light is the light of the confirmation of falsity . . . —<sup>3</sup>.

**M.** 77<sup>5</sup>. If they are whoremongers, they are cast out into the **fatuous** lights of the south, (which are) falsifications of truth.

252. Actual foolishness—*stultitia*, and **silliness** (a cause of lawful separation).

269. While men are in (their natural concupiscence), they are like **fools**, and yet seem to themselves to be wise in the highest degree. From this **folly** they are by turns let into their Rational, which, with them, is in externals . . .

**I.** 4<sup>1</sup>. Into what blindness, thick darkness, and **fatuity** they may fall . . . Into **fatuity**, because the man still thinks, but from natural things concerning spiritual . . . thus idiotically, foolishly—*stulte*, and **fatuitously-fatue**.

**T.** 40<sup>2</sup>. Then all that he thinks, reasons and speaks about God, Heaven, and the Church, is done in **folly**, because in darkness . . . For . . . when the lumen of the world is separated from the light of higher things, it is **fatuous** light, in which falsities appear like truths . . .

69. Into the **fatuous** light of Hell.

94<sup>e</sup>. Becomes sensuous corporeal, which, regarded in itself, is **fatuous** light.

110. I saw an **ignis fatuus** in the air . . . When the Sun rose it disappeared, as is the case with all **fatuous** fire.

135<sup>3</sup>. I thought to myself, What **fatuity**! 137<sup>7</sup>.

155. It may appear clear from confirmations: but this is from **fatuous** light . . .

169. What is speech then but **silly**?

176. They open their eyes to sensuous things, which are in the **fatuous** light of the bodily senses.

335. I saw **deceptive** lights in diverse forms . . .

346<sup>e</sup>. Nyctalopia is sight in the dark from a **deceptive** light.

385<sup>3</sup>. This cold emanated from the **fatuous** light of their faith . . . After sunset travellers see such a **fatuous** and cold light.

484. Who does not see the inanity, I do not want to say the **folly**, in these things?

503<sup>9</sup>. What madness to speak so! It is **folly** upon **folly**.

758<sup>e</sup>. It is not Known whether the light is **fatuous**, such as exists in dreams . . .

759<sup>2</sup>. A falling star is a meteor composed of **fatuous** light. . .

—<sup>3</sup>. What lunatic does not believe his own **folly** to be wisdom, and wisdom to be **folly**? Who can by eyesight distinguish the false light of rotten wood from the light of the moon?

**D.** 2934. Their **fatuous** state was such . . .

3950<sup>e</sup>. Occurs. 3955. 4748<sup>e</sup>. 4751. —<sup>e</sup>. 4847<sup>1</sup>. 5011. 5201. 5479. 5935. **D.** Min. 4664. **J.** (Post.) 246. 248. 249. 350.

**E.** 252<sup>8</sup>. The prudent and **foolish** virgins = those who are in faith from love, and those who are in faith without love; in like manner as the prudent and **foolish** (builders) (Matt. vii. 24, 26).

1057<sup>6</sup>. Profaners of this kind are stupid and **foolish** in spiritual things, but in worldly ones are cunning and clever.

**Fool.** *Stultus*.

**Foolish.** *Stultus*.

**Folly.** *Stultitia*.

**A.** 44. He is compared to 'a **foolish** man' (Matt. vii. 26).

2477<sup>2</sup>. They would become **foolish**—*stultescerent*—more and more . . .

4445. 'He had wrought **folly** in Israel' (Gen. xxxiv. 7) = what was illicit in their eyes.

4638<sup>3</sup>. 'Those who were **foolish** took their lamps and took no oil with them' = that they had not the good of charity in their truths. —<sup>4</sup>. —<sup>5</sup>. **E.** 187<sup>1</sup>. 840<sup>3</sup>. 860.

5718<sup>2</sup>. Among **fools** they might be esteemed wise.

9229<sup>8</sup>. 'Ye **fools** and blind' . . . (Matt. xxiii. 19).

9278<sup>5</sup>. Those are **foolish** and delirious who are not in the good and truth of the Church . . .

**W.** 275<sup>3</sup>. **Folly** and insanity, which appear like wisdom and intelligence . . . constitute the middle degree in the Hells.

**R.** 387. The diabolical kingdom consists of those who are in the love of dominion from the love of self, and thence in **folly**; for . . . the **folly** thereof is opposite to celestial wisdom. (Whereas insanity is opposite to spiritual intelligence.)

**M.** 252. See **FOOL-fatuus**.

**D.** 4352. Hypocrites and the deceitful are much more **foolish** and senseless—*insipientes*—than others.

4728<sup>2</sup>. Occurs. **D.** Min. 4682.

**E.** 365<sup>29</sup>. That afterwards they have no evil from falsity and falsity from evil, is signified by, 'Let them not turn again to **folly**' (Ps. lxxxv. 8).

386<sup>24</sup>. 'The **fool** speaks **folly** . . .' (Is. xxxii. 6). He is here called 'a **fool**' who is in falsities and evils from the love of self, and thus from his Own intelligence; the falsities are meant by 'the **folly**' which he speaks . . . **E.** 750<sup>9</sup>.

560<sup>2</sup>. Regarded in itself, cunning and wickedness . . . are insanity and **folly**; for they remove themselves from eternal happiness, and conjoin themselves with eternal unhappiness, which is the part of . . . a madman and a **fool**. Moreover, all things of heavenly wisdom are in thick darkness with them, and where this wisdom is thick darkness, there is **folly**.

650<sup>63</sup>. 'The **foolish** people who have spurned His name' (Ps. lxxiv. 18) = the falsities which are contrary to the truths of doctrine; (for) those who are in falsities are 'a **foolish** people.'

675<sup>6</sup>. As where this marriage does not exist there is neither Heaven nor the Church, they are called '**foolish**' who know the truths of faith and have not the good of love.



721<sup>13</sup>. That at last they will have no Knowledges of truth except falsified ones, is signified by, 'At his last end he shall be a fool' (Jer. xvii. 11).

746<sup>18</sup>. To say, 'Thou fool' = to utterly abhor.

1003<sup>3</sup>. With those who are in adulteries, in place of intelligence and wisdom . . . there are insanities and follies.

D. Wis. i<sup>5</sup>. I saw two ways, one called the way of wisdom and the other the way of folly . . .

**Foolish.** See DULL=*stolidus*, and FOLLY.

**Foot.** *Pes.*

See under HEEL, and SOLE.

A. 425<sup>6</sup>. Man's foot represents what is natural.

1276. The Hells are under the feet.

2161<sup>2</sup>. 'The feet' = natural things.

2162. 'Wash your feet' (Gen. xviii. 4) = that the Divine should put on something natural. 2332.

—<sup>2</sup>. That 'the feet' = natural things, may be evident from the representatives in the other life, and from the derivative representatives with the most ancient people, and so in the Word . . . III.

—<sup>7</sup>. The sense of the letter is signified by 'the feet.'

2714<sup>2</sup>. The spiritual are signified by . . . 'those who are conjoined to His feet' (Deut. xxxiii. 3). 'The feet' = what is lower, thus what is more obscure, in the Lord's Kingdom.

2757. I came to an abode where heat took possession of the feet. I was told that those who had indulged in pleasures were there . . .

3147. 'Water to wash his feet' (Gen. xxiv. 32) = purification there . . . 'The feet' = natural things, or, what is the same, the things which are in the natural man. In the representative Church it was customary to wash the feet with water, and thereby to signify that the dirt of the natural man was washed off, (which is) all things of the love of self and of the world.

—<sup>8</sup>. 'He that is washed needeth not save to wash his feet' (John xiii. 10) = that he who is being reformed needs to be cleansed only as to natural things, that is, that evils and falsities be removed thence . . . Moreover to wash the feet was an act of charity, meaning that they did not reflect upon the evils of another; and it was also an act of humiliation, meaning that the man would cleanse another from evils, and as it were from dirt. 3148. 7442<sup>3</sup>. 10047<sup>5</sup>.

3148. It was customary for travellers to wash their feet when they entered any house. III.

3481. (The Jews) appear under the plane of the left foot.

3637<sup>6</sup>. Cast under the feet, thus outside the Grand Man.

3641. The infernals (appear) feet upwards.

3750. They are under the feet in Hell.

3761. 'Jacob lifted up his feet' (Gen. xxix. 1) = the elevation of the Natural.

—<sup>2</sup>. It is from correspondence with the Grand Man that the feet = the Natural, or natural things . . . In

the Grand Man, those belong to the province of the feet who are in natural light and but little in spiritual light. Hence it is that the things which are beneath the feet, as the sole and the heel, = the lowest natural things; and a shoe . . . the corporeal Natural, which is the ultimate.

3986. 'Jehovah hath blessed thee at my foot' (Gen. xxx. 30) = from the Divine which the Natural had.

4280. The feet, in the internal sense, = natural good.

4302<sup>6</sup>. By 'the foot which is to be cut off if it should offend' (Matt. xviii. 8), is meant the Natural which constantly sets itself in opposition to the Spiritual; and that it is to be destroyed if it attempts to weaken truths.

4382. 'To the foot of the work which is before me' (Gen. xxxiii. 14) = according to general things. . . It is said 'the foot of the work,' and afterwards 'the foot of the children,' because 'the foot' = the Natural. 4383.

4403<sup>2</sup>. They who appear at the feet are they who are natural; and they who appear at the soles are grosser Spirits of the same kind.

4728. The Lower Earth is immediately under the feet . . .

4931. On the correspondence of the feet, etc., with the Grand Man. Gen. art.

4938. They who in the Grand Man correspond to the feet, soles, and heels, are they who are natural; and therefore 'the feet' in the Word = natural things; 'the soles,' lower natural things; and 'the heels,' the lowest natural things. For the celestial things in the Grand Man constitute the head, the spiritual things the body, and the natural things the feet . . .

4939. Once, when I was elevated into Heaven, it appeared to me as if my head were there, my body below, and my feet still lower. It was thence perceived how the higher and lower things with man correspond to the things in the Grand Man, and how the one flows into the other, namely the Celestial . . . into the Spiritual . . . and finally into the Natural . . . Hence it is evident that natural things are like feet on which higher things rest . . .

4940. They who are in the Lower Earth correspond to the feet and soles; their places, too, are under the feet and soles. . . They are such as had been in natural delight and not in spiritual.

4950. Under the left foot, a little to the left, are such as had attributed all things to nature . . . D. Min. 4722.

5013<sup>2</sup>. The natural, that is, those with whom the Natural has dominated, appear in the light of Heaven feet upwards . . .

5051. It was shown that a communication exists (from the loins) through the feet with the soles and heels . . .

5060<sup>2</sup>. He made spiral turnings about the feet, by which was represented that they wanted to insinuate themselves by such things in nature as are delightful.

5188<sup>6</sup>. Their Hell is in a deep place under the right foot . . .

5328. 'And his foot' (Gen. xli. 44) = all the power in

the Natural . . . For 'to lift up the foot' . . . =power; but . . . power in the Natural . . . The Ultimate Heaven relates to the feet. The reason . . . is . . . that it is natural.

[A.] 5394. These Hells are partly . . . under the right foot. D.2843<sup>e</sup>.

5669. 'They washed their feet' (Gen.xliii.24)=the consequent purification of the Natural.

5714. He appeared under the feet.

5991. Spirits who rose up from the deep to the side of the sole of the right foot. 6318.

6015<sup>7</sup>. 'The feet'=the things which are of the Natural.

6372. 'A lawgiver from between his feet' (Gen.xlix. 10)=the truths which are from (the Celestial Kingdom) in lower things . . . It is said 'from between his feet,' that the truth from good may be signified; for that interior part of the feet, from its communication with the loins, has this signification.

6413<sup>2</sup>. 'To make the feet like those of hinds' (Hab. iii.19)=the Natural in the freedom of the affections.

6436. The feet together with the soles=the outermost things.

6463. 'He gathered up his feet to the bed' (Gen.xlix. 33)=as to his lower things in which are interior things, to the good and truth of the lower Natural. 'To gather up the feet'=to betake himself to lower things. . . 'The feet'=the things which are of the Natural, thus which are lower things.

6669<sup>2</sup>. 'Thy feet sunk in the mire' (Jer.xxxviii.22)=hat the Natural is in evil.

6844. 'Put off thy shoes from off thy feet' (Ex.iii.5) =that the sensuous things which are the external things of the Natural were to be removed. . . 'The feet'=the Natural.

—<sup>e</sup>. The Natural with man is external, middle, and internal; the internal Natural is signified by the feet, the middle Natural by the soles, and the external by the shoes.

6952<sup>6</sup>. The centre of gravity is where the Lord is in His Sun . . . thither are the feet of the infernals elevated.

7046. 'Made it touch his feet' (Ex.iv.25)=that the quality of the Natural at that time was shown.

7789. It is said 'the people that is at thy feet' (Ex. xi.8); for Moses represents truth Divine; and . . . 'at thy feet'=those who are beneath, thus who are subordinate; for 'the feet'=lower things, because they= natural things.

—<sup>e</sup>. 'The people at his feet'=all and each who are in truth from the Divine.

7864. 'Feet'=what is natural.

9054. 'Foot for foot' (Ex.xxi.25)=if (they shall injure) anything of the power of natural truth.

9325<sup>10</sup>. 'The feet'=the things which are of the natural man; in general, what is natural. Refs.

9391<sup>2</sup>. External or natural good was represented by the right foot.

9406. 'Under His feet' (Ex.xxiv.10)=the ultimate sense, which is the sense of the letter. 'The feet'= natural things; thus the soles, which are 'under the feet'=the ultimates of nature. 9873<sup>5</sup>.

—<sup>2</sup>. As the Word in the letter is natural, and natural things are signified by 'the feet,' the ultimate of the Word, like the ultimate of the Church, is called 'the place of the feet of Jehovah,' and 'His foot stool.' III.

9514<sup>2</sup>. Good is to truth as the body is to the arms and feet. Without the arms and feet, the body cannot move itself.

9538. 'Which are for the four feet thereof' (Ex.xxv. 26)=in the natural sphere. . . 'Feet'=what is natural. Refs.

9643<sup>2</sup>. The bases (of the boards) correspond to the feet and soles of the feet in man; in general to the bones . . . and by the feet and by the bones is in like manner signified truth supporting. . . 'The feet'=what is natural, thus truth in power from good. Refs.

9741<sup>6</sup>. 'The place of the soles of My feet' (Ezek.xliii. 7)=the Ultimate Heaven.

9836<sup>2</sup>. All preservation depends on the state of the ultimates . . . Ultimates are as the soles and the feet, on which the whole body rests . . . Hence it is, that . . . the soles and the feet correspond to the ultimates of Heaven.

9872. The wheels of the cherubs have a like signification to that of the arms and feet in man, namely, the power of acting, and of making progress, which is of truth from good.

10005. The feet correspond to the Ultimate Heaven, where there is natural good.

10030<sup>3</sup>. The 'feet' (of Nebuchadnezzar's statue)=the last state of the Church.

—<sup>6</sup>. In general . . . the feet=natural good, which is the good and truth of faith. Refs.

10044<sup>3</sup>. As ultimate things=all things, or the whole . . . the feet are also taken for them.

10087. The feet correspond to the good of faith, thus to the good of obedience, which is the good of the Ultimate Heaven, and is called the Divine Natural.

10185. All the representatives in nature have reference to the human form; as . . . the foundation of a house (which) has a like signification to that of the feet and the soles.

10241. 'His hands and his feet' (Ex.xxx.19)=the interiors and exteriors of man. . . For when both hands and feet are mentioned, there is signified whatever is in the internal and also in the external man, or spiritual and natural things. Hence it is that 'to lift up the hand'=power in the Spiritual; and 'to lift up the foot,' power in the Natural. Besides, by the extremes of man are signified all things of him, and the extremes are the hands and feet. Hence it is evident why Aaron and his sons washed their hands and feet when they entered the Tent of the Assembly, or approached the altar to minister.

10362. 'To turn the foot from the Sabbath' (Is.lviii. 13)=such things as are of the natural man.

H. 29. The three Heavens . . . follow each other and subsist among themselves as the . . . head . . . the body . . . and the feet.

65<sup>e</sup>. The Ultimate Heaven forms the feet down to the soles, and also the arms down to the fingers. T.6o8.

96<sup>e</sup>. They who are in the feet are in the ultimate good of Heaven, which good is called spiritual natural.

97. Hence it is that . . . by 'the feet' (in the Word) is signified what is natural.

R. 49. 'His feet like unto fine brass, as if glowing in a furnace' (Rev.i.15)= Divine natural good. 'The feet' of the Lord= His Divine Natural. . .

—<sup>2</sup>. In Heaven, they who are in . . . the Divine Natural constitute the feet.

—, The feet, soles, and heels correspond to the natural things in man, and therefore, in the Word, signify natural things. . .

—<sup>3</sup>. Divine natural good is also signified by 'the feet' in the following passages.

—<sup>4</sup>. As the Lord's Church is beneath the Heavens, and is thus under the Lord's feet, it is called 'the footstool of His feet.' Ill.

—<sup>5</sup>. 'To wash the feet'=to purify the natural man; and when this is purified, the whole man is purified. E.666<sup>e</sup>.

—<sup>6</sup>. As 'the feet'=the Natural of man, and this perverts all things if it is not purified, the Lord says, 'If thy foot cause thee to offend, cut it off' . . .

—<sup>7</sup>. By His 'feet' is meant the Word in the natural sense.

183<sup>e</sup>. To receive and acknowledge truths is signified by 'to come and worship at thy feet' (Rev.iii.9); not at theirs, but at the Lord's feet, from whom they have the truths from good. (The same is signified in Ps.xcix.5.)

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

470. 'He set his right foot upon the sea, and his left upon the earth' (ver. 2)=that the Lord has the universal Church under His auspices and dominion. . . 'To set his feet upon them'=to have all things subject to Himself.

510. 'They stood upon their feet' (Rev.xi.11)=natural life agreeing with spiritual life, and thus to be vivified by the Lord. . . By 'standing upon the feet' the external of man is signified. . . Every man is reformed first as to his internal man . . . (and then) the external man is reformed by speaking and doing the things which the internal man wills and loves. . . Man is not regenerated before, because (then) his internal . . . is like a man without feet to stand and walk upon. . . This is what is signified by the two witnesses standing upon their feet, after the spirit of life from God had entered into them. Ill. (=new life. E.666, Ill.)

533. 'The moon under her feet' (Rev.xii.1)=the Church about to be on earth, which is the new Jerusalem.

—, The moon was seen 'under the woman's feet,' because the Church on earth is meant, which was not yet conjoined with the Church in the Heavens. . .

Generally, the Church itself, when conjoined, is signified by 'the feet.'

M. 44<sup>e</sup>. The new comers undergo a change, and in the eyes of the Angels appear . . . with feet like those of calves or leopards.

263. Instead of feet (the devil) had bony ankles without flesh.

264. The ankles of his feet were like two vipers.

T. 383. So long as a man lives in this world . . . Hell is under his feet. . .

Ad. 2/1660. On the washing of feet. 3/2121. 3007.

D. 1913. That (creatures) with many feet signify the more insane devils.

2923. (Stumbling with the foot is caused by evil Spirits.)

3202. That in the left foot up to the knee dwell those who being natural correspond to the celestial.

3295. On a sea beneath the feet.

3550. I perceived cold . . . from the sole of the foot, through the foot up to the knee . . . first in the right foot, and then in the left. . . The Spirits who rose up through the right foot were such as had lived in absolute ignorance . . . such as exist among the lowest of the people . . . And those who ascended so cold through the left foot were in like manner from the lowest of the people, but who had utterly denied the life after death . . . 3551.

3605<sup>e</sup>. When thinking of places they drew back the foot. . .

3852. Order is terminated in material things; and when some Spirits lose them . . . they seem to themselves to lose their feet.

3935. I supposed it was a foot for these Spirits to stand upon.

4632. The Sirens descended into the Hell which is before the left foot . . . 4633<sup>e</sup>. 4634.

5216. They inflowed into the lowest parts of the left foot, because they were more sensuous than the rest.

5972. They who are in the feet do not perceive as the rest do. . .

E. 65<sup>3</sup>. As the Ultimate Heaven corresponds to the feet, by 'the feet' is signified the good of natural love from spiritual love, which is the good of faith; because this good reigns there and makes that Heaven.

69. 'His feet like unto burnished brass, as if glowing in a furnace'=the ultimate of Divine order, which is the Natural, full of Divine love. (153.) 'The feet'=the Natural; therefore, in reference to the Lord, the ultimate of Divine order, because that is the Natural. —<sup>2</sup>, Ex. —<sup>3</sup>, Ill.

212. 'To come and worship at thy feet'=to be outside of Heaven and to want to be admitted but not to be able.

240<sup>3</sup>. 'To unshoe the soles of the feet' (Is.xx.2)=to reveal the filthy things of nature.

279<sup>2</sup>. The right foot=the Natural as to good.

282<sup>2</sup>. See WING.

[E.] 298<sup>4</sup>. The right hand and the right foot = the intelligence and power of truth from good in the internal man and in the external.

405<sup>2</sup>. 'The feet' = the natural man. 475<sup>7</sup>.

433<sup>4</sup>. 'Nor a lawgiver from between his feet' = that neither shall the truths of the Word recede from its ultimate sense.

438<sup>5</sup>. The good of love from which are the truths of the Word in the sense of the letter, is signified by 'Let him dip his foot in oil' (Deut. xxxiii. 24).

455<sup>8</sup>. 'To stand upon their feet' (Zech. xiv. 12) means upon the bones without the flesh, by which is signified that they will become utterly corporeal natural. 'The feet' = the things which are of the natural man; here, the lowest things of it.

475<sup>4</sup>. 'To wash the hands and feet' = to purify the natural man.

513<sup>19</sup>. 'See My hands and My feet' (Luke xxiv. 39) . . . By the hands and the feet are signified the ultimates of man. 619<sup>35</sup>.

536<sup>5</sup>. 'He stamped the residue with his feet' (Dan. vii. 7) = that the things which they could not pervert and destroy they defiled and obliterated by the evils of natural and corporeal loves.

584<sup>4</sup>. 'The feet' = the things which are of the natural man; therefore 'to stand upon them' (Zech. xiv. 12) = to live from these things alone.

600. 'He set his right foot upon the sea, and his left upon the earth' = the sense of the letter which is natural, in which are all things of Heaven and the Church. 'The feet,' when predicated of the Angel, by whom is meant the Lord as to the Word, = Divine truth in ultimates, or the Word in the natural sense. . . 'The feet,' in the general sense, = natural things, because man, from head to the soles of the feet corresponds to Heaven . . . and the feet correspond to the Ultimate Heaven, the Angels of which are celestial natural and spiritual natural; whereas the soles of the feet correspond to the world, in which everything is natural.

606. The dominion of the Lord over all things of Heaven and the Church is meant by, 'Thou hast put all things under his feet' (Ps. viii. 6).

—. 'The place of the Lord's feet,' in the general sense, = all things of Heaven and the Church, because the Lord as a Sun is above the Heavens. But, in the particular sense, by 'the place of His feet' is signified the Church; for the Lord's Church is with men in the natural world, and the Natural is the ultimate in which the Divine ceases, and upon which it subsists. Hence the Church on earth is also called 'the stool of the feet of Jehovah.' III.

622<sup>8</sup>. To walk there upon the earth with the feet, is to touch and draw in the exhalations from the Hells with the corporeal Natural, which corresponds to the soles of the feet . . .

632<sup>4</sup>. 'To tread down with your feet the residue of your pasture' (Ezek. xxxiv. 18) = to destroy so that it does not exist, which is done by reasonings from the corporeal Sensuous, and from the natural man separated from the spiritual. This, therefore, is 'to tread down with the feet.'

—. 'To disturb the residue of the waters with your feet' (id.) = to confuse the truths not defiled with falsities by means of reasonings from the natural man.

701<sup>11</sup>. When by the Lord is meant the Word, by His 'feet' is meant the Word in its ultimates, that is, in the sense of its letter.

708. 'The moon under her feet' = faith with those who are natural and in charity.

—. 'The reason the moon was seen under the feet, is that those who are in the Heavens which are under the Lord as a Moon have nothing in common with those who are in the Heavens which are under the Lord as a Sun . . .

717<sup>14</sup>. 'The work of a sapphire stone under His feet' (Ex. xxiv. 10) = Divine truth in ultimates, such as is the Word in the letter; for the soles of the feet = the ultimate, which alone could be seen by the Jewish nation.

730<sup>26</sup>. 'Their foot did not swell' (Deut. viii. 4) = that the natural man was not injured by these afflictions.

781<sup>10</sup>. As 'the feet' = natural things, the 'feet of the bear' (Rev. xiii. 2) = the fallacies from which by means of reasonings they falsify the sense of the letter . . . R. 573.

**Foot, On.** *Pedissequus.* T. 459<sup>2</sup>. 480<sup>2</sup>.

**Footprint.** *Vestigium.*

A. 859<sup>3</sup>. Nor does a trace of it appear in externals.

T. 561<sup>6</sup>. They lead him away from his track . . .

D. 319<sup>3</sup>. No trace of life is observed.

E. 275<sup>13</sup>. 'Thy footprints were not known' (Ps. lxxvii. 19).

1065<sup>2</sup>. The kissing of his footprints.

**Footstool.** *Scabellum.*

A. 1725<sup>6</sup>. 'To make His enemies His footstool, etc. = the combats of temptations, and victories. 9809<sup>4</sup>. L. 14.

2162<sup>8</sup>. See EARTH-terra. 5313<sup>2</sup>.

—. 'The Jews supposed that the House of God and the Temple was the footstool.

9166<sup>5</sup>. 'The footstool' = truth Divine below Heaven, such as is the Word in the sense of the letter; for on this rests and as it were stands truth Divine in Heaven, such as is the Word in the internal sense. III. 9406<sup>2</sup>. —<sup>4</sup>.

R. 49<sup>4</sup>. See FOOT.

470. As the Lord's Church on earth is under the Heavens, it is called 'the footstool of His feet.' III. E. 606, III. 608<sup>9</sup>.

T. 121<sup>3</sup>. When the footstool of the Angels, which is in the World of Spirits, was taken away from them . . .

E. 69<sup>4</sup>. As the feet of the Lord = the ultimate of Divine order, and this specifically is the external of the Church, of worship, and of the Word, this external is called in the Word 'His footstool.' III.

298<sup>8</sup>. 'To put them for a footstool' = to completely subjugate. III. 850<sup>13</sup>.

413<sup>5</sup>. 'The footstool of Jehovah' = the worship of the Lord in the natural world. Ex.

684<sup>27</sup>. 'His footstool' (Ps. xxxii. 7) = the things which are of the natural sense of the Word; thus, also, the Church; for in the Church there are Divine truths in their ultimates, which serve as a footstool to the spiritual things of the Word and of the Heavens, and thus to the Lord Himself, who dwells therein. 700<sup>9</sup>.

687<sup>8</sup>. 'Until I put Thine enemies for the footstool of Thy feet' (Ps. ex. 1; Mark xii. 36) . . . 'The footstool of the feet' = the lowest region under the Heavens, beneath which are the Hells.

**For.** *Pro.*

D. 6110<sup>65</sup>. (The difference between fear of a wife and fear for a wife.)

**For ever.** See under AGE-*saeculum*, and also under ETERNITY.

**Foramen ovale.** D. 2477.

**Forbid.** See INHIBIT, and PROHIBIT.

**Forbidden.** *Vetitus.*

A. 1947. We strive after what is forbidden. N. 271<sup>e</sup>

**Force.** See under COMPEL, and COMPRESS.

**Force.** *Vis.*

A. 1607<sup>e</sup>. With His Own power, and His Own forces. 2025<sup>5</sup>.

1661<sup>3</sup>. Which man cannot resist with his own forces.

1712<sup>3</sup>. The Lord cannot inflow into anyone who deprives himself of everything into which the forces can be infused.

2025. The Lord (acted) from His Own forces. —<sup>2</sup>.

2177<sup>4</sup>. That they loved with all their forces, or with all their soul. Sig.

3628<sup>2</sup>. There are always two forces which keep everything in its connection and in its form; a force acting from without, and a force acting from within, in the midst of which is that which is being so kept. Exampls. . . . Unless to these forces there were corresponding internal forces, which should react against those external ones, and thus keep the intermediate forms in connection and equilibrium, they would not subsist a moment. Hence it is evident that there must be two forces in order that anything may come forth and subsist. The forces which inflow and act from within are from Heaven, and through Heaven from the Lord, and have life in them. Exampls. . . . And so with all the rest of the organs and members in the human body; there are forces acting outside which are natural and in themselves not living, and there are forces acting within which in themselves are living, which keep each one together, and cause them all to live, and this according to the form which has been given them for their use.

3887<sup>e</sup>. All force and action (are from the good of love and the truth of faith).

4031<sup>2</sup>. He supposes that the Lord . . . can save everyone . . . by Angels who . . . shall impel to good by a manifest strong force. —<sup>3</sup>.

4076. 'With all my power I have served your father' (Gen. xxxi. 6) = that it was from His Own power.

4933. The forces and powers of the whole body and of all its viscera have reference to (the hands, arms, and shoulders).

4937. The forces are (thus) driven back.

5113<sup>2</sup>. This (is done) by a higher force.

5116<sup>2</sup>. From influx there is endeavour; from endeavour there is force; and from force there is effect.

—<sup>3</sup>. They say that (it is) from a force implanted at the creation. 5173<sup>2</sup>.

5173<sup>3</sup>. This force, or this endeavour, in action or motion, is what is spiritual in what is natural; for thinking and willing are spiritual . . .

5189<sup>e</sup>. One force acting in the extremes is capable of manifold variation, and this according to the form there.

5259<sup>e</sup>. The same power and force produces different motions according to the constructions in the mediates and extremes . . .

5557<sup>e</sup>. They are only passive forces . . .

5704. In good there is life, thus a living force acting.

5758. Withheld from evil . . . by a mighty force. 6945<sup>3</sup>. 7206<sup>e</sup>. 7989.

5854<sup>2</sup>. Could keep man in good ends by omnipotent force.

6225. New forces through spiritual good. Sig.

—<sup>e</sup>. The external of the Church . . . receives forces from no other source than its internal.

6343. 'Strength' = the power of good; and 'forces,' the power of truth . . . For the word by which 'forces' is expressed in the Original Language, in the Word is predicated of truth. 6344, III.

6344. 'The beginning of my forces' (Gen. xlix. 3) = that thereby truth has the first power. E. 434<sup>17</sup>.

6367. Innocence with innate forces. Sig.

6465. (Thus) in the posterior are all prior things in their order: the case is the same with the modes and forces which proceed from them . . .

6655<sup>e</sup>. They have a hidden strong power to attract minds.

6663. All the power to resist had been from the Lord.

7754. For anything to be produced there must be two forces, one called active, and the other passive . . . Such forces or lives are charity and faith in the man of the Church.

8168. Two forces or powers act into them, one from the falsities injected by the Hells into the external man, the other from the truths insinuated by the Lord into the internal man. These two forces act mutually against each other; the falsities . . . have their force and power from the love of self and of the world in the man; but the truths . . . have their force and power from love towards the neighbour and to the Lord. When the man conquers, the internal force and power always prevails, because this is Divine; neither does it permit the force or power from falsities to be increased further than that it can be repelled. When, therefore, these two forces are acting, the internal force which is from the Lord continually as it were draws back the man . . . For it is a general rule that when two opposite

**forces** are acting, the one draws and the other withdraws. In the Spiritual World **forces** are the affections which are of the loves, and the instruments by which they act are truths (or) falsities.

[A.] 8172. He who believes that when tempted he is able to resist from his own **strength**, yields.

8176. That from their own **strength** they will not effect anything. Sig.

8226. 'The sea returned to its **strength**' (Ex.xiv.27).

8603<sup>4</sup>. The forms or substances recipient of life are subjects, and the things which result from their changes and modifications are **forces**, which ought to be called lives, because they are living **forces**.

8710. Those who have **forces** from the truths which are from good. Sig.

9028. The **forces** of life in him. Sig.

—. 'A staff' = the power which is of truth, thus **forces**.

9473<sup>2</sup>. The internal of motion is endeavour, or moving force.

9936<sup>4</sup>. 'Thou shalt love Jehovah . . . with all thy might' (Deut.vi.5) . . . = from the things which are of the understanding and will in the external man.

H. 3. As if destitute of **strength** in the joints.

432<sup>e</sup>. Just as the instrument serves the living moving force.

455. Evil Spirits . . . have frequently been turned by Divine force . . .

537. For when, from their equal opposition, two things have no **force**, the **force** of a third does all . . .

589. Equilibrium exists between two **forces**, of which the one acts and the other reacts.

—<sup>2</sup>. All manifestation, that is, every effect, takes place in equilibrium, but takes place by this, that the one **force** acts and the other suffers itself to be acted upon, that is, that the one **force** by acting flows in, and the other receives and yields in a fitting manner. In the natural world, that which acts and that which reacts is called **force**, and also endeavour; but in the Spiritual World that which acts and that which reacts is called life and will; life, there, is living **force**, and will is living endeavour, and the equilibrium itself is called freedom.

W. 65. The end of all uses is the endeavour to produce those uses, and the beginning (of all uses) is the **force** acting from that endeavour.

157<sup>e</sup>. (Thus) the actuality of the natural sun is . . . from the living **force** proceeding from the Sun of the Spiritual World.

166. For the dead **force** to act upon the living **force**, or, what is the same, for the Natural to act upon the Spiritual, is entirely contrary to order.

178. The atmospheres are the active **forces**, the waters are the middle **forces**, and the earths are the passive **forces** from which all effects come forth.

200<sup>e</sup>. Perfection of **forces** is the perfection of all things which are actuated and moved through the agency of life, in which things, however, life is not. Such **forces**

are the atmospheres as to actualities; and such **forces** also are the interior and exterior organic substances with man, and also with animals of every kind. Such **forces** also are all things in the natural world which get activities immediately and mediately from the sun there.

201. We shall not speak of the perfections of life, **forces**, and forms, increasing or decreasing according to the degrees of . . . continuity . . . but of the perfections of life, **forces**, and forms ascending or descending according to . . . discrete degrees.

205. In similar (successive) order are all the perfections of the forms and **forces** (in Heaven).

218. (See ENDEAVOUR, important passage.) 219<sup>e</sup>.

311. D. 3291. 3891<sup>e</sup>.

—<sup>e</sup>. Such is the progression of endeavour, **force**, and motion into power.

219. Let there be an application of these things to living endeavour, and to living **force**, and to living motion. Living endeavour in man . . . is his will united to his understanding. 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. And living motion in man is action, which is produced through these **forces** by the will united to the understanding. Thus the interior things which belong to the will and understanding make the first degree; the interior things which belong to the body make the second degree; and the whole body . . . makes the third degree. That the interior things of the mind are in no power except through the **forces** in the body, and also that the **forces** are not in power except through the action of the body itself, is a recognized fact. These three do not act by continuity, but by discreteness, and acting by discreteness is acting by correspondences . . .

260. So if the membrane which invests the motor fibres of a muscle did not react against the **forces** of these fibres in motion . . . action would cease . . .

277. Actions . . . contain things innumerable; there are the **forces** of the motor fibres of the whole body in concurrence, and there are all things of the mind which excite and determine these **forces**; and these . . . of three degrees.

311. The atmospheres, in ultimates, become such (ultimate) **forces**, by which the substances and matters, such as are in earths, are actuated into forms . . .

315. The heat, light, and atmospheres of the natural world only open seeds . . . and put upon them matters which fix them; but not by any **forces** from their own sun, which viewed in themselves are null, but by **forces** from the spiritual Sun by which they are perpetually driven to these things. But the natural **forces** contribute absolutely nothing to giving them an image of creation; for the image of creation is spiritual.

316<sup>4</sup>. Because thousands and myriads of **forces** operating in act appear as one thing.

392<sup>e</sup>. As all the **forces** of the universe are from life . . .

P. 3<sup>3</sup>. In every such created thing **force** is implanted, but **force** does not perform anything from itself; but from him who implanted the **force**.

177. There would be two **forces** continually acting

against each other; a **force** of evil from the man, and a **force** of good from the Lord . . .

**M.** 172. That the wife is conjoined with the husband through the appropriation of the **powers** of his virtue.

238<sup>2</sup>. This propagative or plastic **force** in seeds . . . and in souls . . . is from the conjugal sphere . . . which perpetually emanates from the Lord . . .

**I.** 11. What is spiritual, as a living **force**, is active; and what is natural, as a dead **force**, is passive.

**T.** 438. No one can purify himself from evil from his Own power and from his Own **forces**; but still it cannot be done without the power and **forces** of the man, as his Own. . . (Thus) man . . . ought to resist evils from the power and **forces** which are given him by the Lord . . .

471. Which life (of God) may be called living **force** itself.

607<sup>2</sup>. Regarded in itself, what is natural is passive, or a dead **force**, but what is spiritual is active, or a living **force**. The passive, or the dead **force**, cannot act from itself; but must be actuated by the active, or the living **force**.

**Ad.** 645. (On **forces**, active and passive.) 646. 647. 648. 653<sup>e</sup>.

**D.** 159. On the general **force** of Spirits . . .

360. All must be passive **forces** to which active **forces**, as reagents, correspond . . .

1723. The membranes . . . perform no other use than to act as passive **forces**, and to do whatever the active **forces** impress upon them.

2299. Spiritual things are not material, because they are **forces** from substances.

2318. Such is the flux of endeavours and **forces** everywhere to their centres, namely, by spirals from left to right . . .

2733<sup>e</sup>. Believe . . . that the **forces** are not his, but the Lord's.

3000. On certain who want to do what is good from their Own **strength**.

3374. It is not the **force** of argument, as it is called . . .

3419<sup>e</sup>. Therefore the whole Grand Man is a patient **force**, that is, a passive **force**, which is called dead in itself; and the Lord alone is the active agent, or living **force**. Hence the marriage.

3909. That evil Spirits acquire for themselves **forces** from numbers.

4063<sup>e</sup>. The eyes and ears are passive and recipient **forces**, and the ether and air are active or acting **forces**.

5274. A Divine **force** compelled them . . . 6012<sup>2</sup>.

**D.** Min. 4683. The Angels are in a perpendicular position . . . In this case, there is as it were a **force** acting from above to beneath . . .

**E.** 209<sup>4</sup>. Good without truths has no quality, and where there is no quality there is neither **force** nor power.

403<sup>7</sup>. 'The fig-tree and the vine shall yield their **strength**' (Joel ii. 22) = that they have natural good and

spiritual good; for 'strength,' here, is the production of fruit.

555<sup>9</sup>. 'The women shall suffer violence' (Zech. xiv. 2) = that truths will be perverted, and thus the affections of truth will perish.

1004<sup>e</sup>. Everything in which there is **force** wants to produce its like . . .

1146<sup>2</sup>. (Thus) everything comes forth, subsists, is actuated, and is moved from the First . . . who, in Himself, is a living **force**, which is life.

— Nothing can be actuated and moved unless it is in the midst between two **forces**, of which the one acts and the other reacts; thus, unless the one acts on the one side, and the other on the other; also, unless the one acts from within, and the other from without. And as these two **forces**, when at rest, make an equilibrium, it follows that nothing can be actuated and moved unless it is in equilibrium.

1147<sup>4</sup>. It shall be shown how evil and falsity can flow forth from Hell although there exists only one acting **force**, which is the life which is God.

1201<sup>2</sup>. There is in everything spiritual a plastic **force**, where homogeneous exhalations are present in nature; and there is also in everything spiritual a propagative **force** . . .

1203<sup>e</sup>. That a living **force** as the principal cause is the Spiritual, and a dead **force** as the instrumental cause is the Natural, will be seen in what follows.

1206<sup>3</sup>. Even to the ultimate, where the effecting **force** subsists.

—<sup>4</sup> The presence of the sun, which appears as light, causes the activity of the **forces** or substances of every individual thing according to the form in which it is from creation. This is modification.

1207<sup>2</sup>. The difference is, that the cause is a living **force**, because it is spiritual; whereas the effect therefrom is a dead **force**, because it is natural. Hence it is that in the natural world there exist such things as exactly accord with those which are in the Spiritual World.

1208<sup>4</sup>. The animal form derives an endeavour to such things from the First . . . This endeavour and consequent determination of all spiritual **forces** cannot exist and come forth from any other source . . .

—<sup>5</sup> But the other form . . . in which are all plants, derives its origin from the endeavour and consequent flux of natural **forces**, which are the atmospheres, and are called the ethers, in which there is such an endeavour from the determination of the spiritual **forces**, which tends to the animal form; and from the continual operation of these into the natural **forces**, which are the ethers, and through them into the matters of the Earth, of which plants are composed. That this is its origin, is evident from . . . the likeness of the animal form which appears in them.

1209<sup>2</sup>. In everything spiritual there are three **forces**; a **force** of acting, a **force** of creating, and a **force** of forming. There is a **force** of acting, because what is spiritual proceeds from the first fountain of all **forces**, which is the Sun of Heaven; and that Sun is the Lord's Divine love; and love is agency itself; and thence proceeds the living **force** which is life.

[E. 1209]<sup>3</sup>. The force of creating is the force of producing causes and effects from the beginning down to the end ; and advances from the First through the intermediates to the ultimates. The First is the Sun of Heaven . . . intermediates are spiritual things . . . And as at the creation of the universe this force advanced from the first to the ultimate, it advances afterwards in the same way, in order that productions may be continual . . . It matters not that the continuations are effected by means of seeds ; it is still the same creative force which produces . . .

—<sup>4</sup>. The force of forming is the ultimate force from the ultimates ; for it is the force of producing animals and plants from the ultimate matters of nature . . . The forces which are in nature from the origin of nature, which is the sun of the world, are not living forces, but are dead forces ; which are no other than as are the forces of heat in man and in animal, which keep the body in such a state that the will . . . and the understanding . . . can flow in and perform their acts in it ; nor are they any other than as are the forces of light in the eye, which only cause that the mind . . . may see by means of this its organ . . .

1210<sup>2</sup>. That from the Spiritual, by means of these forces, there come forth plants and also animals ; both those which appear in Heaven, and those which appear in the world. The reason such things come forth also in Heaven, is that these forces are in the Spiritual in the greatest things and in the least, in the primes and in the ultimates of it ; thus in the Spiritual in both Heaven and the world . . .

—<sup>3</sup>. These three forces . . . are in the Spiritual in every degree thereof, but with a difference of perfection.

D. Love xi<sup>2</sup>. Discrete degrees . . . are as a producing force is to the forces produced, which again become producing down to the ultimate product.

xx. The reason love produces heat, is that love . . . is the living force of all things in the universal world. There is no other origin of all the endeavours, forces, activities, and motions therein . . .

—<sup>2</sup>. The reason love produces heat, is that it is the life of all the forces in the universe . . .

D. Wis. ii. See FIBRE.

Inv. 45. Correspondences . . . possess such force and virtue, that the Word may be called the force and virtue of the Divine omnipotence. 59.

### Force one's way out. *Eniti.*

A. 1267. The antediluvians who try to emerge from that Hell . . . those who obstinately persist in forcing their way out . . . 1271.

827<sup>3</sup>. The endeavours of the Hells to force their way out appear like boilings up . . .

828<sup>3</sup>. It is said that they could not emerge . . . because being surrounded by their own falsities from evil, they can no longer force their way out . . .

W. 401<sup>3</sup>. After the birth. 402<sup>3</sup>.

D. 3267. This volume endeavoured to struggle upwards . . . but . . . they could not force their way out. 3268.

3584<sup>2</sup>. They wanted to emerge, and to struggle out into the World of Spirits.

4854<sup>3</sup>. Occurs. 4895<sup>3</sup>.

**Forebode.** *Ominari.* T.638<sup>3</sup>. D.2691.

**Forehead.** *Frons.*

See FOREHEAD—*frontispicium*, and FRONTLET.

A. 4046. A cold breathing into my forehead.

9936. 'It shall be upon the forehead of Aaron' (Ex. xxviii.38)=from the Lord's Divine love . . . 'the forehead,' when predicated of the Lord, = His Divine love. Ex. 9939.

—<sup>1</sup>. The reason the forehead specifically = the Divine love itself, is that the interiors have their allotted provinces in the face ; the interiors which are of love, in the province of the forehead . . .

—<sup>2</sup>. As the forehead with man corresponds to his love, they who are in celestial love . . . are said to have a mark in their foreheads ; by which is signified that they are under the Lord's protection, because in His love. III.

—<sup>5</sup>. As the forehead . . . = celestial love with the good, so with the evil it = internal love which is opposite to celestial. III.

10061<sup>3</sup>. 'The forehead' (Rev.xiii.16)=the love of evil from which comes falsity.

10217<sup>7</sup>. 'The forehead' = love.

H. 145. The Lord sees the Angels in the forehead . . . because the forehead corresponds to love, and the Lord through love flows into their will . . . P. 29.

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face ; because man's forehead corresponds to love.

332. This Heaven (of infants) appears in front, opposite the forehead . . . because all little children are under the immediate auspices of the Lord . . .

R. 347. 'To seal on their foreheads' (Rev.vii.3) = . . . to distinguish and separate those who are in the good of love ; for 'the forehead' = the good of love . . . The reason 'the forehead' = the good of love, is that the face is the image of man's affections ; and the forehead is the highest part of the face. The brain, from which is the origin of all things of man's life, is directly under the forehead. As 'the forehead' = love—good love with the good, and evil love with the evil—by sealing on the forehead is signified to distinguish and separate the one from the other according to the love. III. E.427.

—<sup>2</sup>. The Lord looks at the Angels in their foreheads, and they in turn look at the Lord through the eyes ; because the Lord looks at all from the good of love, and wills that they in turn should look at Him from the truths of wisdom. 380<sup>2</sup>.

—<sup>3</sup>. 'The forehead,' in the opposite sense, = evil love. III.

363<sup>2</sup>. They who constitute the first class of the tribes, are those who correspond to the forehead down to the eyes.

426. 'They that have not the seal of God on their foreheads' (Rev.ix.4)=those who are not in charity and the derivative faith ; for 'the forehead' = love and charity.



605<sup>e</sup>. 'The forehead' (Rev.xiii.16)=the whole of man as to voluntary power, and thus as to love; for 'the forehead'=love.

613. 'Having His Father's name written on their foreheads' (Rev.xiv.1)=their acknowledgment of the Lord's Divine and Divine Human from love and faith.

—'. 'The forehead'=love, and the derivative intelligence or faith.

634. 'To receive the mark (of the beast) on the forehead and on the hand' (Rev.xiv.9)=to receive (that doctrine) in love and faith, and to confirm one's self in it.

729. 'Upon her forehead there was a name written' (Rev.xvii.5)=... what is implanted in the love. (=her quality as to love. E.1046.)

938. 'They shall see His face, and His name shall be in their foreheads' (Rev.xxii.4)=that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love.

—<sup>2</sup>. 'The name of the Lord in their foreheads'=that the Lord loves them, and turns them to Himself. ... 'The forehead'=love; and 'written in the forehead'=the love of the Lord in them.

—<sup>3</sup>. The reason it is—that they will turn themselves to the Lord, and that the Lord will turn Himself to them, is that the Lord looks at all who are conjoined with Him by love in the forehead, and thus turns them to Himself.

D. 4032. The higher parts of my forehead, towards the beginnings of the nose, and the entire forehead together with the upper part of the nose, were filled with the heat of a bath. Ex.

E. 148<sup>4</sup>. The forehead corresponds to love, and therefore signifies it.

242<sup>2</sup>. The Lord looks at Angels and men in the forehead; and they look at the Lord through the eyes. The reason is that the forehead corresponds to the good of love, and the eyes to the understanding enlightened thence. 427.

412<sup>34</sup>. 'I have made thy forehead strong against their foreheads' (Ezek.iii.8)=the rejection of evil by means of good. . . For 'the forehead'=the affection of good and the affection of evil. The affection of truth and of good is strengthened and hardened outwardly from zeal when it is fighting against falsity and evil; otherwise it would not repel it; but it is not hardened inwardly.

427<sup>7</sup>. As the forehead corresponds to the good of love, and therefore the Lord from Divine love looks at Angels and men in the forehead, it was commanded that a plate of pure gold, on which was written 'Holiness to Jehovah' should be put on the mitre of Aaron just over the forehead (Ex.xxviii.36-38). Ex.

—<sup>8</sup>. As 'the forehead'=the good of love, the sons of Israel were commanded to bind the commandment relating to love to Jehovah upon their foreheads (Deut. vi.8; xi.18; Jeres Ex.xiii.16). Its being said that they were 'for frontlets between the eyes,' was representative that the Lord looks at Angels and men in the forehead, because from Divine love; and gives Angels and men to look at Him from intelligence and wisdom

... That they were to bind them also upon the hands, represented ultimates. . . Thus 'upon the forehead and upon the hands'=in primes and in ultimates; (therefore) all things.

—<sup>9</sup>. On the other hand, 'the forehead'=that which is opposite to the good of love, namely, evil of love, and the consequent hardness, obstinacy, shamelessness, and infernalism. III.

546. 'To have the seal of God in their foreheads' (Rev.ix.4)=to be in truths from good from the Lord.

838. 'The forehead'=the good of love.

852. 'Having His Father's name written on their foreheads'=these truths according to the acknowledgment of His Divine from love. . . 'To be written in the forehead'=plenary acknowledgment. The reason 'the Father's name written in the foreheads'=the plenary acknowledgment of the Lord's Divine, is that the Lord turns to Himself all who acknowledge His Divine, and looks at them in the forehead, and they . . . look at Him with the eyes; and this because the forehead=love, and the eye the understanding of truth. Thus their being looked at by the Lord in their foreheads signifies that the Lord looks at them from the good of love, and their looking at Him with their eyes, that they look at the Lord from the truths which are from that good, consequently from the understanding of truth.

J. (Post.) 241<sup>e</sup>. Some look at the forehead, and (in-breathe the love of self).

### Forehead. *Frontispicium*.

H. 251. The influx of the spiritual Angels with man is into his head on all sides from the forehead and temples to every part underneath which is the cerebrum . . .

M. 267<sup>2</sup>. Such walk with the back of the head upwards, and the forehead downwards . . .

444<sup>6</sup>. The Lord looks at every man in his forehead, and this look passes into the back of his head. Beneath the forehead is the cerebrum, and beneath the back of the head is the cerebellum; the latter is allotted to love and its goods, and the former to wisdom and its truths; and therefore he who looks with his face towards the Lord, receives from Him wisdom, and, through this, love; whereas he who looks backwards from the Lord, receives love and not wisdom; and love without wisdom is love from man and not from the Lord . . . and therefore this love is the origin of evil.

I. 13<sup>4</sup>. All the Angels turn the forehead to the Lord as a Sun, and all the Angels of Hell turn the back of the head to Him; and the latter receive the influx into the affections of their will, which in themselves are concupiscences, and make the understanding favour them; whereas the former receive the influx into the affections of their understanding, and make the will favour them . . . For the human understanding dwells in the cerebrum, which is beneath the forehead; and the will in the cerebellum, which is at the back of the head.

T. 73<sup>e</sup>. (The light did not yet shine on that part of their temples which is next the forehead.)

160<sup>8</sup>. Man's other brain is in the forehead, and is

called the cerebrum, and . . . in the cerebrum dwells the thought of the understanding . . .

D. 1259. The good Spirits above the forehead . . . 1296.

E. 55. The things which flow in from Heaven immediately into the thought, flow in into the region above the forehead.

### Foreign. *Extraneus.*

A. 927<sup>3</sup>. 'To sow the land with a shoot of what is foreign' (Is. xvii. 10) = to teach truths which are not genuine.

H. 504<sup>6</sup>. This by extraneous means.

R. 11<sup>3</sup>. They do not allow foreigners to enter, except the Chinese . . .

T. 425. These are not proper to charity, but are extraneous to it.

E. 746<sup>11</sup>. 'An alien unto my mother's sons' (Ps. lxi. 8).

De Verbo 13. The will regards as foreign that which is from the memory in the understanding.

### Foreigner. *Alienigena.*

See STRANGE-*alienus*; and under INMATE-*inquilinus*.

A. 2049. 'Of every son that is a stranger, who is not of thy seed' (Gen. xvii. 12) = those who are outside the Church . . . thus not in the goods and truths of faith, because not in the Knowledge of them. 'Sons who are strangers' also = those who are in external worship (See 1097, Ill.), because it there treats of those who are within the Church. But here, as it treats of the Lord's Church in the universal, 'the sons who are strangers' = those who are not born within the Church, as is the case with the gentiles . . . These are they who are signified by the sons who are strangers, who are not of the seed, and who are to be circumcised, that is, purified. Hence it is evident that they can be purified equally as well as those who are within the Church. Ex.

—<sup>5</sup>. Such (as have not charity), although born within the Church, are called 'sons who are strangers, uncircumcised in heart, and uncircumcised in flesh,' who are not to be admitted into the sanctuary, that is, into the Lord's Kingdom (Ezek. xliv. 7, 9).

2115. 'From the son who is a stranger' (ver. 27) = all who are rational outside the Church.

4544. 'Put away the gods of the stranger which are in the midst of you' (Gen. xxxv. 2) = that falsities should be rejected. . . They were called strangers who were outside the Church, thus who were in falsities and evils.

5081<sup>2</sup>. 'The son of the stranger' (Is. lvi. 3) = the natural man as to truth. For the Lord's Church is external and internal, and they who are of the external Church are natural . . . They who are natural . . . and yet in truth are 'the sons of the stranger.' And as truly spiritual or internal men can only exist within the Church, therefore also by 'the sons of the stranger' are signified those who are outside the Church, or the Gentiles, and who still are in truth according to their religion.

7996. 'Every son of a stranger shall not eat it' (Ex. xii. 43) = that those who are not in truth and good are separated from them. 'A stranger' = those who being outside the Church do not acknowledge anything of the truth and good which are of faith . . . thus who are not in truth and good.

8998. 'To sell her unto a people of a stranger he shall have no power' (Ex. xxi. 8) = not to those who are not of the faith of the Church. 'A stranger' = those who are outside the Church, thus who are not of the faith of the Church.

9210<sup>5</sup>. The reason it was allowed to impose usury on strangers (Deut. xxiii. 20), was that by 'strangers' are signified those who do not acknowledge and receive anything of good and truth, thus who do good only for the sake of gain. These are to serve man, because they are relatively servants.

10287<sup>15</sup>. 'They who are clothed in the clothing of a stranger' (Zeph. i. 8) = those who are in falsities.

—<sup>6</sup>. That 'the sons of a stranger' (Ps. cxliv. 7) = those who are in falsities, thus falsities, is very manifest; for it is said, 'whose mouth speaketh vanity, and their right hand is the right hand of a lie.'

T. 677<sup>2</sup>. The reason . . . foreign proselytes are baptized . . . before they have been instructed . . .

808. (How the English regard foreigners.)

E. 195<sup>12</sup>. 'Strangers' = those who are outside the Church, and do not acknowledge the truths of the Church.

376<sup>12</sup>. 'Sons of the stranger' = falsities. 724<sup>11</sup>.

587<sup>12</sup>. 'The vanities of strangers' (Jer. viii. 19) = the falsities of religion.

654<sup>46</sup>. 'A man a foreigner who is not thy brother' (Deut. xvii. 15) = a religiosity not concordant; and also falsity in which there is not good.

—<sup>61</sup>. 'Our inheritance is turned unto strangers-*alienos*' (Lam. v. 2) = the truths of the Church turned into falsities; 'our houses unto aliens' = the good of the Church turned into evils.

746<sup>11</sup>. 'A man a foreigner,' and 'a stranger-*alienus*' = one who is not of the Church.

811<sup>16</sup>. By 'the strangers-*alienos*-who led captive his strength' (Obad. 11) are signified the falsities of the Church destroying its truths . . . By 'the foreigners who entered his gates' are signified the falsities of doctrine destroying the truths by which entrance is afforded into interior truths.

850<sup>15</sup>. That there will be no falsities of evil there, is signified by, 'There shall no strangers pass through her any more' (Joel iii. 17).

### Foreknow. *Praescire.*

#### Foreknowledge. *Praescientia.*

P. 176. Man . . . would not act from freedom according to reason; nor would anything appear to him as his . . . if he foreknew events. Gen. art. 178.

179. As the foreknowledge of future things takes away the human itself, which is to act from freedom according to reason, no one is permitted to know future

things . . . The desire to foreknow future things is conate with most people, but this desire originates from a love of evil. It is therefore taken away from those who believe in the Divine Providence, and there is given them trust that the Lord disposes their lot; consequently they do not want to foreknow it, lest in some way they should interfere with the Divine Providence. This the Lord teaches . . . in Luke xii. 14-48.

**Foresee.** *Praevidere.*

**Foresight.** *Praevidentia.*

A. 393. As it was foreseen . . . 394. 521<sup>e</sup>. 609<sup>e</sup>. 3398<sup>3</sup>.

587. Jehovah never repents, because He foresees each and all things from eternity; and when He made man . . . and perfected him till he became celestial, He also foresaw that in process of time he would become of this character.

598. That the Lord foresaw that thus mankind might be saved. Sig. 927<sup>3</sup>.

1755. The Lord foresees and sees each and all things, and provides and disposes each and all things . . .

2679<sup>e</sup>. For the least things appertaining to man are foreseen by the Lord, and are provided for in regard to his future state to eternity . . .

2790. 'To see from afar'=to foresee.

2796. Each and all things appertaining to man are disposed by means of Spirits and Angels; and from this come all states and changes of state; and thus they are directed by the Lord towards ends to eternity, which ends the Lord alone foresees.

3495. Presence from being foreseen and provided for. Sig.

3686. The Lord's foresight and providence that . . . Sig.

3688<sup>3</sup>. A man who is . . . capable of being regenerated—for this the Lord foresees, and as He foresees He also provides for it . . .

3854. 'Jehovah saw'=the Lord's foresight and providence.

—<sup>2</sup>. As to foresight and providence in general. Relatively to man, there is foresight; providence relatively to the Lord. The Lord foresaw from eternity what the human race would be, and what each person would be . . . Therefore the Lord has not only provided the means by which man may be bent from Hell and led to Heaven, but also, from providence, He continually bends and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man, except in his freedom . . . and also that man of himself . . . would incline to the deepest Hell; and therefore the Lord provides that if a man should not suffer himself to be led in freedom to Heaven, he may still be bent to a milder Hell; but that if he should suffer himself to be led in freedom to what is good, he shall be led to Heaven. Hence it is evident what foresight and providence are; and that the things which are foreseen are provided for accordingly. From this it appears how greatly that man errs, who believes that the Lord has not foreseen and does not see the smallest particulars

appertaining to man, and that in the smallest particulars He does not foresee and lead, when the real case is, that the Lord's foresight and providence are in the most minute of the smallest particulars appertaining to man . . . For each smallest moment of man's life has in it a series of consequences extending to eternity . . . and as the Lord has foreseen from eternity what he would be, and what he would be to eternity, it is evident that Providence is present in the smallest particulars, which it rules and bends . . .

3863. 'She said, Jehovah hath seen,' in the supreme sense, = foresight; in the internal sense, faith . . .

—<sup>4</sup>. That 'to see,' in the supreme sense, = foresight, may be evident; for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight.

3869<sup>3</sup>. That 'to hear,' in the supreme sense, = providence, may appear from what has been said concerning 'to see,' that in the supreme sense it = foresight; for the Lord's foresight is to see from eternity to eternity that a thing is so; but the Lord's providence is the ruling that a thing shall be so, and is the bending of man's freedom to good, so far as He foresees that the man will suffer himself to be bent in freedom.

—<sup>e</sup>. Infinite will is providence, and infinite intelligence is foresight.

3966. 'God remembered Rachel, and God listened to her' (Gen. xxx. 22) = foresight and providence . . . For to remember anyone is to look to him; and to see, in the supreme sense, is foresight.

4136<sup>3</sup>. For it is foreseen by the Lord what kind of a life a man will lead, and how he will suffer himself to be led by Him; and as each and all things . . . are foreseen, they are also provided for.

4383. For each and all things are foreseen by the Lord, even as to what their quality will be to eternity . . .

4718. 'What seekest thou?' = foresight.

5091. 'They dreamed a dream, both of them' = foresight concerning these things. . . The reason why, in the supreme sense, a dream = foresight, is that the dreams which flow in immediately through Heaven from the Lord, foretell things to come . . . The things to come, which are foretold thereby, are from no other source than the Lord's Divine foresight. From this it may also be known that each and all things are foreseen.

5122<sup>e</sup>. If the Lord were to intermit (His providence) for an instant, all the progressions would be disturbed; for what is prior looks to what follows in a continual series, and produces series of consequences to eternity. Hence it is evident that the Divine foresight and providence are in the most minute things, and that unless this were the case . . . the human race would perish.

5155. That which is concluded from what is foreseen. Sig. . . The reason it = that which is concluded from what is foreseen, but not from what is provided, is that providence is predicated of what is good, but foresight of what is evil; for all good flows in from the Lord, and therefore is provided; whereas all evil is from Hell . . . and therefore is foreseen. In respect to evil, providence is nothing else than the direction or deter-

mination of evil to what is less evil, and as far as possible to good ; but the evil itself is foreseen.

[A.] 5195. For providence has regard to successive state to eternity, which cannot be provided for unless it is foreseen. To provide things present, and not at the same time to foresee things to come, and thus not to provide things to come in things present, would be to provide without an end . . . and thus not from the Divine. But providence is predicated of what is good, and foresight of what is not good. Foresight cannot be predicated of what is good, because good is in the Divine . . . but it can be predicated of what is not good and of what is evil ; for this comes forth outside the Divine from others who are against the Divine . . .

5254. This signifies the faculty of apperceiving what is in the things foreseen.

5309. Because he had foresight and providence. Sig.

— It cannot be said of God that he Knows . . . and therefore 'to Know,' in God, is to foresee and provide. To foresee is to Know from eternity to eternity ; and to provide is to do it.

5361. As it had been foreseen by the Celestial of the Spiritual. Sig.

— 'To say' . . . = to perceive . . . and therefore, when predicated of the Lord . . . it denotes to perceive from Himself, thus to foresee.

5430. 'Joseph remembered the dreams which he dreamed of them' = that the Celestial of the Spiritual had foreseen what would happen concerning the general truths of the Church in the Natural . . . 'To remember' is predicated of foresight . . . And 'dreams' = foresight, prediction, event.

5777. 'He was yet there' = foresight ; (for) it had been foreseen by Joseph that they would return . . . It is said foresight, because in the supreme sense the Lord is treated of.

6298. 'He blessed them in this day' = foresight and providence to eternity. 'To bless' = prediction ; but in the supreme sense, the foresight of the Lord ; and as it = foresight, it also = providence, for the one does not exist without the other ; because evil is foreseen, and good is provided ; and the evil which is foreseen, by means of providence is bent to good. The reason 'to bless,' here, = foresight and providence, is that Israel, who here blesses, in the supreme sense, = the Lord.

6340. In the supreme sense, the Lord's foresight. Sig. . . . For all prediction is from the Lord's foresight.

6484<sup>2</sup>. It was shown to the Angels . . . what had been the quality of his future life as foreseen, and that each thing of his life had been under the Lord's guidance . . .

6489. The providence of the Lord is conjoined with foresight ; and the one does not exist without the other ; for evils are foreseen, and goods are provided ; and the evils which are foreseen are continually bent to good by the provident disposing of the Lord.

6853. 'I know their sorrows' = foresight how much they were immersed in falsities. . . The reason 'to know' = foresight, is that the Lord knows each and all things from eternity. 6906.

6946. 'Jehovah said unto him' = foresight as to what

their quality would be if they had not faith. 6951. 6959.

8095. 'God said,' when predicated of future things, = the Divine foresight.

8215<sup>3</sup>. 'Wheels' = the Divine intelligence, or foresight. Hence it is said that the wheels went together with the animals, and that their rings were full of eyes . . .

8697. 'Moses' father in law said unto him' = foresight. 'To say,' when predicated of the Divine good . . . = foresight.

9009. 'He who hath not lain in wait' = when it is not of foresight from the will . . . For the evil which the liar in wait is about to do, he foresees in his mind ; and as he does such evil from foresight, he does it from the will, for it proceeds thence. There are evils which proceed from the will of a man, but not from foresight ; and there are others which proceed from the will and from foresight ; (the latter) are much worse. Ex.

9296<sup>2</sup>. This good . . . increases . . . more with those who afterwards suffer themselves to be regenerated. This the Lord foresees, and, according to the state of the subsequent life, provides ; for in the present the Lord always foresees evil and provides good, and this from the beginning of the thread of life to all eternity.

9304. Providence consists in providing and foreseeing — *prospicere*, thus in leading to good and in guarding from evil ; since good is provided by the Lord, and evil is foreseen. And as evil is foreseen, man is also guarded from it, otherwise good cannot be provided.

10048<sup>2</sup>. With those who are being regenerated, interior and exterior things are regulated by the Lord for all succeeding states . . . for the Lord foresees all things, and provides all things ; and His foresight and providence are to eternity, thus eternal . . .

10428. 'I have seen the people' = what is foreseen. 'To see,' when predicated of Jehovah, = foresight ; for what Jehovah sees, He sees from eternity ; and to see from eternity is foresight and providence. Refs.

10444. 'Thou spakest to them' = foresight and providence. 'To say,' and 'to speak,' when predicated of confirmation by the Divine, = foresight and providence. Refs.

10781. There is providence and there is foresight ; good is what is provided by the Lord, and evil is what is foreseen by the Lord ; the one must be together with the other ; for that which comes from man is nothing but evil, and that which comes from the Lord is nothing but good.

P. 67<sup>o</sup>. This takes place with those whom the Lord is able to lead to Heaven. And as the Lord foresees this, He also continually provides that a man may be of such a character (as to fit him for his special place in Heaven).

202<sup>o</sup>. It is in accordance with the laws (of the Divine Providence), for it to appear to man as if he led himself ; but the Lord foresees how he will lead himself, and constantly accommodates.

203. The place (of everyone) is foreseen, and at the same time provided.

333. The Lord sees of what quality a man is, and foresees what he will want to be, thus what he will be ;

and in order for him to be a man, and therefore immortal, the freedom of his will cannot be taken away . . . Therefore the Lord foresees his state after death, and provides for it, from his birth to the end of his life . . .

—<sup>2</sup>. Now as the Lord foresees the state of all after death, and also foresees the places in Hell of those who are not willing to be saved, and the places in Heaven of those who are willing to be saved, it follows that for the evil He provides their places by permitting and withdrawing, and for the good by leading . . . Without this foresight and simultaneous providence, neither Heaven nor Hell would be anything but confusion. Ex.

#### D. 1088. On foresight and providence.

— . Evils are not provided, but are foreseen; in like manner are permissions. . . Foresight belongs to evils; providence is the disposition of them to good ends. . . Nothing is permitted which has not been foreseen so (as to conduce to good) . . . Thus it is providence alone which governs; for foresight is thus changed into providence. . . If the foreseen things of evil Spirits were permitted, it would be to the destruction of men and Souls . . .

1885. There is nothing which is not foreseen to happen just as it does, because man is of such a quality as he is; it being foreseen that otherwise he would perish . . .

2718. Each and all things have been foreseen by the Lord from eternity; but evils have been foreseen, and goods have been provided.

3008<sup>e</sup>. The conclusion was, that it is foreseen by the Lord that they will thus do evil in act; and that it is provided that they should not precipitate themselves into the worst death.

4275. That all evil is foreseen by the Lord; not provided.

4704. On foresight and providence in the smallest particulars.

5002. The life of every man is foreseen by the Lord, as to how long he will live, and in what manner; therefore he is directed from earliest infancy with regard to a life to eternity.

D. Min. 4652. On the foresight and providence of the Lord. 4692.

E. 710<sup>3</sup>. 'Before I formed thee in the womb I knew thee, and before thou wentest forth from the womb I sanctified thee' (Jer.i.5) . . . = foresight that he was able to be in truths from good through regeneration; thus that he was able to receive and teach the Word.

### Foreskin. *Praeputium*.

#### Uncircumcised. *Praeputiatus*.

See CIRCUMCISE.

A. 1151<sup>5</sup>. They are called uncircumcised when there is no love.

1197. In the Ancient Church, all were called Philistines who talked much about faith . . . and yet had no life of faith; therefore they were pre-eminently called 'the uncircumcised,' that is, devoid of charity. Ill. 3024<sup>3</sup>. 3412<sup>2</sup>

2039. Circumcision, or the cutting off of the foreskin, signified the removal of those things which hinder and defile celestial love; and which are evils of cupidities, especially of the cupidities of the love of self, and the derivative falsities. The cause of this signification is that the genitals of both sexes represent celestial love. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom . . . Whatever covers, obstructs, and defiles these loves is signified by the foreskin; the cutting off of which, or circumcision, was therefore made representative.

—<sup>3</sup>. 'Circumcise yourselves to Jehovah, and take away the foreskins of your heart' (Jer.iv.4)= . . . to remove such things as obstruct celestial love.

— . 'To circumcise the foreskin of the heart' (Dent. x.16)=to be purified from the evils of filthy loves and from the falsities thence derived.

—<sup>5</sup>. That by 'the foreskin,' and 'the uncircumcised' is signified what is unclean. Ill.

2049<sup>e</sup>. Hence then it is evident what is meant, in the internal sense, by 'the uncircumcised,' namely, those who are in filthy loves, and in the life of them.

2056. 'The uncircumcised male' (Gen.xvii.14)=him who is not in the truth of faith. . . 'Uncircumcised' is predicated of that which obstructs and defiles . . . (here) truth. In like manner when it is joined to any other thing, it=the darkening and contamination of that thing; as 'the uncircumcised ear' (Jer.vi.10) . . . (which)=that there is no hearkening, and that the Word was a reproach to them.

4462. 'To give our sister to a man who hath a foreskin' (Gen.xxxiv.14)=unless they would place the truth and good of the Church in representatives, and recede from those things which they signify; (for) 'the foreskin'=an external representative, a sign that they were of the Church . . . Hence by these words is signified accession to their religiosity.

—<sup>2</sup>. The genitals in each sex=the things which belong to the conjunction of good and truth . . . As the foreskin covers the genital, in the Most Ancient Church it corresponded to the obscuration of good and truth; but in the Ancient Church, to their defilement . . .

—<sup>4</sup>. But they who are in the loves of self and of the world are called 'the uncircumcised,' although they had been circumcised. Ill.

7045. 'She cut off the foreskin of her son' (Ex.iv.25)=the removal of filthy loves, and thereby the laying bare of what is internal. . . 'The foreskin'=earthly and corporeal love which defiles celestial and spiritual love. . . The reason the foreskin=filthy loves, is that the loins together with the genitals correspond to marriage love, (and therefore) to all celestial and spiritual love. Therefore the foreskin corresponds to loves in the highest degree external, which are called corporeal and earthly loves. If these loves are destitute of the internal loves . . . they are filthy, as was the case with that nation. . . Now as 'the foreskin'=loves in the highest degree external, it follows that when these are removed—which is signified by Zipporah cutting off the foreskin—the quality of the former loves appears, thus the laying bare of the internal.

7225. 'I am uncircumcised in lips' (Ex.vi.12)=that

to them I am impure . . . =he is impure as to those things which belong to doctrine; for 'uncircumcised' is predicated both of doctrine and of life. III.

[A. 725]<sup>2</sup>. From these passages it is evident that 'fore-skinned' or 'uncircumcised-*incircumcisum*' denotes what is impure; and as everything impure is from impure loves, which are the love of the world and the love of self, therefore by 'uncircumcised-*incircumcisum*' is signified that which obstructs the influx of good and truth . . . Therefore 'an uncircumcised ear' = disobedience; and 'an uncircumcised heart,' the rejection of good and truth.

—<sup>3</sup>. It is for the sake of the internal sense that Moses, being a stammerer, calls himself 'uncircumcised in lips,' in order that it might signify that those who are in falsities . . . would not hearken to the things declared to them from the law Divine . . . Therefore the truths of doctrine are apperceived by them no otherwise than as impure . . . 7245.

8012. 'No one that is uncircumcised shall eat thereof' (Ex.xii.48)=that he who is in the loves of self and of the world cannot be together with them.

8313. These are 'Philistines,' and they are called 'the uncircumcised' from the evils of the love of self and of the world, in which is their life.

9659<sup>2</sup>. The foreskin corresponded to the defilement of good by these loves.

9960<sup>15</sup>. 'To uncover the foreskin' (Hab.ii.16)=to defile those things. 'The foreskin' =the defilement of celestial goods by these loves. E.235<sup>6</sup>.

10287<sup>8</sup>. 'The uncircumcised' =those who as to life are in filthy loves and their cupidities, however much they may be in doctrinal things.

F. 51. As the Philistines represented those who are in faith separated from charity, they are called 'the uncircumcised;' and by 'the uncircumcised' are meant those who are destitute of spiritual love, and consequently are in mere natural love. Spiritual love is charity.

54. Thus, on the other hand, by 'the uncircumcised-*incircumcisum*,' or 'the foreskinned,' is meant one who has not been purified from the evils of merely natural love, thus who is not in charity; and because one who is unclean at heart is meant by 'the foreskinned,' it is said, 'No . . . uncircumcised in heart, and uncircumcised in flesh, shall enter into My sanctuary' (Ezek. xlv.9). Further ill.

R. 90<sup>3</sup>. 'The uncircumcised' are they who are destitute of the good of charity.

D. 2113. The foreskin properly =envy at the happiness of others; and therefore the foreskins . . . were to be cut off. (From experience.)

2114. This is because the foreskin represents what obstructs the things which belong to love, consequently the happy things which come from love alone . . .

E. 195<sup>6</sup>. 'The uncircumcised and the unclean' (Is. lii.1)=those who are in evils and falsities.

240<sup>9</sup>. 'To uncover the foreskin' (Hab.ii.16)=to reveal filthy loves.

417<sup>8</sup>. 'The uncircumcised' =those who are destitute of love and charity, thus who are destitute of good, and are consequently in the loves of self and of the world.

619<sup>18</sup>. The Philistine nation represented faith separated from charity; and therefore the Philistines were called 'the uncircumcised,' by which name is signified that they were destitute of spiritual love and charity, and were only in natural love, which is the love of self and of the world. 700<sup>20</sup>.

781<sup>12</sup>. 'Uncircumcised' =those who are in filthy corporeal loves; for the foreskin corresponds to these loves.

811<sup>26</sup>. 'The uncircumcised and the unclean . . . '=the evils of earthly loves, and their falsities.

817<sup>6</sup>. 'The Philistines' in the Word, represent faith separated from love, and therefore they were called 'the uncircumcised;' for by the foreskin is signified that which is devoid of spiritual love, and which is only in natural love, with which love alone nothing religious, and still less anything of the Church, can be conjoined . . .

—<sup>11</sup>. Truth defiled by evil of life is signified by 'the uncircumcised.' III.

**Forest.** *Sylva.*

**Forest, Wild.** *Sylvestris.*

A. 1443. The rational things (of the celestial man) are compared to a forest of cedars and similar trees, such as existed on Lebanon.

1458<sup>3</sup>. 'The forest of the south' (Ezek.xx.46)=those who are in the light of truths, and extinguish it; thus those who are of such a character within the Church.

3220. When the Angels are discoursing about the things of intelligence and wisdom, and about perceptions and Knowledges . . . it falls into representations of . . . paradises, vineyards, forests, etc.

3240<sup>4</sup>. 'To spend the night in the forest' (Is.xxi.13)=to be desolated as to good; for 'Arabia'=those who are in celestial things, that is, who are in the goods of faith; 'to spend the night in the forest there'=to be no longer in goods, whence comes desolation. (=to be vastated as to truth. 3268<sup>7</sup>.)

5113<sup>11</sup>. 'The boar in the wood' (Ps.lxxx.13)=falsity.

5717. (Spirits who) dwell in dark forests. Des. D.1782.

6485. They who attribute all things to their Own prudence, are like those who wander in dark forests, and do not know the way out . . . D.4393.

9011<sup>4</sup>. 'To hew wood' (Deut.xix.5)=to place merit in works; but 'to hew wood in a forest'=to discuss these and the like things, and also to bring them into debate; for 'a forest' =what is religious.

—<sup>5</sup>. 'To cut down wood in the forest' (Jer.xlvi.23) =to act from a false religion, and to destroy such things as are of the Church; for the Church is called 'a forest,' 'a garden,' and 'a paradise;' 'a forest' from knowledge, 'a garden' from intelligence, and 'a paradise' from wisdom. For trees =the perceptions of good and truth; and also the Knowledges of them. And as 'a forest' =the Church as to knowledge, thus as to external things, it also =what is religious.

—<sup>6</sup>. The Church as to knowledge, or as to external things, is signified by 'a forest,' in . . . 'Then shall all the

trees of the forest sing' (Ps.xcvi.12); and in . . . 'We found Him in the fields of the wood' (Ps.cxxxii.6) . . . In Is.x.18, 'his forest'=the Church as to the Knowledges of truth; and 'Carmel'=the Church as to the Knowledges of good.

914<sup>1</sup>. 'Wood out of the field' (Ezek.xxxix.10)=the interior goods of the Church; and 'wood out of the forests'=the exterior goods. 922<sup>8</sup>.

922<sup>8</sup>. 'Wood from the forests'=the scientifics of good and truth.

940<sup>4</sup>. 'In the fields of the wood'=in the natural or literal sense of the Word. E.684<sup>7</sup>. 700<sup>9</sup>.

959<sup>4</sup>. 'The fields of the wood'=the goods of the Church with the Gentiles.

964<sup>2</sup>. 'A forest'=what is scientific regnant; but 'a garden'=truth regnant.

9699. Forests (seen in the First Earth).

984<sup>3</sup>. Men who . . . come into the other life, and who bring with them truths of faith in the natural memory only . . . appear to themselves to wander among broken pieces of rock, and in forests.

10161. (In the Second Earth) there are forests full of fruit trees . . .

10644. Each species of tree=a species of perception and of Knowledge. Hence it is that paradises and gardens=heavenly intelligence and wisdom; and forests, the knowledge of the natural man.

H. 586<sup>2</sup>. (In the Hells) there are dark forests, in which infernal Spirits wander about like wild beasts. 587<sup>e</sup>. D.4854. 4897.

S. 18<sup>3</sup>. By 'a garden,' 'a grove,' and 'a forest,' are meant wisdom, intelligence, and knowledge.

—<sup>5</sup>. 'The forests which he strips bare' (Ps.xxix.9) =the knowledges and Knowledges which the Word opens to them.

96b. The Word is like a garden . . . The man who is in truths, not from doctrine, but from the mere sense of the letter, is at the circumference, and sees nothing but forest trees.

R. 400. In some places in Hell there are forests of trees which bear evil fruits, in correspondence with the concupiscences and the derivative thoughts of those who are there.

M. 75<sup>2</sup>. (Three forests through which Swedenborg passed on his way to visit those who had lived respectively in the Golden Age, in the Iron Age, and in the Age which succeeded. Des.) 78<sup>2</sup>. 79<sup>2</sup>.

151a<sup>3</sup>. In forests there have been found men like beasts . . .

521<sup>3</sup>. (Relation concerning satyrs seen in a forest.)

522. The next day . . . the forest (of the satyrs) had disappeared, and in its place there was a sandy plain, with a lake in the middle containing some red serpents. But some weeks after . . . I saw on its right side some fallow land . . .

D. 1681. (In that Earth whose forests are formed into palaces by training the trees.) Des.

1786. While they live in the forests, but little life is allowed them.

3339<sup>e</sup>. In forests a man wanders; an animal never. Ex.

3550. On the common people . . . such as live in forests . . .

3785. (The Quaker Spirits, when under the influence of their holy spirit) seem to themselves and to others to be wandering in dense forests, like wild swine . . . J.(Post.) 58.

4174<sup>e</sup>. The antediluvians . . . suppose themselves to dwell in forests.

4895. On the right side (of the Heavens) there appeared a dense and dark forest, concerning which it was said that those are sent thither who are in falsities . . .

5465. (Spirits who were wandering in forests.)

D. Min. 4655. When any truth was mentioned, such persons at once descend into terms . . . This was represented as a dark forest, into which they cast themselves . . . Whereas such a forest is removed from those who are in simple good, and they are in an open plain . . .

E. 304<sup>48</sup>. 'A forest' (Is.xliv.23)=natural truth; and 'the trees therein'=the Knowledges of truth. 326<sup>11</sup>.

365<sup>27</sup>. 'The forests in which they shall sleep' (Ezek.xxxiv.25)=the falsities thence derived which will not infest them.

388<sup>5</sup>. 'A forest' (Hos.ii.12)=the sensuous man who is in mere fallacies and the derivative falsities.

403<sup>5</sup>. 'A forest'=what is merely natural.

405<sup>10</sup>. By 'a forest' (Is.xliv.23) is meant the external or natural man as to all things which belong to him; and by 'every tree' is meant what is a matter of knowledge therein.

412<sup>29</sup>. By 'the forest of the south' (Ezek.xx.47) is meant falsity within the Church, consequently those who are in falsities therein . . . Falsity from evil is signified by 'the forest.'

458<sup>8</sup>. 'A forest'=what is natural; here (Jer.x.3), what is natural separated from what is spiritual.

504<sup>34</sup>. 'The forest of the south'=the Church which is able to be in the light of truth from the Word, but now, which, being destitute of spiritual light, is in mere Knowledges.

638<sup>5</sup>. Gardens or paradises, specifically,=the intelligence and wisdom appertaining to the men of the Church; and forests, or groves,=the intelligence of the natural man, which, regarded in itself, is knowledge, and is of service to the intelligence of the spiritual man.

650<sup>10</sup>. 'The wild beast of the forest' (Ps.civ.20)=the affection of scientifics.

—<sup>26</sup>. 'Beautiful with branch and with shady forest' (Ezek.xxxi.3)=intelligence through rational truths by means of scientifics.

—<sup>40</sup>. The nations which are outside the Church are signified by 'the wild beast in the forest' (Is.lvi.9). 'The wild beast'=the natural and sensuous man; and 'the forest,' his knowledge and derivative obscure intelligence.

—<sup>52</sup>. 'To sleep in the forests'=that they will be safe from the infestation of these (cupidities and concupiscences), although in and among them. 'The desert' and 'the forest' are where such things and such Spirits are. 701<sup>18</sup>.

[E.] 654<sup>14</sup>. 'The forest of his fruitful field' (2 Kings xix. 23) = scientific.

724<sup>4</sup>. Are called paradises in the spiritual man, groves in the natural man, and shady forests in the sensuous man.

730<sup>23</sup>. That from this he possesses the knowledge of the knowledges of good and truth, is signified by 'the fruitful field shall be counted for a forest' (Is. xxxii. 15). 'A forest' is predicated of the natural man, as 'a garden' is of the spiritual man; and therefore by 'a forest' is signified knowledge, and by 'a garden' intelligence. 1145<sup>7</sup>.

### Foretell. *Vaticinari.*

See PREDICT.

T. 181<sup>4</sup>. Therefore I am able to foretell . . .

D. 1579. On those who forebode future things . . .

### Forget. *Oblivisci.*

### Forgetfulness, Oblivion. *Oblivio.*

A. 1886<sup>2</sup>. There, historical things are given to oblivion. 7112<sup>2</sup>.

3615. '(Until) he forget that which thou hast done to him' (Gen. xxvii. 45) = habit from delay. 'To forget,' here, = the successful abolition of repugnance.

5170. 'But forgot him' (Gen. xl. 23) = removal. When 'not to remember' = no conjunction, 'to forget' = removal, because in proportion as there is no conjunction there is removal. That which is given to oblivion is also removed.

5278. 'All the plenty shall be given to oblivion in the land of Egypt' (Gen. xli. 30) = the removal of truth, and its apparent privation in each Natural. 'To forget' or 'be given to oblivion' = removal and consequent apparent deprivation. . . (For) the things of which a man is thinking are immediately under his view, and the things which relate to them present themselves in order round about, even to the things not in relation and which are most remote, and which are therefore in oblivion.

5352. 'God hath made me forget all my toil' (ver. 51) = the removal (of evils) after temptations.

5353. In the Original Language, 'Manasseh' means forgetfulness; thus, in the internal sense, removal, namely, of evils both actual and hereditary; for when these have been removed the new Voluntary rises.

8620. By the Divine remembrance is signified salvation; and by no remembrance, or oblivion, damnation.

M. 398. In the case of beasts and birds, (there is) a total forgetfulness of relationship.

T. 80<sup>6</sup>. As he descended, forgetfulness drove away recollection.

D. 5378<sup>0</sup>. They are then in forgetfulness, that is, in no thought about His Divine.

E. 411<sup>28</sup>. The evils from which is their worship are signified by, 'My people hath forgotten Me' (Jer. xviii. 15); for he who forgets God is in evils.

780<sup>10</sup>. 'Therefore have they forgotten Me' (Hos. xiii.

6) = that pride has obliterated these things; and thus their longing, and with this their heart, has departed from the Lord.

**Forgive.** See under EXCUSE—*ignoscere*, and REMIT.

**Forgive.** *Condonari.*

**Forgiveness.** *Condonatio.*

A. 1188<sup>2</sup>. Nineveh was forgiven, because of this their character.

6559<sup>6</sup>. If, perchance, good Spirits speak or do what is evil, they are not punished, but are forgiven, and are also excused, because their end is not to speak or do what is evil . . .

7272<sup>2</sup>. In like manner, they who believe that sins can be forgiven by men (do the evil of falsity).

9938. From (the things of love and faith) come the forgiveness of sins, that is, the removals from them, because sins are removed by love and faith from the Lord.

10042<sup>5</sup>. The forgiveness of sins, expiation, propitiation, and redemption are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

P. 117<sup>2</sup>. They think that sins are not sins before God, because they have been pardoned.

T. 459<sup>15</sup>. A criminal who . . . prays that the judge will pardon him . . .

D. 3562. (The hatred of those who will not forgive. Rej.)

**Fork.** *Gaffel.* D. 4787.

**Form.** *Forma.*

**Form, To.** *Formare.*

**Formal.** *Formalis.*

**Formally.** *Formaliter.*

**Formation.** *Formatio.*

**Former.** *Formator.*

**Formability.** *Formabilitas.*

See HUMAN FORM, and under EFFIGY, and SPECIES.

A. 549. Each is as the centre of all, which is the heavenly form. 2057<sup>2</sup>. 4225<sup>6</sup>. D. 4090.

553. It is goodness and charity which form them . . . so that they are the very forms of charity. The form of charity. Des. . . All the Angels are such forms, with innumerable variety.

668. Truth is only the form of good; and faith is only the form of love. Truth, therefore, is formed according to the quality of the good . . .

1175. They set the things of faith before those of charity . . . thus formal things before essential ones; for all external worship is the Formal of internal worship . . . To perform worship from what is formal devoid of what is essential, is to make external that which is internal. Examps.

—<sup>2</sup>. All these things are the formal things of worship . . .

1394<sup>0</sup>. Hence is the heavenly form, which . . . relates



to a man ; and which **form** is continually being perfected. 2718<sup>3</sup>. 3638<sup>e</sup>.

1517<sup>e</sup>. A vinous odour comes from the sphere of **formal** beauty.

1757. They serve for distinct **forms** of speech.

1762. Their thought as it were in **form** (in the face).

1860. Hell consists of hatreds and such diabolical **forms**.

—<sup>2</sup>. In Heaven there are nothing but **forms** of charity.

1869. In the other life . . . ideas appear visible in a **form**.

1928. Things or Truths not joined together according to the **form** of the heavenly Societies, have not as yet acquired life . . . They first receive life, when the **form** on both sides is alike . . .

1950<sup>2</sup>. The truth which is from good is truth **formed** from good, so that it may be called the **form** of good.

1999<sup>3</sup>. The Internal of man . . . is the first **form** itself from which man . . . is man . . . These Internals of men . . . are **forms** recipient of life from the Lord.

2363<sup>3</sup>. These are diabolical **forms**, in which there is nothing human. Such **forms** do all become after death who perceive the delight of life in such things . . . But, on the other hand, if . . . one depicts (love and charity) in a **form**, he will see . . . that the **form** is angelic . . . Can anyone believe that these two **forms** can exist together? and that that diabolical **form** can be put off, and be transcribed into the **form** of charity . . .

2487. According to the impressions made by (the objects of the senses) there take place variations of **form** (in the exterior memory), which are reproduced ; and these **forms** are varied and changed according to the changes of the states of the affections and persuasions.

2872<sup>e</sup>. By wonderful influxes in an incomprehensible **form**, which is the **form** of Heaven.

2940<sup>e</sup>. This (arrangement) originates in the **form** of things spiritual and celestial, which is of such a nature.

2991. Natural **forms** are effects . . . They receive their **forms** according to the use in the place where they are ; but still the **forms** of the effects represent the things which belong to the causes.

3002. (Thus) all natural **forms**, both animate and inanimate, are representative of the spiritual and celestial things which are in the Lord's Kingdom . . .

3121<sup>e</sup>. Truth is nothing but the **form** of good. 9474<sup>3</sup>.

3122<sup>2</sup>. For truth has (then) so conjoined itself with good, that it no longer appears, except only as the **form** of good . . .

3189. All things which are therein are affections, conjoined in an incomprehensible **form** . . . The Societies of Heaven are in such a **form**, nay, the whole Heaven, being arranged by the Lord according to the Divine **form** which is in Himself. The **form** of the Lord's Spiritual Kingdom comes forth according to the arrangement of the affections in His Divine Human.

3212<sup>3</sup>. When the body is put off, the spirit appears, and this in a quite different **form** when the man has

been regenerated ; for it then has the **form** of love and charity in beauty inexpressible ; instead of its previous **form**, which was a **form** of hatred and of cruelty, with ugliness also inexpressible.

3347. The Angels . . . compared (human minds) to the external **form** of man, which comes forth and subsists from the innumerable **forms** which are within . . . all of which nevertheless conspire . . . to the composition of the external **form**, in which nothing appears of the things that are within. To this (external) **form** they compared human minds, and their thoughts and derivative speech ; whereas they compared angelic minds to those things which are within . . . They also compared the faculty of thinking to the faculty of the viscera of acting according to the **form** of the fibres . . . Such comparisons . . . are at the same time exhibited by means of representatives, whereby the interior **forms** spoken of above are presented visibly and intellectually . . .

3470<sup>e</sup>. Genuine good is as it were the blood in the vessels . . . leading and applying truths into **form**. The good which is thus **formed** in the natural or external man is general, being as it were woven together . . . from the particulars . . . of spiritual good . . . from the Lord, who alone **forms** and creates anew. Hence it is that the Lord is so often called in the Word 'the Former' and 'Creator.'

3484. To this (one) life correspond the **forms** which are substances . . .

—<sup>2</sup>. In the case of natural **forms** . . . such as the recipient **forms** are, such are the modifications of the light (which flows into them). In the Spiritual World the modifications are spiritual ; therefore, such as the recipient **forms** there are, such is the intelligence, and such the wisdom, of those who are there. Hence it is, that good Spirits and Angels appear as the veriest **forms** of charity ; whereas evil and infernal Spirits appear as **forms** of hatred.

3489. These are external **forms** by which one person misleads another ; whereas the internal **forms** of the men of the Church are utterly different from each other, and also from the external ones. The internal **forms** are those which are here described . . .

3570<sup>4</sup>. It is celestial good and spiritual truth . . . which **forms** man.

3584. Truths and goods **form** a society among themselves . . . This originates from the **form** of Heaven . . . Therefore the truths and goods with man flow in and are disposed with him into a like **form**, and this by the Lord alone.

3612<sup>e</sup>. Thus, finally, Heaven in its **form**, that is, in its beauty and happiness.

3619. For the Intellectual is nothing but the Voluntary in **form** . . .

3627. It is a general rule, that nothing . . . can be kept in **form** except from something else, that is, by means of something else . . . The human body is kept in **form** from without by the atmospheres . . . 6056. D.3972.

3628<sup>2</sup>. See FORCE.

3630. Celestial and spiritual things flow in with man, and this into adapted and suitable **forms** . . .

[A. 3630]<sup>o</sup>. Under a different **form** and appearance—*specie*.

3646. The operation (of influx with animals) presents itself differently according to the **forms** of their souls and the derivative ones of their bodies. The case is the same as with light . . . which . . . acts diversely in different **forms** . . .

3648. Unless the Spiritual from the Lord within continually acted upon the primitive **forms** (of plants), which are in their seeds, they would never vegetate and grow . . . But the **forms** therein are of such a nature, that they do not receive anything of life.

3679<sup>o</sup>. Their speech is not from **forms** of words, as with man, but from **forms** of things.

3741. All the Angels are **forms**, or substances **formed** according to the reception of the Divine things which are from the Lord.

—<sup>2</sup>. Hence it is that the **forms** and material substances appertaining to man are also of such a nature, but in a lower degree, being grosser and more composite. That these, too, are **forms** recipient of celestial and spiritual things, is very evident from . . . thought, which inflows into the organic **forms** of the tongue, and produces speech . . . The thought and will which produce these things are spiritual and celestial things, whereas the **forms** or substances which receive them, and put them into act, are material. It is evident that the latter have been **formed** wholly for the reception of the former, and therefore that they are from them . . .

3743<sup>o</sup>. Still, the evil . . . are **forms** recipient of life from the Lord, but such **forms**, that they either reject, or suffocate, or pervert good and truth . . . As light . . . is varied as it . . . flows into various **forms** . . .

3804<sup>o</sup>. Truths themselves constitute as it were the face of good, the beauty of which is from the **form** of truth ; but that which affects is good. Such are all angelic **forms** ; and such would man be if from interior life he were in love to the Lord and charity towards his neighbour. Into such **forms** was man created, because he was created into the image and likeness of God ; and such **forms** as to their spirits are they who are regenerate.

3820. When (ideas) are illustrated by particulars . . . they derive thence the essential and the formal things which are signified by 'the beauty of **form**, and the beauty of look' which belonged to Rachel. (Gen.xxix.17). '**Form**'=essence. 3821.

3855. External things are images and **forms** compounded of myriads of internal things.

—<sup>2</sup>. The external **forms** (of plants) may easily suffer injury . . . but not so the internal or inmost **forms** of the seeds, which are of a more interior and perfect nature. The like is the case with the internal and external things of man . . .

3938<sup>o</sup>. Men, Spirits, and Angels are nothing but recipients, or **forms** recipient of life from the Lord.

4039<sup>o</sup>. On the **form** of the brain in general.

4040<sup>o</sup>. All these things (in the brain) are exactly according to the heavenly **form** ; for such a **form** is imprinted on the Heavens by the Lord, and thence on the things in man, especially on his cerebrum and cerebellum.

4041. The heavenly **form** is stupendous, and altogether transcends all human intelligence ; for it is far above the ideas of the **forms** which man can possibly conceive, even by analysis, from worldly things. According to this **form** are all the heavenly Societies ordered, and wonderful to say, there is a gradation according to the **forms**, of which Angels and Spirits are not sensible . . . The nature of the heavenly **form** in the lowest sphere has been shown me ; it was like the **form** of the circunvolutions which appear in human brains . . . (Thus) the brain is **formed** according to the **form** of the fluxion of Heaven. But the interior things therein, which do not appear to the eye, are according to the interior **forms** of Heaven, which are quite incomprehensible ; and it has been said by the Angels, that man is created according to the **forms** of the three Heavens . . . so that man is a little Heaven in the least form.

4043. The reason the still more interior **forms**, which are also more universal, are not comprehensible, is that when **forms** are mentioned, they carry with them an idea of space and also of time, when yet in interior things, where Heaven is, nothing is perceived by means of spaces and times . . . but by means of states, and their variations and changes. But as variations and changes cannot be conceived by man apart from such things as belong to **form** . . . it may appear how incomprehensible those things are.

—<sup>e</sup>. Still, the things which take place in the Heavens are represented in the World of Spirits by means of **forms**, to which the **forms** which appear in the world bear some likeness.

4149<sup>o</sup>. The organ is according to the **form** of the fibres, consequently so is its operation.

— . With everyone who is in good, all truths communicate with each other, and constitute a certain **form** : and therefore the truth of one person cannot be transferred into another, but if it is transferred, it passes into the **form** of him who receives it, and puts on a different face . . . Hence it is that the universal Heaven consists of angelic **forms**, which are in perpetual variety, and which, being disposed by the Lord into the heavenly **form**, act as one ; for a unit is never composed of identities, but of varieties in **form**, which constitute a unit according to the **form**.

4156<sup>o</sup>. The same light illuminates scientifics . . . and disposes them into order and into the heavenly **form**.

4206<sup>o</sup>. Life is diversely received ; for it is the **form** of each thing according to which the action is determined. 4320.

4214<sup>o</sup>. Both appear alike in the external **form**.

4223. The Heavens above mentioned correspond to the very organic **forms** themselves of the human body . . . but still they principally correspond to the functions of these viscera and organs. . . 'The functions constitute one with these organic **forms** ; for it is not possible to conceive of any function except from **forms**, that is, from substances. Examps. . . Functions, therefore, are what the heavenly Societies principally correspond to, and this being the case, the organic **forms** are also what they correspond to . . . for whether we say the function, or the organic **form** by which and from which the function exists, it is the same thing.

—<sup>2</sup>. It is the use which commands in the forms. Hence it is evident that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself. . . . But after the forms have been produced, or the organs adapted, the uses proceed from them, and then it appears as if the forms or organs were prior to the use; when yet it is not so; for the use flows in from the Lord, and this through Heaven, according to the order and according to the form in which Heaven is ordered by the Lord; thus according to correspondences.

4224. Organic forms are not only those which appear to the eye, and which can be discovered by the microscope, but there are organic forms still purer. . . . The latter forms are more interior; as the forms which are of the internal sight, and finally those which are of the understanding. The latter are inscrutable, but still they are forms, that is, substances.

— Those purer or more interior forms which are inscrutable, are what present the internal senses, and also produce the interior affections. The interior Heavens correspond to these forms, because they correspond to their senses, and to the affections of these senses.

4279<sup>2</sup>. Is Heaven in a small form.

4301. Good has its . . . form from truth. . . .

4302<sup>3</sup>. All truths, like goods. . . . are disposed in Heaven in such an order, that one has respect to another in such a form as the members, organs, and viscera of the human body. . . .

4317<sup>5</sup>. For the very interior form respective of good and truth from Heaven. . . . is depraved, and, so to speak, distorted. . . .

4322<sup>2</sup>. This influx produces all things in the three kingdoms. . . . and holds them together in forms according to their uses.

—<sup>e</sup>. Preservation in connection and form is perpetual creation.

4415. By influx into the forms which are from the light of the world, (that light) produces all things which are of the understanding.

4524. The purer or more interior things are such forms as can receive the influx.

4574. Good, and the Divine forms of good. Sig. . . . 'A company of nations' = the truths which are from good, or, what is the same thing, the forms of good; and, in the supreme sense. . . . the Divine truths which are from the Divine good, or the Divine forms of good.

—<sup>2</sup>. We must first show what is meant by the forms of good. . . . Truths which are from good are said to be the forms of good, because they are nothing else than goods formed. . . . Truths do indeed appear as if separate from good, thus as a form by themselves; but they so appear only to those who are not in good. . . . When the understanding acts in unity with the will. . . . his intellectual things are forms of his will. . . . Hence it follows that, regarded in itself, the Intellectual is nothing but the Voluntary formed.

—<sup>3</sup>. But as the term form savours of human philosophy, it shall be illustrated by an example, from

which it will be evident that truths are the forms of good.

—<sup>4</sup>. Hence it is evident what is the quality of truths when they are forms of good, and what it is when they are separated from it; for when they are not from good, they are from some evil, and are the forms thereof, however much they may counterfeit the forms of good.

4906<sup>e</sup>. With animals. . . . spiritual heat. . . . constitutes life, but a life according to the reception in their organic forms.

4926. The use is prior to the members and organs, since the latter are from the uses, and are thus formed according to the uses; nay, the use itself forms them and adapts them to itself. . . . The case is similar with good and truth. . . . for good forms truths, and adapts them to itself; therefore, regarded in themselves, truths are nothing but goods formed, or forms of good.

4985. 'Joseph was beautiful in form' (Gen. xxxix. 6) = the good of life thence; 'and beautiful in look' = the truth of faith thence. . . . For 'form' = the essence of a thing; and 'look' = the manifestation thence; and as good is the very essence, and truth is the manifestation thence, by 'beautiful in form' is signified the good of life.

—<sup>2</sup>. The truth of faith itself presents beauty in the external form, but the good of the will. . . . forms it. Hence it is that the Angels are of beauty ineffable, being as it were loves and charities in form.

5102. For the thoughts are the forms of the affections.

—<sup>3</sup>. The Angels see the faces of men. . . . in their spiritual forms; that is, in the form presented by the affections and derivative thoughts.

5114<sup>e</sup>. As the state (of brute animals) is such, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms out into the world. . . . and never returns.

5115. Is Heaven in the least form. 5339<sup>e</sup>. 6605. 9807. 10303<sup>3</sup>.

5128<sup>6</sup>. Into such a form are natural and sensuous things disposed when the Rational has the dominion.

5133<sup>e</sup>. In the good of charity there is life from the Lord, which life disposes truths into order, so that the form of charity. . . . may come forth. In the other life this form appears visible, and is the very angelic form itself. Hence all the Angels are forms of charity, the beauty of which is from the truths of faith, and the life of the beauty is from the good of charity.

5147<sup>2</sup>. Intellectual things may be compared to forms which are constantly varying.

5150. For (in the interior Rational) the forms are more perfect, and are accommodated to reception.

5165<sup>e</sup>. The face is (then) love and charity in form. . . . The face is (then) hatred, revenge, and cruelty in form.

5173<sup>e</sup>. That which in the will and thence in the thought is that which produces, is not the same in form as the action which is produced; for the action only represents that which the mind wills and thinks.

5198<sup>2</sup>. See BEAST.

5199. See BEAUTY.

5200<sup>e</sup>. See ESSENCE. 5207.

[A.] 5256. Regarded in itself, the human is nothing but a **form** recipient of life from the Divine; whereas the glorified Human of the Lord . . . is not a **form** recipient of life from the Divine, but is the very Being of life.

5259<sup>e</sup>. Whatever man thinks falsely and acts evilly is from the **form** which he has impressed on himself; and whatever he thinks truly and acts well is from the **form** which he has received from the Lord . . .

5272<sup>e</sup>. The Divine truth proceeding from the Lord is the veriest reality . . . the **forms** of good and truth are from it.

5278<sup>e</sup>. Thoughts there sometimes present themselves to view . . . and then such a **form** of their arrangement appears, Des.

5288<sup>e</sup>. The good flowing in through Heaven . . . orders all things, and, so far as the man allows, forms them to a resemblance of Heaven, and hence the thought flows in agreement with the heavenly **form**. The heavenly **form** is that **form** into which the heavenly Societies are ordered; and they are ordered according to the **form** which is induced by the good and truth proceeding from the Lord.

5337. Going forth or proceeding, in the spiritual sense, is presenting one's self before another in a **form** accommodated to him, thus as the same, but in a different **form**. . . (Thus) it is said of truth that it goes forth or proceeds from good when truth is the **form** of good, or when truth is good in a **form** which the understanding can apprehend. It may also be said of the understanding that it goes forth or proceeds from the will, when the understanding is the will **formed**, or when it is the will in a **form** apperceivable by the internal sight. . . When thought becomes speech, it clothes itself with a different **form**, but still it is the thought which thus goes forth or proceeds. . . In like manner the will becomes a different **form** when it becomes action, but still it is the will which is presented in such a **form** . . .

5339<sup>e</sup>. Is Hell in the least **form**.

5351<sup>e</sup>. For the understanding is the will in **form**, or the will **formed** to the sense.

5551. Every such general thing, with its particulars and singulars, has its receptacle, within which it can put itself in action, or vary its **forms** and change its states.

5558<sup>e</sup>. They conjecture that as there is no resistance, the thing is in agreement with the heavenly **form**.

5563<sup>e</sup>. As truths are determined according to the **form** of Heaven, they flow as it were spontaneously . . .

5598. As such is the **form** in man, it may be concluded that the **form** in Heaven . . . must be most perfect.

5700<sup>e</sup>. When scientifics are in order, they are disposed by the Lord into the **form** of Heaven; but when they are in inverted order, they are disposed into the **form** of Hell. Des.

5807. When the will wills what is good, the good is insinuated into the understanding, and is there **formed** according to the quality of the good at the time; this **form** is truth.

—<sup>2</sup>. Love is a harmony resulting from the changes of state and the variations in the **forms** or substances of which the human mind consists. If this harmony is from the heavenly **form**, it is heavenly love. Hence it is evident . . . that love is the Divine, which inflows into **forms**, and disposes them, in order that there may be changes of state and variations in the harmony of Heaven.

5847<sup>e</sup>. During his life in the world, man induces a **form** on the purest substances of his interiors, so that it may be said that he **forms** his own soul, that is, its quality; and according to that **form** is the Lord's life received . . .

5881<sup>2</sup>. Scientifics and truths are arranged into these fascicular **forms** solely by the man's loves; into infernal **forms** by the loves of self and of the world, and into heavenly **forms** by love towards the neighbour and love to God.

5986<sup>e</sup>. This life flows in from the Lord through a wonderful **form**, which is the heavenly **form** . . . and it is varied everywhere according to the **form** of each subject, just as this either agrees or disagrees with the heavenly **form**.

6028. What is best is in the middle . . . and around it on every quarter are goods, disposed in the heavenly **form**, nearer and more remote according to the degrees of the goodness. . . But with the evil the worst things are in the middle, and goods are relegated to the extremes . . . This **form** exists with the evil in particular, and in the Hells in general; thus it is the infernal **form**.

6115<sup>2</sup>. In order for scientifics and truths to be anything, a **form** must be induced on them, in which they bear a mutual relation to each other; and this cannot be effected unless they are consociated under a general thing; and therefore the general thing is what keeps them together in a **form** . . . Moreover, the general thing itself, together with other general things must be referred under things still more general; and these again under those which are most general . . . The most general universal . . . is the Lord Himself, and that which keeps all things together is the Divine truth proceeding from Him; the more general things are the general Societies in the Spiritual World . . . and the general things are the less general Societies. Ex.

6138. By receptacles are meant the **forms** themselves of man; for men are nothing but **forms** recipient of life from the Lord; and, from heredity and actuality, these **forms** are of such a nature, that they reject the spiritual life which is from the Lord. When these receptacles are so far renounced that they no longer have freedom from proprium, there is a total submission. Sig.

6326. (I said to the philosopher) that man consists of mere **forms** for receiving life; and that one **form** is more interior than another; but that one comes forth and subsists from another; also that when a lower or exterior **form** is dissolved, the higher or interior **form** still lives. It was further said, that all the operations of the mind are variations of the **form**; and that in the purer substances these variations are so perfect that they

cannot be described ; and that the ideas of thought are nothing else ; and that these variations come forth according to the changes of the state of the affections. How the most perfect variations exist in the purer forms, may be concluded from the lungs, which fold themselves variously, and vary their forms, according to every expression of speech, and to every note of a song, and to every motion of the body, and also to each individual state of thought and affection. What then must be the case with interior things . . .

6465. Concerning the manifestation—*existentia*—of interior things in exterior ones . . . all things (both in man and in nature) come forth—*existant*—by means of successive formations, thus posterior things by means of formations from prior ones. Hence it is, that each formation comes forth separate from another ; but that still the posterior depends upon the prior, so that it cannot subsist without it ; for the posterior is kept by the prior in its connection and in its form . . . He who does not apprehend the interior and exterior things in man according to such formations, cannot possibly have any idea about the external and the internal man, or about the influx of the one into the other ; still less about the manifestation and life of the . . . spirit . . .

6468. Everyone has life according to the form of the interiors which he has acquired by willing and acting, thinking and speaking.

6574. The truth which is from good is in itself good, because formed from good, thus good in its own form.

6584. For the truths which are derived from good are the forms of good.

6607. When thoughts together with affections pour forth, they make a circuit almost according to the form of the circulations of the cineritious substances in the human brain. Des. . . But the forms of Heaven are still more wonderful, being such as cannot possibly be comprehended, even by the Angels. In such a form are the angelic Societies in the Heavens ; and in such a form do the thoughts of the Angels flow, to a great distance almost instantaneously, because according to a form which is infinitely perfect.

6626. The Angels appear in a form more beautiful and resplendent than can be described. . . But in Hell . . . they appear in the light of Heaven as horrible monsters . . . In like manner in the least things of their thought they are such forms ; for such as anyone is in the whole, such he is in the part . . . That form, in which they appear, is also the form of the Hell in which they are ; for every Hell has its own form . . .

6669<sup>4</sup>. 'Clay' = the man of the Church who is being formed, thus the good of faith by means of which man is formed, that is, reformed.

6685<sup>2</sup>. This Divine truth in which is Divine good . . . is the very life itself which fills Heaven . . . but in the subjects it is varied according to the form . . .

6690. 'He made them houses' = that the scientific truths in the Natural were disposed into a heavenly form. . . The scientific in the Natural are disposed into continuous series . . . according to various affinities and relationships . . . not unlike families and their generations . . . But the disposition of the scientific truths in

the Natural is varied with each man ; for the dominant love induces the form on them. This love is in the middle . . . and places those things next itself which most agree with it, and everything else in order according to the agreement. Thus do scientific receive a form. If heavenly love has the dominion, all things there are disposed by the Lord into the heavenly form, which form is like that of Heaven, and thus is the form of the good of love itself. Into this form are truths disposed ; and when thus disposed they act as one with good ; and then when the one is excited by the Lord, the other is excited, that is to say, when the things of faith are excited, the things of charity are excited, and the reverse. Such is the disposition which is signified by God making houses for the midwives.

6872<sup>3</sup>. The Angels, when seen, appear as forms of love . . . The reason is, that all the interiors of an Angel, as also of a man, are nothing but forms recipient of life ; and as they are forms recipient of life, they are forms recipient of loves . . . Since, therefore, the influent love and the recipient form are in agreement with each other, it follows that an Angel or a man is of such a quality as is his love . . . (Thus) man is made altogether new when he is regenerated . . . Nevertheless the previous forms are not destroyed, but are removed ; whereas with the Lord, the previous forms, which were from the maternal, were utterly destroyed and extirpated, and Divine forms were received in their place ; for the Divine love does not agree with any but a Divine form ; all others it casts completely out.

7004<sup>2</sup>. The Divine truth itself is the one only substance ; derivatives are nothing but successive forms thence derived.

7068<sup>0</sup>. Truth cannot be ordered into the heavenly form except by good ; therefore in itself it is hard ; for the heavenly form is perfectly free and has no resistance.

7191<sup>2</sup>. It is an amazing and incredible thing that the form of Heaven is represented in angelic discourse . . .

7236<sup>2</sup>. The reason of the perpetual variety (of good), is that every form consists of various distinct things . . .

7270<sup>4</sup>. The truth Divine which inflows into the Third Heaven . . . inflows simultaneously without successive formation into the ultimates of order. (For) there is only one substance, and all the rest are formations from it ; and that one only substance reigns in the formations, not only as form, but also as non-form, as in its own origin. Unless this were the case, the thing formed could not possibly subsist and act.

7297. The things which flow from order are not varied by abuse, but appear alike as to the external form, but not as to the internal form ; for they are contrary to the ends of order.

7298<sup>0</sup>. For truths receive various forms according to circumstances.

7337. Such are Divine miracles in their internal form. Magical miracles . . . in the external form appear like Divine ones. . . Their external forms are alike, but the internal ones differ as do Heaven and Hell.

7342. For, regarded in itself, the understanding is nothing but the form of the will.

[A.] 7343<sup>2</sup>. The light from the sun is white, but still it is varied according to the **forms** into which it flows; whence come colours: it becomes beautiful ones in beautiful **forms**, and unbeautiful ones in unbeautiful **forms**.

7408. This fasciculation is presented to view especially in the brain . . . The case is not unlike this in purer things, and, finally, in the purest ones, where the **forms** which receive them are the very **forms** of life. That **forms** or substances are recipient of life, may appear in each several thing which appears in living creatures; and also that the recipient **forms** or substances are disposed in a manner the most suitable for the influx of life. Without the reception of life in substances, which are **forms**, nothing living would exist in the natural world, nor in the Spiritual World. Series of the purest threads, like fascicles, are what constitute these **forms**. And the case is the same with the things which are so highly modified therein; for modifications receive their **form** from the **forms** which are substances in which they are and from which they flow; for the substances or **forms** are the determining subjects.

7648<sup>e</sup>. If that which reigns is evil and false, the **form** of his spirit is diabolical; but if that which reigns is good and true, his **form** is angelic; for, regarded in itself, the spirit is affection in **form**; and the dominant affection is its veriest **form** . . .

8043<sup>2</sup>. The Lord is called 'the Maker,' and 'the Former from the womb,' because He regenerates man, and from natural makes him spiritual. —<sup>3</sup>, III.

8311<sup>2</sup>. For falsity . . . is evil in **form** . . .

8343. For, by evil of life, men become **forms** of falsity from evil; and therefore when the evils themselves together with the falsities are cast down, the **forms** to which they adhere are drawn down with them.

8456. The truth of peace . . . disposes into the heavenly **form** all things in the truth which is called the truth of faith, and also, afterwards, the truths themselves one among another.

8458. The good of truth in its first **formation**. Sig. . . . As truth, it **forms** the Intellectual of the mind, and as good it **forms** the new Voluntary. The Intellectual is distinguished from the Voluntary by this, that the Intellectual presents things to itself in a **form**, and so that it may see them as in light; whereas the Voluntary is affected by them . . . and this according to the quality of the **form**.

—<sup>2</sup>. Truth is there presented as angular in various **forms** . . . But good . . . as round, which is continuous in **form**. . . Hence it is that things in the world which approach such **forms** signify either truths or goods.

8459<sup>e</sup>. (Thus) 'hoar frost' = truth in the **form** of good. Truth in the **form** of good is said to be consistent and flowing because truth is the **form** of good, and good is the life and as it were the soul of that **form**.

8469<sup>e</sup>. From the distinct goods of those who are in a Society, which are thus various, yet still congruent, there arises a **form**, which is called the heavenly **form**. The universal **form** consists of such **forms**. Relatively to goods, these conjunctions are called **forms**, but relatively to Societies they are called persons. Rep.

8470<sup>e</sup>. The universal which **forms** and orders each and all things, is the Divine good of the Divine love from the Lord.

8497<sup>2</sup>. For men and Angels are only recipients, that is, **forms** accommodated to receive life, thus good and truth from the Lord.

8530. That truths are vessels recipient of good, may be illustrated by various things in nature . . . They are circumstanced . . . as is every organic **form** of the body to the life therein . . .

8603<sup>2</sup>. Beneath these skins (of fruits) is the interior pulp, which contains the first **form**, as a soul; from which again come new trees and new fruits. . . The first **form**, which is the inmost one in the seed, must be successively opened, before it can be expanded into **forms** like their parents . . .

—<sup>4</sup>. They differ in this, that the **forms** in the animal kingdom are created to receive life; therefore, as **forms** recipient of life are in successive order, so also are the lives which thence result; for the **forms** or substances recipient of life are subjects . . .

8631. The Spirits of Jupiter . . . represented the intellectual mind as a beautiful **form**; and, for affection, they impressed on it an activity suitable to the **form**.

8750<sup>2</sup>. As in the inmost sphere of Heaven there is a certain progression according to the Divine heavenly **form**, which comes to the perception of no one . . . the Angels are alternately in the good of love, in the truth of faith, and in obscurity as to both.

8772. He who knows the **formation** of good from truths, knows the veriest arcana of Heaven: for he knows the arcana of the **formation** of man anew, that is, of the **formation** of Heaven . . . with him.

8773. They who are in good which is not as yet **formed** by means of truths . . . are first **formed** by the Lord by means of primary truths, that is, by means of general truths . . .

—<sup>e</sup>. When these truths have been insinuated . . . the rest are insinuated; and in and under those general ones are ordered according to the heavenly **form** . . .

8861<sup>e</sup>. Each and all things originate from truths Divine, which are the internal beginnings of all things; their **forms** too, in which they exist, originate thence; for they are created to receive and to contain.

8862. All the words, that is, all the truths, which are from the Lord . . . in the Heavens are in a spiritual **form**, but on earth in a natural **form**. Ex.

8882. For the understanding is the **form** of the will, that is, the will manifests itself there in the light.

8885. Man's thought . . . is the **form** of a number of things which have successively entered. The things which come to manifest perception are in the middle . . . the rest are at the sides round about; the things in the the circumferences are in obscurity . . . except when such objects occur as they are associated with; and the things which are still more remote, and not in the same plane, but which incline downwards, are such things as the man has rejected and is averse to . . .

—<sup>3</sup>. The will itself is the inmost of man, because it is **formed** from his love.

8889. 'The Sabbath' = . . . good implanted by means of truths and afterwards **formed** by them ; for the good with man is not spiritual good until it has been **formed** by truths ; but when it has been **formed**, there is the heavenly marriage.

8916. 'The mountain smoking' = the good itself of truth not perceptible except in external **form** . . . (For) Divine truth in the internal **form** is like light and flame, whereas in the external **form** it is like a cloud and smoke. The reason is, that truth Divine in the internal **form** is such as it is in Heaven . . . whereas in the external **form** it is such as it is in the world . . . 8920, Ex. 8921.

8935<sup>2</sup>. When they think abstractedly . . . the thought diffuses itself on every side according to the heavenly **form**, which (form) is produced by the influx proceeding from the Divine.

9043<sup>e</sup>. When good is in the Natural, the man is new ; his life being then from good, and his form from the truths which are from good ; (as is the case with) an Angel. This is the human **form**.

9154<sup>2</sup>. As good has its quality from truths, it also has its **form** from them ; for where there is **form** there is quality, but where there is no **form**, neither is there quality. (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. 9514. 9643.

9192<sup>b</sup>. For falsities from evil are evils in **form**, because when evil shows itself in the light, and **forms** itself, it is called falsity.

9297<sup>4</sup>. All things are **formed** according to the use of life ; it is the truths of faith by means of which the **formation** takes place . . . In the other life . . . the truths or falsities which had made one with that use, remain ; and more are learned, which . . . complete the use, and cause it to appear in its own **form**. Hence it is that Spirits and Angels are **forms** of their own use ; evil Spirits the **forms** of evil use . . . good Spirits or Angels the **forms** of good use . . .

9394<sup>5</sup>. Everything scientific is a certain general thing . . . and such general things are disposed into series, and as it were into bundles ; and these bundles and series are so ordered together, that they relate to the heavenly **form** ; and this in order from the most singular to the most general things. Examp.

9481. 'The **form** of the habitation' (Ex. xxv. 9) = a representative of Heaven ; for 'a **form**' = what is representative . . . The reason is that the Divine things in the Heavens are presented to view in **form** ; and these visible things are representative.

—<sup>3</sup>. All these things are representatives . . . and present in a visible **form** Divine celestial things . . . and Divine spiritual things . . . As the tabernacle and the things it contained were **forms** of Divine celestial and spiritual things . . . there were presented in Heaven such things as were represented.

9482. 'And the **form** of all the vessels thereof' (id.) = a representative of all the celestial and spiritual things which are from the Lord.

9496<sup>2</sup>. (Thus) natural **forms** which are not alive

represent like things with living **forms**, that is, with the **forms** in the human body.

9576. 'See and make in the **form** of those things' (ver. 40) = a representative of all things.

9666<sup>2</sup>. Things are said to be less perfect which can be more easily warped from their **form** and beauty, thus from their order. Examp.

— . In like manner in every perfect **form** ; its inmost is the best.

9783<sup>e</sup>. Truth is the **form** of good, that is, good **formed** so as to appear in the light ; and so faith is the **form** of charity, or charity **formed**.

9846. The heavenly **form** of all Truths in their order in the memory from the good of love. Sig.

—<sup>e</sup>. Hence it is that truths constitute the **form** of good.

9877. 'With the engravings of a seal' = to the heavenly **form** . . . The heavenly **form** is that **form** according to which all the Societies in the Heavens are ordered, thus according to which all truths from good are ordered . . . The Divine good proceeding from the Lord creates this **form**. According to this **form** flow all the affections which are of love, and thence all the thoughts which are of faith ; in fact, according to it they diffuse themselves into the angelic Societies and make the communion . . . But the nature of this **form** cannot be comprehended as to its particulars, because it transcends all intelligence.

9879<sup>2</sup>. The Angels are receptions of good and truth from the Lord ; and as they are receptions of them, they are also **forms** of them, which **forms** are those of love and charity . . .

9995<sup>2</sup>. For the being of thought is will, and the **form** of will is thought ; as the being of truth is good, and the **form** of good is truth.

—<sup>3</sup>. Moreover, all the good with man is **formed** by means of truth ; for good flows in by an internal way . . . and truth enters by an external way . . .

10303<sup>3</sup>. Truths are said to be disposed into series, when they are disposed according to the **form** of Heaven . . .

10373<sup>2</sup>. 'To create' = what is new . . . 'to **form**' = quality ; and 'to make' = the effect.

H. 17. All in Heaven are **forms** of love and charity. Des. Refs.

49<sup>e</sup>. For all the extension of the affections and thoughts proceeds according to this **form**.

51. That each Society is a Heaven in a less **form**, and each Angel in the least. 52.

52<sup>e</sup>. The Lord (then) appears in an Angelic **form**.

56. A unit which is not from various things . . . has no **form**, and therefore no quality. But when a unit comes forth from various things, and the various things are in a perfect **form**, in which each thing joins itself to another in friendly agreement in a series, then it has perfect quality. Heaven is a unit from various things ordered in the most perfect **form** ; for the heavenly **form** is the most perfect of all **forms**.

62. In the most perfect **form**, the generals are cir-

cumstanced as are the parts, and the parts as the generals; the difference is only like that between greater and less.

[H. J99. Man is not an image of Heaven as to the external form, but as to the internal one . . . As far as his inferiors receive Heaven, man is Heaven in the least form; (otherwise) his exteriors may be in a form according to the order of the world, and therefore in beauty . . . Hence it is that the form of his natural man differs vastly from the form of his spiritual man. From experience.

200. On the form of Heaven according to which exist the consociations and communications there. Gen.art.

— . Heaven is like itself in the greatest and in the least things . . . Therefore each Society is a Heaven in a less form, and each Angel in the least. . . The wisest are in the middle . . . Those who are in the good of love dwell from east to west, and those who are in truths from good, from south to north. All these things are according to the form of Heaven, and from them may be concluded the nature of its form in general.

201. It is important to know what the form of Heaven is, because not only are all consociated according to that form, but all the communication is according to that form; (and therefore) all the extension of the thoughts and affections; consequently, all the intelligence and wisdom of the Angels. (Thus) in proportion as anyone is in the form of Heaven, he is wise. Whether you say in the form of Heaven, or in the order of Heaven, it comes to the same thing, because the form of everything is from order, and according to it.

202. What it is to be in the form of Heaven. Ex. . . Man was created to the image of Heaven and to the image of the world; his internal to the image of Heaven, and his external to the image of the world. Whether you say to the image, or according to the form, it is the same. But as man . . . has destroyed in himself the image of Heaven, thus its form, and in its place has introduced the image and form of Hell, his internal, when he is born, is closed . . . In order that the image or form of Heaven may be restored to him, he must be instructed in the things relating to order; for . . . form is according to order . . . In proportion, therefore, as man knows (the laws of Divine order), and lives according to them, his internal is opened, and there the order or image of Heaven is formed anew. Hence it is evident that to be in the form of Heaven . . . is to live according to the things which are in the Word.

203. In proportion as anyone is in the form of Heaven he is in Heaven; nay, is a Heaven in the least form; and therefore in the same proportion is in intelligence and wisdom . . .

204. Those whose intelligence and wisdom are formed from genuine truths and goods, have communication with the Societies according to the form of Heaven; but with those whose intelligence and wisdom are not formed from genuine truths and goods, and yet from such things as agree with them, the communication is broken . . . for it does not exist with the Societies in the series in which is the form of Heaven.

205<sup>e</sup>. Therefore, they with whom truths and goods

are conjoined according to the form of Heaven, see things following each other in a series, and also how wide is their coherence in all directions; but it is otherwise with those with whom goods and truths are not conjoined according to the form of Heaven.

206. Such is the form in each Heaven according to which the Angels have communication and extension of the thoughts and affections . . .

211. From these things it may be evident what is the nature of the form of Heaven; namely, that in the Inmost Heaven it is the most perfect of all; that in the Middle Heaven it is perfect, but in a lower degree; and in the Ultimate Heaven in a degree still lower; and that the form of one Heaven subsists from the form of another by means of influx from the Lord.

212. As to what concerns the form of Heaven in special, and how it proceeds and flows, this is incomprehensible even to the Angels. Some idea may be conceived of it from the form of all things in the human body. Des.

—<sup>2</sup>. That this form corresponds to the form of Heaven, is clearly manifest from the operation of all things of the understanding and will in and according to that form . . . and as it is the form of the thought and the will, it is the form of the intelligence and wisdom. This is the form which corresponds to the form of Heaven; and hence it may be known, that such is the form according to which all the affection and thought of the Angels extends itself; and that they are so far in intelligence and wisdom as they are in the form; (and) this form of Heaven is from the Divine Human of the Lord. These things are advanced for the additional reason that it may be known, that the form of Heaven is of such a nature that it cannot be exhausted even as to its general things; and thus that it is incomprehensible even to the Angels.

266. That the Angels . . . may be called wisdoms, may be concluded from this, that all their thoughts and affections flow according to the heavenly form, which form is the form of the Divine wisdom; and that their interiors, which receive wisdom, are composed to that form.

368. That the man is born to be intellectual . . . and the woman to be voluntary, (shown from their form).

553. All Spirits in Hell, seen in any light of Heaven, appear in the form of their own evil . . . In general, they are forms of contempt for others . . . they are forms of hatred of various kinds; they are forms of revenge of various kinds . . . All these forms . . . are indescribable in a few words, for one is not like another . . .

—<sup>3</sup>. Hell itself in general, in the form in which it exists, I have not been permitted to see . . . But in what kind of a form exist Hells in special . . . I have often been permitted to see; for there appears at the apertures which lead to them . . . a monster, which in general represents the form of those who are inside . . . 554.

554. All in general are forms of the loves of self and of the world.

N. 32<sup>e</sup>. For the good which is of the will forms itself in the understanding, and presents itself to view.



J. 12. That the perfection of Heaven increases according to the plurality is evident from its form . . . which is the most perfect of all ; and, in the most perfect form, the greater the numbers are, the more does there exist a direction and consent of those numbers towards a unit, and the more is their conjunction close and unanimous . . .

—<sup>2</sup>. The form of Heaven is like the form of the human mind, the perfection of which increases according to the increments of truth and good . . . The reason the form of the human mind . . . is like the form of Heaven, is that the mind is the least image of its form . . .

—<sup>4</sup>. Every form consists of various things. The form which does not consist of various things is not a form, because it has no quality, nor any changes of state. The quality of each form exists from the orderly arrangement of the various things it contains, and from their relation to each other, and from their consent towards a unit ; from which every form is considered as a unit. In such a form the more things there are ordered in this way, the more perfect it is ; for each several thing . . . confirms, strengthens, conjoins, and thus perfects.

27<sup>3</sup>. All things of the spiritual mind are also presented in forms before their sight. Hence the magnificent and stupendous things of the Spiritual World cannot be described. Moreover, they are increasing according to the multiplication of the human race in the Heavens ; for all things are presented there in forms corresponding to the state of each person as to love and faith . . .

W. 15. The reason being is not being unless it comes forth, is that until then it is not in a form ; and if it is not in a form it has no quality ; and what has no quality is not anything.

40. That the Divine love and the Divine wisdom is a substance, and it is a form. Gen.art.

41. The very substance and form of the skin cause it to feel the things applied to it: the sense of touch is . . . in the substance and form of the skin . . . It is the same with taste ; this sense is only an affection of the substance and form belonging to the tongue . . . Hence it follows, that sight, hearing, smell, taste, and touch, are . . . the organs regarded in their substance and form.

42. It is the same with love and wisdom, with this difference only, that the substances and forms which are love and wisdom are not extant before the eyes . . . Yet no one can deny that . . . thoughts, perceptions, and affections are substances and forms ; and that they are not . . . abstracted from a real and actual substance and form, which are their subjects. For in the brain there are innumerable substances and forms, in which every interior sense resides which relates to the understanding and the will.

46<sup>e</sup>. Forms are the containants of uses. Therefore if the forms alone are regarded, nothing of life can be seen in nature, still less anything of love and wisdom, thus not anything of God.

174<sup>2</sup>. The spiritual atmospheres are discrete substances, or least forms . . . The natural atmospheres . . . also are discrete substances and least forms . . .

200. Perfection and imperfection are predicated of life, of forces, and of forms. . . Perfection of forms and perfection of forces make one ; for such as the forces are, such are the forms ; with this difference only, that forms are substances, but forces are their activities ; and therefore to both belong similar degrees of perfection. The forms which are not at the same time forces, are also perfect according to degrees.

205. In like (successive) order are all the perfections of the forms and forces (in Heaven).

209<sup>e</sup>. By substance is also meant form ; for substance without form does not exist.

226. From the fact that the greatest and the least things are forms of both kinds of degrees, there is a connection between them from primes<sup>3</sup> to ultimates ; for similitude conjoins them. . . That no sameness is possible between any leasts in any form, or among any forms, is because . . .

229. It is asserted . . . that there is a substance so simple that it is not a form from lesser forms . . . But . . . such absolutely simple substances have no existence. For what is a substance without a form ? . . . That there are innumerable things in the first created substances . . . will be seen in what follows, where forms will be treated of.

245. The forms which are the receptacles of heat and light, or of love and wisdom, in man, and which . . . are in threefold order . . . are by birth transparent, and transmit spiritual light . . . But these forms are not opened until spiritual heat conjoins itself with spiritual light . . . By this conjunction these transparent forms are opened according to the degrees.

273<sup>e</sup>. The reason the natural mind . . . is in form a Hell, is that every spiritual form in the greatest and least things is like itself. 275.

275. That the three degrees of the natural mind, which is a form and image of Hell, are opposite to the three degrees of the spiritual mind, which is a form and image of Heaven. Ex.

—<sup>4</sup>. Goods and truths are made into evils and falsities by influx into forms turned the wrong way ; for . . . all that flows in is perceived and felt according to the recipient forms and their states.

291<sup>e</sup>. Because the affections are the mere states of the forms of the mind . . .

307. That all uses . . . are in forms, and that they receive the forms from substances and matters such as are in earths. Ex.

309. As the forms of uses are here treated of, the subject shall be stated in this order.

310. I. That in earths there is an endeavour to produce uses in forms, or forms of uses. Ex.

—<sup>2</sup>. Thus do uses pass into forms ; and the forms of use, which is like a soul, in the progression from the primes to the ultimates, and from the ultimates to the primes, derive this, that each and all things of these forms are of some use. Use is said to be as a soul, because its form is as a body.

311. The atmospheres in the ultimates become such forces, by which substances and matters such as are in

earths are actuated into forms, and are held together in forms, both within and without.

[W.] 313. II. That in all forms of uses there is some image of creation. Ex.

— The forms of uses are of three kinds; the forms of the uses of the mineral kingdom, the forms of the uses of the vegetable kingdom, and the forms of the uses of the animal kingdom. The forms of the uses of the mineral kingdom cannot be described, because they are not visible to the eye. The first forms are the substances and matters of which earths consist, in their least; the second forms are congregates of these, and are of infinite variety; the third forms come from plants fallen to dust, and from the remains of animals, and from continual vaporizations and exhalations of these, which go to increase the earths, and form their soil. These forms of the three degrees of the mineral kingdom in an image resemble the creation in this, that actuated by the sun . . . they produce in forms the uses which have been the ends of creation.

314. In the forms of the uses of the vegetable kingdom the image of creation appears in this, that from their primes they proceed to their ultimates, and from the ultimates to the primes. Ex. . . An image of creation in the forms of uses is exhibited in the progression of the formation of these things from primes to ultimates, and from ultimates to primes . . .

316. In the forms of the uses of the animal kingdom there is a similar image of creation. Ex.

—<sup>3</sup>. A similar progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely organic, of the affections and thoughts in man. Ex.

—<sup>4</sup>. There is a similar progression of all the affections and thoughts; these being changes and variations of the state of those forms and substances. Ex.

317. III. That in all the forms of uses there is some image of man.

318. IV. That in all the forms of uses there is some image of the Infinite and the Eternal. Ex.

340. It is the Spiritual which originates from the Sun . . . and proceeds to the ultimates of nature, 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.

346. That there are two forms into which operation by influx takes place, the vegetable form and the animal form. Ex.

— That there are only two universal forms produced from the Earth, is known from the . . . animal kingdom and the vegetable kingdom . . .

— As to their productions into their forms, both kingdoms . . . derive their origin by spiritual influx and operation from the Sun of Heaven . . . and not from the influx and operation of nature from its sun, except their fixation.

347. That both forms together with existence receive the means of propagation. Ex.

373. As the will and the understanding are the receptacles of love and wisdom, these two are organic forms,

or forms organized out of the purest substances; for they must be such in order to be receptacles. Ex.

376. For Heaven strives after such forms (as those of the heart and lungs) . . .

409. In all things created by the Lord, the use has relation to good, and the form of the use to truth.

411. Thus do (truths) become affections in form; therefore truth is nothing but the form of an affection which is of love. The human form is nothing but the form of all the affections of love. . . The truth which it receives . . . are what the love disposes into the form of its affections; and these forms of affections exist in great variety; but they all derive a likeness from their common form, which is the human. To the love all these forms are beautiful and lovely, but all others are ugly and unlovely to it.

432. The Angels . . . presented the initial form of man in a type before my eyes in the light of Heaven. Des. . . Moreover it was shown in the light of Heaven . . . that the compages of this little brain within, as to make and fluxion, was in the order and in the form of Heaven; and that its outer compages was in direct opposition to that order and that form. . . The Angels said, that the two interior degrees, which were in the order and in the form of Heaven, were receptacles of love and wisdom from the Lord; and that the exterior degree, which was in direct opposition to the order and the form of Heaven, was a receptacle of infernal love and insanity . . . D. Wis. iii. 4, Des.

P. 4<sup>o</sup>. That a unit without a form has no existence; but that the form itself makes the unit. Ex. . . For whatever comes forth derives from its form that which is called quality, and also that which is called predicate; also that which is called change of state, and that which is called relative, and other similar things. Therefore, that which is not in a form has no power to affect—*non est alicujus affectionis*—; and that which has no power to affect has no reality. Form itself produces all these things. And because, if a form is perfect, all things which are in the form mutually regard each other . . . it follows that the form itself makes the unit, and thus the subject, of which may be predicated quality, state, affection, thus anything, according to the perfection of the form.

—<sup>3</sup>. In order that each and all things may be forms, it is necessary that He who has created all things shall be Form itself, and that all things which have been created in forms shall be from Form itself. Refs.

—<sup>4</sup>. That a form makes a unit the more perfectly in proportion as the things which enter into the form are distinctly different and yet united. Ex.

— That which is indistinct is confused, from which there results all imperfection of form.

124. All things belonging to man are in such a connection, and, by means of the connection, in such a form, that they act not as many but as one . . . Now as the human form is such . . . it follows that one thing cannot be moved out of its place, or changed in state, except with the consent of the rest; (for otherwise) the form which acts as one would suffer. (Therefore) the Lord never acts on any particular thing without acting simultaneously on all things. . . Yet . . . the Lord acts

upon the particulars in man singly . . . bnt at the same time through all things of his form ; still, He does not change the state of any part, or of anything in particular, except suitably to the whole form.

180<sup>o</sup>. The internals (of the human body) which are organic forms from the fibres and vessels . . .

—<sup>4</sup>. When the sheath acts or is acted upon, the whole form in like manner acts or is acted upon. Ex. . . The reason is that in every form what is general and what is particular . . . by a wonderful conjunction act as one. That the like takes place in spiritual forms, and in the changes and variations of their state . . . as in natural forms and their operations . . . will be seen below. 181<sup>o</sup>.

195<sup>o</sup>. Goods and truths are indeed changes and variations of the state of the forms of the mind, but these changes are perceived and live only through the delights . . . of good and truth.

196<sup>o</sup>. (Thus) all thought . . . is the form of its own affection. It is the same with the will and the understanding, with good and truth, and with charity and faith.

199. When yet the thoughts are nothing but affections compounded into forms by his life's love, so that they appear in the light.

—<sup>3</sup>. The human mind, in which all things are forms of affections, and of the derivative perceptions and thoughts.

279<sup>o</sup>. They are utterly ignorant that affections . . . are mere changes and variations of the state of the purely organic substances of the mind ; and that thoughts . . . are mere changes and variations of the form of those substances . . . Ex. . . Who does not acknowledge . . . that affections and thoughts have no existence except in substances and forms, which are the subjects ? And as they exist in the brains, which are full of substances and forms, the forms are called purely organic. . . Thought can no more exist separate from substantial form, than sight can separate from its form which is the eye . . .

—<sup>7</sup>. There are many viscera . . . and they perform their functions by changes and variations of state and form . . . The operations of the purely organic substances of the mind are like these.

—<sup>8</sup>. The nature of the changes and variations of the state and form of the organic substances of the mind, which are affections and thoughts, cannot be demonstrated to the eye ; but still they may be seen as in a mirror from the changes and variations in the state of the lungs in speaking and singing. . . This is done by changes and variations of the state and form of the organic substances in the lungs, (trachea, tongue, and lips). Des. 319, Ex.

319<sup>o</sup>. In the organic forms of the mind, which are the subjects of man's affections and thoughts . . . (with) the good the spirals turn forward, but in the evil backward ; and the substances and forms which have the spirals turning forward, are turned towards the Lord, and receive influx from Him ; whereas those which have the spirals turning backward, are turned towards Hell, and receive influx therefrom. . . From this it may be

evident what kind of a form or organ an evil man is, and what kind of a form or organ a good man is . . .

327. Good can be turned into evil by the recipient subject whose form is a form of evil . . .

R. 231<sup>o</sup>. The formation (of precious stones in Heaven) is from the Lord alone.

875<sup>o</sup>. That thought is nothing but the form of affection, may be illustrated by speech, which is nothing but the form of sound.

—<sup>3</sup>. Faith is nothing but the form of charity, just as speech is the form of sound. Moreover, faith is formed by charity, as speech is formed by sound. The method of the formation is known . . . in Heaven.

903. These two . . . are the essentials (of the doctrine of the New Jerusalem), from which all the formal things proceed.

M. 21<sup>o</sup>. Consent is the essential of marriage ; all other things, which follow, are its formal things.

35<sup>o</sup>. Every man . . . is the form of his love. It is . . . the interior man which is . . . the form of his love.

86. The reason good and truth in created things are according to the form of each, is that every thing receives influx according to its form. Examp.

90<sup>o</sup>. The same is discoverable from (the male) form, which is . . . totally distinct from the female form.

186. That . . . a man's internal form . . . is continually changing. Ex.

— (For) there is nothing that exists except in a form ; and state induces that form ; and therefore it is the same thing whether we say that the state of a man's life is changed, or that his form is changed. All man's affections and thoughts are in forms, and consequently from forms ; for forms are their subjects . . .

187. Men from creation are forms of knowledge, intelligence, and wisdom ; and women are forms of the love of these things as existing with men. Ex.

— The changes of state . . . with both men and women . . . are for the perfecting of the forms ; of the intellectual form with men, and of the voluntary one with women . . . With both, the external form which is of the body is perfected according to the perfecting of the internal form which is of the mind . . .

192. That marriage induces also other forms in the souls and minds of married partners. Ex. and Des.

193. That the woman is actually formed into a wife, according to the description in the Book of Creation. Ex.

194. That this formation is effected on the part of the wife by secret means . . . Ex. 195. 197. 198.

199. That thus a maiden is formed into a wife, and a youth into a husband. Ex.

201. That thus their forms are also successively perfected and ennobled from within. Ex.

310. Therefore the bodies of men viewed interiorly are merely forms of their minds exteriorly organized . . .

—<sup>2</sup>. When marriage love unites the minds of two persons, and forms them into a marriage, it also unites and forms their bodies into a marriage ; for, as has been said, the form of the mind is also interiorly the form of the body ; with this sole difference, that the latter

**form** is outwardly organized to effect that to which the interior **form** of the body is determined by the mind.

[M.]315<sup>11</sup>. The soul is a **form** . . . It is a **form** of all things relating to love, and of all things relating to wisdom . . . The latter derived from the former . . . constitute one **form**, in which are contained innumerable things in such an order, series, and coherence, that they may be called a unit. . . Nothing can be taken away from it, or added to it, without the quality of the **form** being changed. What is the human soul but such a **form**? Are not all things relating to love, and all things relating to wisdom, essentials of that **form**?

— . Because you are **forms** of love and wisdom from God, you can never die. The soul, therefore, is a human **form**, from which the smallest thing cannot be taken away, and to which the smallest thing cannot be added; and it is the inmost of all the **forms** of the whole body. And as the **forms** which are without receive from the inmost both essence and **form**, therefore you are souls . . .

I. 12<sup>o</sup>. Man is rational and moral according to the organic structure of his mind. For the rational sight . . . without **forms** organized for the reception of spiritual light, would be an abstract nothing.

T. 8<sup>o</sup>. As this general influx descends, it falls into **forms** which do not correspond; and the very **form** itself varies the influx. . . So in the . . . three kingdoms of nature. It is the same God who communicates life to the beast that does so to the man; but the recipient **form** causes the beast to be a beast and the man a man. It is the same with a man, when he induces on his mind the **form** of a beast.

—<sup>o</sup>. As to human minds, they are varied according to their **forms**, which are spiritual within according to faith in God and at the same time life from God; and these **forms** become pellucid and angelic through faith in one God; but opaque and ferine through faith in a number of gods, which differs but little from faith in no God.

20. That this one God is Substance itself and **Form** itself, and that Angels and men are substances and **forms** from Him . . . Ex.

— . Whatever is a substance is also a **form**; for unless a substance is a **form**, it is an entity of reason; and therefore both may be predicated of God, but in this way, that He is the only, the very, and the first Substance and **Form**. That this **Form** is the Human **Form** itself. Ref.

33. One thing has been **formed** from another, and thus degrees were made . . .

37. Not knowing that love abstracted from **form** is not possible, and that it operates in **form** and through **form**. . . Love, moreover, is not only the essence **forming** all things, but is also that which unites and conjoins them, and so keeps the **things formed** in connection.

—<sup>3</sup>. That love, as the bridegroom and husband, produces or generates all **forms**, but through wisdom as the bride and wife, may be proved by . . . (this), that the universal angelic Heaven is disposed into its **form**, and kept together in it, from the Divine love through the Divine wisdom.

38<sup>o</sup>. Every good **forms** itself through truths . . . and

the goods of one stock bind themselves into bundles, and at the same time clothe these, and thus distinguish themselves from others. That **formations** are effected in this way, is evident from each and all things in the human body; and that the like takes place in the human mind is evident from the perpetual correspondence of all things of the mind with all things of the body. From this it follows that the human mind is organized, interiorly from spiritual substances, exteriorly from natural substances, and finally from material things . . .

53. The reason God is order, is that He is Substance itself and **Form** itself. He is Substance, because all things that subsist have come forth and do come forth from Him: and He is **Form**, because all the quality of substances has originated and does originate from Him; and quality can only be derived from **form**. Now as God is the very, the only, and the first Substance and **Form** . . . and as wisdom from love makes **form**, and the state and quality of this is according to the order therein, it follows that God is order itself.

65. That man was created a **form** of Divine order. Ex.

339. Faith in its essence is spiritual, but in its **form** natural . . .

347. On the formation of faith. Gen.art.

366. That the things which flow in from the Lord are received by a man according to his **form**. Ex. . . By the **form** is here meant the man's state as to his love and at the same time as to his wisdom . . . That the **form** or recipient state induces variations, may be evident from the life of infants . . . adults, and old people, in each of whom there is the same life from infancy to old age . . .

—<sup>3</sup>. That everyone receives life from God according to his **form**, may be illustrated by comparison with plants of all kinds . . . The sun with its heat does not change their **forms**, but the **forms** change its effects in themselves . . . In like manner the Lord . . . (is present) with His heat . . . and with His light . . . but the **form** of a man, which has been induced by the states of his life, varies the operations; consequently the Lord is not the cause of a man not being reborn and saved, but the man himself.

367. But that a man who divides the Lord, charity, and faith is not a **form** recipient, but a **form** destructive [of them]. Ex.

—<sup>3</sup>. To separate charity from faith is like separating essence from **form**. It is known in the learned world that essence without **form**, and **form** without essence, is not anything; for essence has no quality except from **form**, and **form** is not a subsisting entity except from essence; consequently, nothing can be predicated of either when separated from the other . . .

374<sup>2</sup>. From which it follows, that works are essentially of the will, **formally** of the understanding, and actually of the body.

—<sup>3</sup>. Fruits are essentially of the seed, **formally** of the boughs and leaves, and actually of the wood of the tree.

472<sup>3</sup>. For the whole man is nothing but a **form** organized for the reception of (heat and light), from

both the natural and the Spiritual World. . . To deny that man is a **form** recipient of love and wisdom from God, would be to deny influx . . .

583. Now as the spiritual body is to be **formed** in the material body, and as it is **formed** by means of truths and goods which flow in from the Lord through the Spiritual World, and are received by man inwardly in such things belonging to him as are from the natural world, which are called civil and moral things, it is evident what the nature of its **formation** must be . . .

753. For all the quality of good is **formed** through truths; for good is the essence of truth, and truth is the **form** of good, and without **form** no quality is possible.

D. 241. On the (spiritual) **form** of the interiors, that it can never be overcome, but resists every attack, and always remains the firmer . . . 2487.

— (The more yielding a **form** is, the more firmly it stands.)

—<sup>3</sup>. It is otherwise in the interior **form** where there is what is natural . . . 2488.

1709. The life is according to the **forms**. Ex. 2326. 2329.

2762. (The corporeal **forms** of man in their natural, and in their reformed state. Des.)

3040. On angelic **forms**.

3482. I was led by the Lord into a certain perception of **forms** (which surpass geometrical **forms**). Des. 3484. Ex.

3920. (Signification of variations of **forms** which are turned backwards.)

4040. On **form**.

4399. The affection of truth is **formal**; the affection of good is essential. Examp.

4610. There is nothing in the universal body which makes life, except the changes and variations of the **forms** in the substances therein. Examp.

5646. On the **forms** of Spirits.

5779. Situation (in the Spiritual World) as to **form** is incomprehensible . . . The nature of that **form** may be a little comprehended from the **form** of the fibres in the human body . . .

6056<sup>e</sup>. The greatest **form** and the least **form** in the Heavens are alike.

6058<sup>e</sup>. The heavenly **form** is from continuous centres.

D. Min. 4667. Thoughts and intellectual things are only **forms** so appearing from affections, that is, affections **formed**.

E. 242<sup>2</sup>. For truth is the **form** of good . . . For the Lord flows in with good, and from that **forms** the truth which is the truth of faith.

282<sup>3</sup>. 'They shall not make for themselves their **form**' (Deut.iv.17)=that these things are not to be procured from man or from his proprium.

283. All things by which celestial things are represented as to the bodies themselves=essential things; and as to those things which are around them, **formal** things. Thus man, as to the body, =good in essence; and as to those things which encompass it, good in **form**.

Celestial good is good in essence; and spiritual good is good in **form**; and this because the will, where good resides, is the man himself or the man in essence; and the understanding, where truth is, which is the **form** of good, is the man thence, thus the man in **form**. The latter good is also round about the former.

294<sup>3</sup>. From their reformation Jehovah is called 'Creator' and '**Former**.'

349<sup>3</sup>. They turn good into evil and truth into falsity; and this is done because through a life of evil they have inverted their interior recipient **forms**; and all influx is varied according to the **forms**. . . Know, however, that the life itself is not changed and varied, but that by means of it there is presented the appearance of the recipient **form**, through which and from which the life passes . . . —<sup>6</sup>, Ex.

—<sup>4</sup>. Moreover, all man's senses . . . are not in him, but they are excited and produced from influx; in man there are only the organic **forms** which are the recipients. These have no sense until what is adapted to them flows in from without. It is the same with the internal sensories . . .

— The same afterwards confessed that . . . men, Spirits, and Angels are only **forms** recipient of life.

372<sup>5</sup>. That everything representative of Divine truth has been destroyed, is described by, 'Their **form** is darker than blackness' (Lam.iv.8) . . . '**Form**'=the quality of truth.

433<sup>20</sup>. Jehovah is called 'The **Former** from the womb' (Is.xliv.24) from the fact that He regenerates man.

638<sup>17</sup>. 'Beautiful in **form**' (Jer.xi.16)=the truth of that good, from which comes intelligence.

706<sup>18</sup>. He is called 'The Holy One of Israel' (Is.xlv.11) from Divine truth; and 'his **Former**' from the establishment of the Church thereby; 'Israel'=the Church.

710<sup>11</sup>. As the Lord alone reforms and regenerates man, He is called in the Word 'The **Former** from the womb' . . . It is spiritual creation and **formation** which are there meant.

727<sup>10</sup>. 'He is the **Former** of all things' (Jer.x.16)=the Lord from whom is all the intelligence of truth.

781<sup>2</sup>. These things are presented before their eyes in various **forms**. Enum.

837. In a word, man after death becomes his own love or his own affection in **form** . . .

926<sup>2</sup>. All things which come forth in the Heavens . . . appear in **forms** like those of the three kingdoms of nature in our world. . . That they appear in such **forms** is from the order of creation, which is that when the things of wisdom and love descend into the lower sphere in which the Angels are as to their bodies . . . they are presented in such **forms** and types. These are correspondences.

1001<sup>3</sup>. All the Angels are **forms** of their own affections . . . These loves with them **form** their faces . . . Such **forms** are the **forms** of the Inmost Heaven; and they are **forms** truly human.

1146<sup>e</sup>. All activities are changes of state and variations of **form**, and the latter are from the former. By the **form** in man we understand his intelligence; and by the variations of the **form**, his thoughts.

[E.] 1208<sup>2</sup>. That there are two general forms, the spiritual and the natural; the spiritual such as is that of animals, and the natural such as is that of plants. Ex. D. Love xxi.

—<sup>3</sup>. The forms of the animal kingdom, which in one word are called animals, are all according to the flux of spiritual substances and forces; which flux, from the endeavour which is in them, is into the human form, and into each and all things of it . . . It is from this that the universal Heaven is in such a form, and that all Angels and Spirits are in such a form, and that men on earth are in such a form; and also all beasts, birds, and fishes. This animal form derives the endeavour to such things from the First . . . Who is a Man . . .

—<sup>5</sup>. The other form, which is the natural form, and in which are all plants, originates from the endeavour and the derivative flux of natural forces, which are . . . called the ethers, in which this endeavour is present from the determination of the spiritual forces, which is into the animal form . . . That this is its origin, is evident from . . . some likeness of the animal form appearing in them. That all things of nature strive after that form, and that the ethers make an effort to produce it from what is spiritual impressed and as it were implanted in them, is evident from . . . the universal vegetation on the surface of the whole Earth, also from the vegetation of minerals in such forms in mines . . . from the vegetation of calcareous matter into corals in the depths of the sea, and even from the forms of the parts of snow which are emulous of plants.

1209<sup>4</sup>. (On the force of forming.) See FORCE, here.

1212<sup>2</sup>. That animals and plants have the same origin and derivative soul, with the sole difference of the forms into which the influx takes place. Ex.

Ath. 26. Every good, conjoined with truth, clothes itself with forms; principally with the human form . . .

D. Love ii<sup>e</sup>. It follows that the conception of a man from his father is . . . only the conception of the first and purest form receptible of life . . .

iii. That the life, which is the Divine love, is in a form. Ex.

iv. That this form is the form of use in the whole complex. Ex.

v. That in such a form is man in particular. Ex.

vi. That in such a form is man in general. Ex.

vii. That in such a form is Heaven. Ex.

—<sup>e</sup>. In order that Hell, too, may be in this form, everyone there is compelled to work . . .

viii. That all things of the world, also, have regard to a like form. Ex.

— . From the creation of the universe . . . it may be seen that the Divine love which is life itself, and which is the Lord, is in the form of forms of all uses, which form is Man. Ex.

xi<sup>2</sup>. Discrete degrees . . . are degrees of the formation of one thing from another . . .

—<sup>e</sup>. In every form, both spiritual and natural, there are degrees both discrete and continuous; without discrete degrees there is nothing interior in a form to

constitute its cause or soul; and without continuous degrees there is no extension or appearance of it.

xvi<sup>2</sup>. Thought, by itself, is nothing at all, but only through affection . . . because it is from it as the thing formed is from the thing which forms; and the reason why the thought and not the affection is perceived, is that the thing formed is perceived, but not the thing which forms.

xviii. Love cannot exist with man except in a recipient form, which is substantial . . . The form itself recipient of it can also be described . . .

—<sup>3</sup>. That the will is the man's love in form . . .

xix. Regarded in itself, the will is not love, but the receptacle of it; and such a receptacle as not only to receive love, but also to imbue its states, and to put on forms according to them . . .

— . This receptorium . . . descends into all things of the face and body, and there gyrates and circulates according to its form, which is the spiritual animal form . . .

xxi. That the Divine love . . . by means of heat, produces spiritual animal forms, with each and all things in them. Ex.

—<sup>2</sup>. All these forms, both perfect and imperfect, are forms of love, and are alike as to life in externals . . . but unlike as to life in internals . . . The latter forms are men and Angels; the former are animals of many kinds.

D. Wis. 4<sup>t</sup>. Wisdom with the Angels gives to see these things in their essence, and light gives to see them in their form . . .

ii. That the Lord has created with man and afterwards forms with him a receptacle of love . . . and adjoins thereto a receptacle of wisdom . . . Gen. art.

— . The nature of these forms cannot be unfolded, because they are spiritual forms . . . They are forms within forms, ascending to the third degree, innumerable, discrete, but still unanimous; and each of them is a receptacle of love and wisdom . . .

—<sup>2</sup>. That these forms, which are receptacles of love and wisdom, first . . . come forth in the womb. Ex. . . The first forms themselves do not appear to the eye, but the first productions of them, which constitute the head . . . (Thus) these forms are the beginnings.

— . The formation of the embryo of man . . . is an image of creation . . . Hence it follows that the first forms especially with man are receptacles of love and wisdom, and that the creation of all the other things which constitute man is effected through them.

—<sup>3</sup>. That from these forms by continuity there are brought forth and produced all things of the body from the head to the soles of the feet. Ex.

—<sup>4</sup>. It is a universal law of correspondences that what is spiritual adapts itself into the use which is its end, and actuates and modifies the use by heat and light, and clothes it by the means provided, until it becomes a form subservient to the end; in which form what is spiritual acts as the end, the use as the cause, and what is natural as the effect.

iii. On the formation of man in the womb by the Lord through influx into those two receptacles. Gen. art.

1. That the Lord conjoins Himself with man in the womb of the mother from the first conception, and forms him. Ex. . . That Life itself must be present from the first conception, and must form, follows from this,—that man is to be formed by Life itself, in order to be a form of life, which is man . . . Therefore the Lord is called 'The Creator, the Former, and the Maker from the womb.' Ill.

3. Love and wisdom together and unanimously form each and all things . . . They operate not as two, but as one, in the formations . . .

5. That there is one receptacle for the will of the future man, and another for his understanding, and yet there is nothing whatever of his will and understanding present in the formation. Ex.

iv. That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration. Ex.

viii.2. That such a mind cannot be formed except in man. Ex. . . . That the angelic mind is formed in man, is evident from his formation in the womb, and also from his formation after birth. Ex.

— Thus in every man there is formability, and with him who is willing there is a continual formation from infancy . . .

xii.5<sup>3</sup>. The influx (of the Lord) is into uses, and from these into their forms.

C. 50. Man was created to be a form of love and wisdom. Ex.

96. By charity in form is meant that the man's life is charity; and the form is from the life. 97. 98. 99. 100. 102. 107. 114. 158.

137. All vocations and employments, regarded as to the goods of use, constitute a form which corresponds to the heavenly form. Ex.

143. They also constitute a form which corresponds to the human form. Ex. 149.

**Former.** See PRIOR and PRISTINE.

**Former Church.** See OLD CHURCH.

**Former Heaven.** *Coelum Prius.*

J. 2<sup>2</sup>. See FIRST HEAVEN. 46<sup>e</sup>. 66. 69. 71. 72.

65. On the Former Heaven and its abolition. Gen.art.

66. By 'the First Heaven' (Rev.xxi.1) is not meant the Heaven which was composed of those who had become Angels from the first creation . . . for that Heaven . . . remains to eternity . . . But by 'the First Heaven' is meant that which was composed of others than Angels, and for the most part of those who could not become Angels. . . This is the Heaven of which it is said that 'it passed away.' It is called 'Heaven' because those who were in it lived on high associated together on rocks and mountains, in similar delights of natural things, but in no spiritual delights; for most people, when they come . . . into the Spiritual World believe that they are in Heaven when they are on high, and that they are in heavenly joy when they are in delights like those in which they had been in this world.

67. Moreover, this Heaven, which is called 'the First,'

was not composed of any who had lived before the Lord's Advent into the world . . . for at the end of every Church there is a last judgment, and then the Former Heaven is abolished, and a New Heaven is formed; for, from the beginning to the end of a Church, all are tolerated who have lived in external moral life, and in external piety and holiness, even if they have not lived in any internal moral life, piety, or holiness, provided that by means of the civil and moral laws of society they have been able to keep in bonds the internals of their thoughts and intentions; but at the end of the Church the internals are disclosed, and then Judgment takes place upon them. . . So that twice before has a Former Heaven with its earth passed away, and a New Heaven with its earth been created . . . C.J.9.

69. The First Heaven was composed of all those upon whom the Last Judgment was effected; for it was effected . . . solely upon those who had made for themselves a resemblance of Heaven, the greater part of whom were upon the mountains and rocks. . . These, too, are the people called by the Lord 'the goats' whom He set on the left hand. Thus it is evident that the First Heaven was composed not only of Christians, but also of Mohammedans and gentiles, all of whom had formed for themselves such Heavens in their own places. The character of these people shall be stated in a few words. They were those who had lived in this world in a holy external, but in no holy internal, and who had been just and sincere on account of civil and moral laws, and not on account of the Divine laws, thus who had been external or natural men, and not internal or spiritual men; and who, moreover, had been in the doctrinal things of the Church, and had been able to teach them, although they were not in a life according to them; and who also had filled various offices, and had performed uses, but not for the sake of the uses. These, and the like of these, from all the people in the whole world, who had lived after the Advent of the Lord, constituted 'the First Heaven.' This Heaven, therefore, was of a character like that of this world and the Church on earth which is composed of those who do not do what is good because it is good, but because they fear the laws and the loss of reputation, honour, and gain . . . In the First Heaven which was composed of the Reformed there was a large portion who had believed that man is saved by faith alone, and who had not lived the life of faith, which is charity: they had greatly loved to be seen of men. With all of them, so long as they were associated together, the interiors were closed so as not to appear; but they were opened when the Last Judgment was at hand; and then it was found that they were obsessed within by every kind of evils and falsities, and that they were against what is Divine, and were actually in Hell. . . All who had been interiorly good . . . had been . . . elevated into Heaven; and all who had been not only interiorly but also exteriorly evil . . . had been cast into Hell; and this from the time of the Lord's Advent down to the time of the Judgment; and they alone had been left, in order that they might form Societies among themselves, of which was composed the First Heaven.

70. There are several reasons why such Societies, or such Heavens, have been tolerated. The primary one

is, that by their holy external, and by their external sincerity and justice, they were conjoined with the simple good in the Ultimate Heaven, and those who were as yet in the World of Spirits . . . for . . . the simple good who are in the Ultimate Heaven, and who are in the World of Spirits, look especially to external things . . . and therefore if they had been severed from them before the appointed time, Heaven would have suffered in its ultimates . . . Sig. (by the parable of the tares). C.J. 10.

[J.] 71. The quality of the **First Heaven** may (also) be concluded from . . . the fact, that those who are not spiritual . . . and yet appear to be spiritual . . . when left to their own internals, rush into nefarious things in accordance with their lusts . . . Hence it was that the moment they who were in the **First Heaven** were let into their interiors, they appeared conjoined with the Hells.

72. How the **First Heaven** passed away, (is described under JUDGMENT).

R. 548. War cannot take place in Heaven . . . but it took place in 'the **Former Heaven** which passed away' . . . For that **Heaven** passed away by means of the Last Judgment upon the dragon and his angels.

865. 'From Whose face the **Heaven** and the earth fled away' (Rev. xx. 11) = a universal Judgment executed by the Lord upon all the **Former Heavens**, upon those who had been in civil and moral good and in no spiritual good, and who thus simulated Christians in externals, but were devils in internals; which **Heavens** together with their earth were utterly dispersed, so that nothing of them appeared any more. . . From the time when the Lord was in the world . . . it had been permitted that those who were in civil and moral good, although in no spiritual good . . . should remain longer than the rest in the World of Spirits . . . and it was at last granted them to make for themselves fixed abodes there; and likewise, by the abuse of correspondences, and by phantasies, to form for themselves as it were **Heavens**; which also they did form in great abundance. But when they had multiplied so much that they intercepted spiritual light and heat . . . the Lord executed the Last Judgment, and dispersed those imaginary **Heavens**; which was done by their externals in which they simulated Christians being taken away, and the internals in which they were devils being opened.

877. 'For the **Former Heaven** and the former earth had passed away' (Rev. xxi. 1) = the **Heavens** not made by the Lord, but by those who had come from Christendom into the Spiritual World; which were all dispersed at the day of the Last Judgment.

878<sup>2</sup>. The **Former Heavens**, which passed away at the day of the Last Judgment, were permitted for the sake of those who were in that external Heaven (collected from Christians), or 'sea,' because they were joined together by externals . . .

Ad. 2/687. That the evil are now in **Heaven** . . .

D. 218<sup>2</sup>. If good Spirits and Angels reigned in this ultimate Heaven, mortals could not but be infested by continual torments of conscience . . .

220. Many who were in the **ultimate Heaven** were

cast down. . . The unhappy ones who had long been in grievous captivity strove in sleep with those who in the **ultimate Heaven** were in freedom; and the latter wanted to take all mercy away from them . . .

223. For a long time . . . I have experienced every day, that almost all things which came from the interior Heaven . . . were turned into . . . evil. . . At last I was permitted to understand that those Genii who at this day still inhabit the **ultimate Heaven** . . . turn them into the contrary . . . This is the peculiar nature of the **ultimate Heaven** . . .

225<sup>e</sup>. While I was writing these things, the reins were given somewhat to these furies (of Hell); and then the Spirits who are in the **ultimate** or **natural Heaven** were so terrified that . . . they wanted to flee to supplications to God Messiah. Hence may be evident how horrible is the face of those natural Spirits who were about in the **natural Heaven**.

228<sup>2</sup>. They complained of those free Spirits, or those furies, who still abide in the **third Heaven** . . .

240. That there are sirens even in the **ultimate Heaven**.

248. When the **ultimate Heaven** is not directed by the Angels, they burn with anger, and are wicked.

255. See **FIRST HEAVEN**. 256. 260.

438. (Compare this passage.)

4880. (Passages in which the **Former Heaven** and its inhabitants are described.) 4886. 4887. 5070. 5077.

5185. Many mountains and rocks were filled with such Spirits; and also that place where I had believed **Heaven** to be; for so it appeared, from a snowy mist, as it were, upon the summits. But . . . they were nearly all cast out, so that I believed that those mountains would be utterly destitute of inhabitants; but still, when those were cast out, others went up in their place . . . and I was told from Heaven, that those who had succeeded in their place had been previously thrust out thence by the evil . . . 5202. 5389.

5377. On the destruction of the **Old Heaven**, that is, on the changes there. Gen.art.

5532. On the **Former Heaven** and Last Judgment. Gen.art.

5742. On the Last Judgment and the destruction of the **Old Heaven** and earth. Gen.art.

5746. Thus perished the **Old Heaven** and the old earth . . . These things lasted from the 31st of March to the 11th of April . . . 1757.

5749. The **Heavens** which were gathered from the Christian world after the Lord's Advent successively declined, as is wont to be the case on earth. At first they found Heaven within them, and worshipped the Lord, and so had Heaven without them, thus in its own order. But, by degrees, the Heaven that was within them began to be obscured and at last to disappear; and then they wanted to have the Heaven which they knew outside of them; and this they then called Heaven, and no longer the one which is internal. Moreover, they were permitted to have Heaven outside of them. It consisted in amazing and unspeakable magnificence,



in palaces, in porticoes, in ornamentations, in paradises; also in dignities and similar things, and so in magnificence from the number of servants, thus in mere dignity, and in external worship for the sake of these things. At last, when they could no longer have such things from the Lord . . . they procured them for themselves by means of phantasies, and by arts unknown in this world . . . They who were of the first resurrection were not of this character, but they who lived afterwards; for as these came into Heaven, the Lord removed the former, or hid them there, so that they did not appear . . . 5765<sup>3</sup>. J.(Post.)169.

5765. On Babylon and the **Old Heaven** when destroyed. 5786.

5792<sup>4</sup>. The character of those in general who were in the **Former Heaven**. Ref.

5831. Thus were they cast down from the **Former Heaven**, and thus were the Societies of Heaven purged. . .

5839<sup>2</sup>. Such purifications of the nations from the Reformed lasted a long time. They were permitted, as before, as it were to climb up to the places where before were the like Spirits who had formed the **Former Heaven** . . .

5929. By means of phantasies the evil ascend on high, and they believe that they are in Heaven . . . The **Former Heaven** which perished was from these . . .

—<sup>2</sup>. Therefore, as such Spirits had formed the so-called **Former Heaven**, they were all cast out.

5966. On those who were in the **Former Heaven**.

5993<sup>2</sup>. Such persons, together with many others, had formerly formed for themselves **Heavens** which are meant in the Revelation by the **Former Heaven** which perished . . . and hereafter such **Heavens** are not tolerated; but all go where their life draws them.

E. 215. This signifies the time of the Last Judgment, when those who are in the **Former Heaven** will be visited.

258. In the second and third chapters (of the Revelation), it treats of those who are of the Church and of those who are not of the Church, thus of those who are in the **Former Heaven** which is to be abolished, and of those who are in the **New Heaven** which is to be formed.

277<sup>9</sup>. The guard and providence of the Lord to prevent the higher **Heavens** from being approached except through the good of love and charity. Sig. For unless this had been done before the Judgment, the very **Heavens** themselves in which were the true Angels would have been endangered, because those **Heavens** which were about to perish (Rev. xxi. 1), were not in the good of love and charity, but only in some truths; for there were present there from the Christian world those who had been in the doctrine of faith alone, which some had confirmed by a few passages from the Word, and had thus obtained some conjunction with the **Ultimate Heaven**; but this conjunction was burst asunder, when that Heaven, which is called 'the **Former Heaven**,' was dispersed. It was then ordained by the Lord, that hereafter no one should be conjoined with the **Heavens** but those who are in the good of love to the Lord and in charity towards the neighbour . . .

391. Before the Last Judgment there was a resemblance

of Heaven, which is meant by 'the **Former Heaven** which passed away' (Rev. xxi. 1). This **Heaven** consisted of those who were in external worship without internal . . . They who constituted this **Heaven** before the Last Judgment appeared above the earth, also upon the mountains, hills, and rocks in the **Spiritual World**, and thus believed themselves to be in Heaven. But they who constituted this **Heaven** . . . were cast down, and then all those who had been reserved by the Lord, and hidden here and there, for the most part in the **Lower Earth**, were elevated and translated into the same places, that is, upon the mountains, hills, and rocks where the **Former Heavens** had been; and from these was formed the **New Heaven**.

392<sup>3</sup>. The **Former Heaven** which passed away consisted of those who had lived morally in externals . . . or who lived as it were a spiritual life merely from the love of reputation, honour, gain; thus for the sake of appearances. These, although they were inwardly evil, were tolerated, and constituted Societies in the higher places in the **Spiritual World**; which Societies, taken together, were called **Heaven**, that is, the **Former Heaven** which afterwards passed away. Thus it came to pass, that all those who had been spiritual . . . could not be together with them, but withdrew either of their own accord, or were put to flight, and when found, they suffered persecutions. Therefore they were concealed by the Lord, and reserved in their own places to the day of Judgment, in order that they might constitute the **New Heaven**.

394. 'They that dwell on the earth'=those who were in the **Former Heaven** which afterwards passed away; for they dwelt upon the earth, upon the mountains, hills, and rocks in the **Spiritual World**; and they who had acknowledged the Lord and had been in the life of charity abode beneath the earth . . .

397. The **Former Heaven** consisted of such as had lived a moral life in externals, and yet in their internals had been evil . . . As they were interiorly evil, they would not tolerate among them those who had been interiorly good, on account of the discrepancy of the affections and thoughts . . . They therefore cast them out . . . and whenever they saw them did evil to them . . . therefore they were taken away from their violence by the Lord . . . and this was going on from the time when the Lord was in the world up to this time, when Judgment is done . . . The reason the evil were so long tolerated upon the high places, and the good so long detained beneath Heaven, was . . . that the good might amount to such a number as to be sufficient to form the **New Heaven**, and also that the evil might fall down of themselves into Hell; for the Lord casts no one into Hell, but the evil itself which pertains to the evil Spirits casts them down. . . This takes place at the time when the evils are consummated, that is, completed. Sig. (by the parable of the tares).

675<sup>3</sup>. The evil were such as in the external form could present an appearance of sanctity . . . These are the evil with whom there no longer came forth any truths of doctrine, after the good had been taken away who are meant by 'the two witnesses' . . . There were many Societies composed of such in the **Spiritual World**; and

these Societies, taken together, are meant by 'the Former Heaven which passed away' . . . In these Societies there were such evil Spirits as have been described; and, together with them, the good; and so long as they were conjoined in one Society, the evil, as to their externals, appeared as if they were good; but when they were separated, the external good . . . disappeared from them, and their interiors were manifested . . . Such a separation . . . took place in the Spiritual World a little before the Last Judgment; and this is the state which is here described.

[E.] 702<sup>2</sup>. As the Lord does . . . good to all, He permitted those who had lived a moral and as it were spiritual life in externals . . . to form for themselves in various places of the World of Spirits a resemblance of Heaven; and then the ordinations of the Heavens above them, and of the Hells beneath them, were so disposed, that their interiors—by which they were conjoined with Hell—were as far as possible kept closed; and their exteriors—by which they were conjoined with the Ultimate Heaven—were kept open; and then it was provided that the higher Heavens should not flow in immediately; for by immediate influx their interiors which were infernal would have been opened, and their exteriors which appeared to be spiritual would have been closed . . . But when such *quasi* Heavens had multiplied to such an extent, that the influx from the Hells began to prevail over that from the Heavens, and thereby the Ultimate Heaven, which was conjoined with them, began to be shaken, the Last Judgment was imminent, and a separation was made by turns of the evil from the good in those new *quasi* Heavens, and this by an immediate influx from the higher Heavens . . .

J. (Post.) 134<sup>2</sup>. These factitious Heavens . . .

140. (The Judgment on the Former Heaven des.) 141.

5 M. 21. Here you shall see 'the abomination of desolation' . . . and they showed them a black cloud . . . which terrified the novitiates . . . They are satanic Spirits, who . . . by magical arts, by abuses of correspondences, and by phantasies, have formed themselves as it were Heavens by occupying the hills, and building on them ascending roads and towers, like those in the valley of Shinar . . . in order to attempt to get up into the Heavens where the Angels are, with a purpose to thrust them down . . . And they saw a multitude of Spirits, and heard wicked words interspersed with lascivious foulness, and sounds like those made by bacchanalians in brothels; and the Angels said, The latter are they who are meant by the dragon and his two beasts; and the former by the harlot sitting upon many waters and on the scarlet beast. They are all from the Christian world.

24. Know, therefore, that by 'the Former Heaven and the former earth' . . . nothing else is meant than these dusky expanses; and that so long as these expanses remain, the communication between the angelic Heavens and men is intercepted . . .

### Formerly. *Olim*.

E. 724<sup>17</sup>. 'As aforetime' (Jer. xx. 20) = as with the ancients.

### Formula. *Formula*.

A. 1179. A customary form of speaking . . . 1422. 1610. 1843<sup>e</sup>. 5694. 9323.

5127<sup>e</sup>. Thinking and speaking about spiritual things from formulae impressed on the natural memory.

5449. A formula of asseveration. 6981.

5654. A formula of testification.

5662<sup>3</sup>. A formula (of salutation).

5694. This formula was derived from the significatives in the Ancient Church.

D. 3617. A formula contrary to the Lord's Word.

### Formula Concordiae.

B. 9. (The Formula Concordiae quoted). 66. 80. 81. T. 137<sup>7</sup>. 356<sup>2</sup>. 464. 503<sup>4</sup>. 516. 798<sup>10</sup>. Inv. 31. 35. Coro. 33.

T. 101. (The Formula Concordiae referred to.) 112<sup>2</sup>. 137<sup>9</sup>. 484. Inv. 47. 54.

### Fornication. *Fornicatio, Fornicari*.

### Fornicator. *Fornicator*.

### Fornicatory. *Fornicatorius*.

See under HARLOT, and SCORTATION.

M. 423. By scortatory love is not meant the **fornicatory** love which precedes marriage, or which follows it after the death of a married partner.

444a. On fornication. Gen.art.

— By fornication is meant the lust of a youth . . . with a harlot before marriage; but lust with . . . a virgin or with the wife of another is not fornication . . . In what manner these two differ from fornication, cannot be seen by any rational being, unless he takes a clear view of the love of the sex in its degrees and diversities . . . Without these distinctions all relation perishes . . . and the understanding is involved in such shade, that it does not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from the more grievous ones . . .

445. That fornication belongs to the love of the sex. Ex.

— It is said that fornication belongs to the love of the sex, because fornication is not the love of the sex, but is derived from it. The love of the sex is like a fountain, from which both marriage love and scortatory love may be derived, and they may be derived by means of fornication, and also without it. . . If (the love of the sex) puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called adultery . . .

—<sup>e</sup>. With what caution and prudence chaste marriage love may proceed by means of fornication; and with what imprudence scortatory love may proceed thereby, shall be opened in what follows. Who can draw the conclusion, that he who has committed fornication cannot be more chaste in marriage?

446. That the love of the sex, from which fornication is derived, commences when a youth begins to think and act from his own understanding, and his voice to be masculine. Ex.

—<sup>2</sup>. Wisdom consists in restraining the love of the sex, and insanity in allowing it a wide range. If it be let forth into fornication, which is the beginning of its activity, it ought to be moderated from principles of honour and morality implanted in the memory and thence in the reason . . .

447. That fornication is of the natural man, in like manner as is the love of the sex, which, if it becomes active before marriage is called fornication. Ex.

—<sup>e</sup>. The reason fornication is of the natural man, is that it proceeds proximately from the natural love of the sex; and it may exist natural rational, but not spiritual, because the love of the sex cannot become spiritual until it becomes conjugal . . .

448. That fornication is lust, but not the lust of adultery. Ex.

— The reasons why fornication is lust are :—1. That it comes forth—*prodit*—from the natural man; and in everything which comes forth from the natural man there is concupiscence and lust . . . 2. Because the fornicator has a wandering and promiscuous regard for the sex . . . and so long as this is the case it is lust which excites him . . .

449. That the lust of fornication is not the lust of adultery, everyone sees clearly from common perception. What law, and what judge imputes the like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception, is that fornication is not opposed to marriage love as adultery is. In fornication, marriage love may be stored up within, as what is spiritual may be in what is natural; nay, what is spiritual is actually unfolded from what is natural; and when what is spiritual has been unfolded, what is natural encompasses it as bark does its wood . . . and also serves what is spiritual as a defence against violence. (Thus) natural love, which is for the sex, precedes spiritual love, which is for one of the sex. If, however, fornication comes forth from the natural love of the sex, it may also be wiped away, provided marriage love be regarded, desired, and sought as the chief good. . . (Thus) reason may see that the limited lust of fornication, in comparison with the lust of adultery, is as the first warmth to the cold of mid-winter in northern regions.

450. That with some the love of the sex cannot without mischiefs be totally restrained from going forth into fornication. Ex.

452. That fornication is light in proportion as it looks to marriage love, and gives this love the preference. Ex.

— There are degrees of the qualities of evil . . . The case is similar with fornication, which, being lust . . . is an evil; but as every man is capable of being purified, therefore in proportion as he approaches a purified state, this evil becomes a lighter evil; for so far it is wiped away . . . The reason fornication is light in proportion as it looks to marriage love, is that it then looks from the unchaste state in which it is, to a chaste state . . . and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the reasons of which he examines in himself. There are two reasons which render fornication light with those who prefer

and pre-love the marriage state. The first is that the marriage life is their purpose, intention, or end; the other is that they separate evil from good in themselves. Ex.

453. That the lust of fornication is grievous in proportion as it looks to adultery. Ex.

— In the lust of fornication all those look to adultery who do not believe adulteries to be sins . . . It is evident that with such persons there is no purpose, intention, or end of what is good or chaste, in order that they may be exculpated; and no separation of evil from good . . . in order that they may be purified; as there is in the case of those who from fornication look to marriage love.

454. That the lust of fornication is more grievous as it verges to the desire for varieties, and to the desire for defloration. Ex.

455. That the sphere of the lust of fornicating, such as it is at the beginning, is a middle sphere between the sphere of scortatory love and the sphere of marriage love, and makes an equilibrium. Ex. . . For, while anyone is in (the sphere of the lust of fornicating) he can turn himself to the sphere of marriage love . . . and also to the sphere of the love of adultery . . . Both are in the man's free determination, good pleasure, and will, to the intent that he may act freely according to reason . . .

—<sup>e</sup>. It is said that the lust of fornication is such at the beginning, because it is then in a middle state. Who does not know that whatever a man does at the beginning is from concupiscence, because from the natural man? And who does not know that that concupiscence is not imputed, while from natural he is becoming spiritual? The case is similar with the lust of fornication, while a man's love is becoming conjugal.

456. That care is to be taken lest marriage love be destroyed by immoderate and inordinate fornications. Ex.

—<sup>e</sup>. To prevent these mischiefs, care is to be taken by the parents; for a grown up youth, excited with lust, cannot as yet from reason impose restraint upon himself.

459<sup>2</sup>. By (keeping a mistress) promiscuous inordinate fornications are restrained and limited, and thus a more restricted state is induced, which has more affinity with marriage life. . . But these things are not said to those who are able to restrain the heat of lust; nor to those who can enter into marriage at once . . .

463<sup>2</sup>. I once inquired of those in the Spiritual World who had not accounted adulteries to be sins, whether they knew a single distinction between fornication . . . and the degrees of adultery. They said that they were alike. . . The case was otherwise with those who . . . had accounted adulteries to be sins . . .

E. 710<sup>27</sup>. The reason it is said that 'whosoever putteth away his wife except for fornication, and taketh another, committeth adultery' (Matt. xix. 9), is that 'fornication' = falsity; and, with a woman, the affection of evil and falsity; thus an affection which by no means agrees with the understanding of truth and good . . .

[E.] 1010<sup>e</sup>. That which does not destroy the marriage principle, and does not extinguish the love thereof, is **fornication** springing from a certain instinct of nature for marriage, which from various causes, cannot yet be entered into.

### Forsake. *Derelinquere.*

See under **DESERT**-*deserere*, and **LEAVE**-*relinquere*.

A. 3120. 'Who hath not forsaken His mercy' (Gen. xxiv. 27)=the perception of the influx of love.

E. 388<sup>13</sup>. 'I will leave thee in the wilderness' (Ezek. xxix. 5.)=devoid of truths and goods. 654<sup>32</sup>.

410<sup>7</sup>. 'Multitude' is predicated of truths, which are said to be 'forsaken' (Is. xxxii. 14) when they are not. 730<sup>e</sup>.

555<sup>11</sup>. By 'men' are signified those who are in falsities; and by 'women,' those who are in evils from the affection of falsity; because it is said, that 'the one shall be taken and the other left' (Matt. xxiv. 40, 41); that is, that those who are in truths from affection will be saved, and that those who are in evils from affection will be condemned. 810<sup>2</sup>. 1182<sup>3</sup>.

653<sup>e</sup>. As, from this, comes the devastation of all good and truth, it is said, 'a place forsaken to the nettle' (Zeph. ii. 9).

768<sup>24</sup>. 'They have forsaken Jehovah, and have provoked the Holy One of Israel' (Is. i. 4)=that they have rejected Divine good and Divine truth.

**Forswear.** See **PERJURE**.

### Fortify. *Munire.*

**Fortification.** *Munitio, Moenia.*

**Fortress.** *Munimentum.*

A. 7102<sup>2</sup>. 'They that be in the fortifications and caves shall die of the pestilence' (Ezek. xxxiii. 27)=the damnation of the evil which fortifies itself by means of falsity.

7225<sup>2</sup>. This is especially the case when these loves have fortified themselves with falsity as with a wall.

7297<sup>e</sup>. 'Fortresses'=truths, in so far as they defend goods.

7437<sup>2</sup>. In the Word, when evil is compared to a city, falsities are compared to the fortifications-*moenibus*-around the city.

P. 215<sup>3</sup>. They then began to fortify themselves by means of towers, ramparts, and walls.

E. 177<sup>e</sup>. 'To draw waters for the siege, and to strengthen the fortresses' (Nahum iii. 14)=to fortify falsities by various means against truths. 540<sup>8</sup>.

223<sup>2</sup>. As these things are signified by a prophet, it is said to this one, 'I have given thee for a fortified city' (Jer. i. 18) by which is therefore signified the doctrine of truth protecting against falsities. —<sup>3</sup>.

316<sup>14</sup>. The total vastation of the Church is described by, 'He hath destroyed the strong holds of the daughter of Judah' (Lam. ii. 2) . . . 'Her strong holds' (fortresses) =truths from good.

388<sup>13</sup>. 'Fortifications' (Ezek. xxxiii. 27)=confirmations from the Word; 'caves'=confirmations from scientifics.

410<sup>e</sup>. Occurs.

417<sup>10</sup>. 'Fenced cities' (Zeph. i. 10)=false doctrinal things which they have confirmed.

514<sup>5</sup>. By 'your strong holds' (Is. xxiii. 14) is signified doctrine from the Word protecting; and by its being 'laid waste,' is signified that there is no perception of it, and therefore no truth; for the like doctrinal things from the Word without spiritual perception are not truths, because they are falsified by ideas concerning them which are not just.

—<sup>9</sup>. By 'a lofty tower,' and 'a fenced wall' (Is. ii. 15) are signified confirmed principles of falsity, thus also those who are in them.

714<sup>18</sup>. The dogmas protecting (falsities and evils) are signified by 'palaces,' and by 'fortresses-*munitiones*' (Is. xxxiv. 13).

717<sup>e</sup>. By 'the fortifications upon the station,' and 'the fortresses of fortifications' (Dan. xi. 38, 39) are signified the things which are of Own intelligence confirmed by the sense of the letter of the Word . . .

727<sup>4</sup>. 'He hath destroyed thy strong holds' (Jer. xlviii. 18)=the taking away of protection. 'A strong hold'=protection against falsities and evils; and the literal sense of the Word is this protection.

863<sup>5</sup>. By 'the sea,' and by 'the strong hold of the sea' (Is. xxxiii. 4) is meant the Natural, where are these Knowledges.

911<sup>14</sup>. By 'the cities of thy fortresses in which thou trustest' (Jer. v. 17) are signified doctrinal things from Own intelligence.

**Fortuitous.** See under **CHANCE**.

**Fortunate.** See **HAPPY**-*faustus*.

**Fortune.** *Fortuna.*

**Fortunate.** *Fortunatus.*

See under **CHANCE**.

A. 5049<sup>e</sup>. That everything called fortune is from (the Lord's Divine Providence) will . . . be shewn elsewhere by experiences from the Spiritual World.

5179<sup>2</sup>. Some spheres from the Spiritual World, which are in agreement with his life, encompass a man; and by means of these spheres he is in society with Spirits of like affection; and this is the source of very many things which the man . . . ascribes to a more occult nature; as for example in the case of what is ascribed to fortune, some are quite persuaded from experience that there is something operating occultly which is called fortune . . . That it is from the spiritual sphere, and that it is the ultimate of Providence, will . . . be shewn elsewhere, from experimental proof.

6493. I have often spoken with Spirits about fortune, which in this world appears to be fortuitous chance, because men do not know the source of it. When something happened to me which appeared to be fortuitous, I was told by the Angels that it befel me because such Spirits were present, and that when the fortuitous thing is evil, the sphere of such Spirits has prevailed. Moreover, evil Spirits, by means of their arts, found out how to produce a sphere which gave rise to misfortunes, which appeared exactly as if they came by chance.

They told me further that all things, even the smallest things of all . . . are directed by the Providence of the Lord, even to the very steps; and that when that prevails which is contrary thereto, misfortunes happen. They also confirmed the fact that there is no such thing as chance; and that apparent accident, or **fortune**, is Providence in the ultimate of order, in which all things are comparatively inconstant. D.4567.

6494. For many years I have carefully observed whether **fortune** is anything, and I have found that it is, and that in such a case prudence is of no avail. Moreover, all those who have long reflected on the subject know and confess this; but they do not know what is the source of it. Hardly anyone knows that it is from the Spiritual World . . . I once played the common game of dice when this was the subject of conversation; and the Spirits who were with me spoke to me about **fortune** in games; and said that what is **fortunate** is represented to them by a bright cloud, and what is **unfortunate** by a dark cloud; and that when a dark cloud appeared with me, it was impossible for me to win; moreover, by that sign they predicted to me the turns of **fortune** in that game. From this it was given me to know that what is attributed to **fortune**, even in games, is from the Spiritual World; much more that which befalls man in relation to the vicissitudes in the course of his life; and that what is called **fortune** is from the influx of Providence in the ultimates of order, where it so comes forth; and thus that Providence is in the smallest particulars of all, according to the Lord's words, that not even a hair falls from the head without the will of God. D.4567.

N. 276°. That **fortune** . . . is the operation of the Divine Providence in the ultimate of order, according to the quality of a man's state . . . Refs.

P. 212. Who does not speak of **fortune**? and who does not acknowledge it, because he speaks of it, and knows something of it from experience? . . . That it is something . . . cannot be denied . . . but the cause of **fortune** is unknown. Lest, however, it should be denied from mere ignorance of its cause, take dice or cards, and play, or consult those who play. Does any one of them deny **fortune**? No, for they play with it, and it with them, in a wonderful way. Who can succeed against it if it is set against him? Does it not then laugh at prudence and wisdom? While you shake the dice and shuffle the cards, does it not seem to know and to control the turns and the movements of the muscles of the hand, so as from some cause to favour one party more than the other? And can the cause exist from any other source than the Divine Providence in ultimates, where by constances and inconstances it deals wonderfully with human prudence, and still conceals itself? It is known that the Gentiles formerly acknowledged **Fortune**, and built her a temple . . . Of this **fortune**, which . . . is the Divine Providence in ultimates, I have been permitted to learn many things which I am not at liberty to make known; from which it has become manifest to me that it is no illusion of the mind, nor sport of nature, nor a something without a cause . . . but that it is ocular proof that the Divine Providence is in the smallest particulars of man's

thoughts and actions. . . Still more (therefore, must it be so) in the particulars of things not insignificant and trifling, as the affairs of peace and war in the world, and the things of salvation and of life in Heaven. 251<sup>6</sup>.

251<sup>6</sup>. Successes . . . are called . . . the **fortune** of war; and this is the Divine Providence, especially in the plans and preparations of the general . . .

M. 286. The **fortunes** of men depend for the most part on their reputation . . . and this reputation depends upon the wife . . .

D. 4008. That the Providence of the Lord is in each and all things, may be evident from the things which are of **fortune**; as in games, and such things as appear to be altogether fortuitous; as, for instance, in a lottery . . . 4393<sup>9</sup>.

4423. Such is the case with states of life in the world from various **fortunes** and misfortunes . . .

4819. Some perceive as regards **fortunes** and misfortunes, as if it were foretold.

4909. Saying and believing that everyone is the architect of his own **fortune**.

D. Min. 4784. On misfortunes and **fortune**. . . **Fortune**, especially that which tends to the salvation of man, is from the continual will of the Lord that it should be well with the man, and that he should be saved; and that that sphere (of misfortune) itself should, by means of Angels, contribute thereto.

E. 1159<sup>5</sup>. The Lord . . . permits a man rather to attribute . . . contingencies to **fortune** . . . rather than that, through marked and manifest signs of the Divine Providence and presence, he should unseasonably cast himself into sanctities in which he does not permanently remain . . . For it is better for a man to ascribe the operations of the Divine Providence to prudence and **fortune**, than that he should acknowledge them, and still live as a devil.

**Forty. Quadraginta.**

**Forty-two. Quadraginta duo.**

A. 730. 'Forty days and nights' (Gen. vii.4)=the duration of temptation. . . The reason 'forty'=the duration of temptation comes from this, that the Lord suffered Himself to be tempted for forty days . . . and as each and all things in . . . the representative Churches . . . were types of Him, so too were forty days and nights in representing and signifying all temptation in general; specifically, the duration of the temptation, whatever that duration might be. And as, while a man is in temptation, he is in vastation of all things belonging to proprium and which are corporeal . . . therefore 'forty days and nights'=also the duration of vastation . . . 760. 862. 1847. 1856.

—<sup>2</sup>. That 'forty'=the duration of both temptation and vastation. III.

—<sup>3</sup>. (In Rev. xiii.5) it is said 'forty-two,' which is the same as 'forty.' The origin of this is that seven days=the end of vastation and a new beginning; and 'six'=labour, from the six days of labour or of combat. Therefore, from the multiplication of seven by six there results the number **forty-two**, signifying the duration of the vastation and the duration of the temptation or

labour and combat of the man to be regenerated, wherein there is what is holy. But the round number **forty** was taken instead of the not round number **forty-two**, as is evident from these passages in the Revelation.

[A. 730]. The Israelitish people being led about in the wilderness for **forty** years . . . represented . . . the duration of temptation, and also the duration of vastation; the duration of temptation by this, that they were afterwards introduced into the Holy Land; and the duration of vastation by this, that all who were above twenty years old when they went forth from Egypt died in the wilderness, except Joshua and Caleb . . .

786. '**Forty** days' (ver. 17)=the duration of the Church called 'Noah' . . . Here, it says '**forty** days;' in verse 4, '**forty** days and nights,' because it there=the duration of temptation, in which '**nights**' are anxieties. 862.

862. 'It came to pass at the end of **forty** days' (Gen. viii.6)=the duration of the former state, and the beginning of the following one.

1963. '**Eighty**' . . . involves the same as '**forty**,' that is, temptations.

2272. 'Peradventure there shall **forty** be found there' (Gen. xviii.29)=those who have been in temptations. (For) '**forty**'=temptations. 2273.

2273<sup>e</sup>. (Thus) by '**forty**' are here signified those with whom goods have been conjoined with truths by means of temptations.

2708<sup>d</sup>. By their journeyings and wanderings in the wilderness **forty** years, is described every state of the Church militant, how of itself it yields, but conquers from the Lord.

2966<sup>e</sup>. With those who believe all good and truth to be from the Lord, the price of redemption is signified by **forty**, and in a higher degree by 'four hundred.'

3281. 'Isaac was a son of **forty** years' (Gen. xxv.20)=from Own power through the combats of temptations. . . '**Forty**'=temptations.

3469. 'Esau was a son of **forty** years' (Gen. xxvi.34)=a state of temptation as to the natural good of truth. . . '**Forty** years'=a state of temptation. That '**forty**'=temptations. Refs.

6505. '**Forty** days were fulfilled for him' (Gen. i.3)=a state of preparation by means of temptations. '**Forty**'=temptations.

6828<sup>e</sup>. The number '**forty**'=the duration of temptation, whatever it may be.

7932<sup>1</sup>. The life of **forty** years in the wilderness=temptations. 8098<sup>2</sup>.

8098. As the conjunction can be effected only by means of temptations, these are signified, that is, when the number '**forty**' is added, whether it be **forty** years, **forty** months, or **forty** days; for '**forty**'=temptations, and their duration, whatever it may be.

8537. 'The sons of Israel did eat manna **forty** years' (Ex. xvi.35)=the appropriation of the good of truth in a state of all temptations. . . '**Forty** years'=a state of temptations.

9437. 'Moses was in the mount **forty** days and **forty** nights' (Ex. xxiv.18)=what is plenary as to information and influx. . . The reason '**forty**'=what is plenary, is

that 'four'=what is full, and in like manner 'ten,' and the number **forty** results from four multiplied into ten.

—<sup>2</sup>. As '**forty**'=what is plenary, Moses remained on Mount Sinai, not only on this occasion but also on another, **forty** days and **forty** nights (Ex. xxxiv.28; Deut. ix.18,25; x.30). On this account the sons of Israel wandered in the wilderness **forty** years, and as it is said, 'until all that generation was consumed' (Num. xiv.33, 34). Further ill. And therefore it rained upon the earth . . . **forty** days and **forty** nights. Hence it is evident why it was ordained that a wicked man was to be smitten with **forty** stripes (Deut. xxv.3); for '**forty** stripes'=punishment to the full. Further ill. Thus by '**forty**' is signified what is plenary as to representation.

9643. '**Forty** bases of silver' (Ex. xxvi.19)=plenary support by means of truth. '**Forty**'=what is plenary.

9741<sup>e</sup>. '**Forty-two** months' (Rev. xi.) has a like signification to six weeks . . . for six multiplied into seven makes **forty-two**.

9937<sup>7</sup>. The reason why the temptation after **forty** days in the wilderness is alone mentioned, is that '**forty** days'= . . . temptations to the full, thus those of many years.

10685. 'He was with Jehovah **forty** days and **forty** nights' (Ex. xxxiv.28)=the temptations before there exists the internal of the Church, of worship, and of the Word. '**Forty** days and nights,' when predicated of the Church with man,=a state of temptation. Refs. 10686<sup>e</sup>.

N. 201<sup>3</sup>. That '**forty** years,' 'months,' or 'days'=a plenary state of temptations from beginning to end; and that this state is signified by the duration of the Flood for '**forty** days,' etc. Refs.

R. 489. '**Forty-two** months' (Rev. xi.2)=to the very end when there is nothing remaining.

—<sup>2</sup>. That by '**forty-two** months' is signified to the very end when there is not any truth and good of the Church remaining, is because by '**forty-two**' the like is signified as by six weeks, for six times seven is **forty-two**; and by 'six weeks' is signified what is complete to the very end; for the number 'six' has this signification, and 'weeks'=state; and 'seven weeks'=a holy state, which is a new state of the Church, when the Lord begins His Kingdom. The like is signified by this number in (Rev. xiii.5). E.633.

—<sup>2</sup>. Moreover the like is signified by this number as by three and a half, because **forty-two** months make three years and a half.

583. '**Forty-two** months' (Rev. xiii.5)=to the end of the former Church while there is a beginning of the New; in like manner as by 'three and a half;' and by 'a time, and times, and half a time;' and also by 'one thousand two hundred and sixty;' because **forty-two** months make three years and a half.

E. 633. '**Forty-two** months' (Rev. xi.2)=to the very end of the Old Church, and to the beginning of the New.

—<sup>2</sup>. By the numbers '**forty**' and '**forty-two**,' in the Word, is signified either the plenary vastation of the Church, or plenary temptation. Ill. 654<sup>25</sup>.

—<sup>4</sup>. The rain of **forty** days (at the Flood)=the destruction of (the Most Ancient Church) through falsities

of evil ; but the beginning of a new Church is signified by the drying up of the earth after those forty days . . .

—<sup>5</sup>. For by 'forty' is signified the end of evil, and also the beginning of good . . .

—<sup>7</sup>. The vastation of the Church, and also plenary temptation, is signified also by the abiding of the sons of Israel forty years in the wilderness. Ill. . . From these passages it is evident that by 'forty years' is signified not only the vastation of the Church with the sons of Israel, but also plenary temptation ; and also by the end of those years the beginning of a New Church. Ex.

—<sup>8</sup>. (Thus) it may appear that by the number 'forty,' in the Word, is signified plenary vastation and consummation, that is, when all the good of the Church is vastated and the evil consummated ; and also that by the same number is signified plenary temptation ; as also the establishment of the Church anew, that is, reformation : from which it may be known what is signified by the forty-two months during which the nations will trample on the Holy City ; and what in like manner by . . . 'To the beast . . . Power was given forty-two months.'

650<sup>70</sup>. By the Lord being in the wilderness forty days He represented the duration of all the temptations which He underwent . . . for by 'forty days' is signified an entire period and duration of temptations . . .

654<sup>53</sup>. 'Forty years'=an entire period of the vastation of the Church, and also the entire duration of temptations.

730<sup>41</sup>. As 'the wilderness'=a state of temptations, and 'forty,' whether years or days, the entire duration from beginning to end . . .

781<sup>11</sup>. 'Forty-two' (2 Kings ii.24)=blasphemy.

796. 'There was given to him Power to do his works forty-two months' (Rev.xiii.5)=destruction until nothing of truth and good remained . . . 'Forty-two months'=plenary vastation and consummation, thus destruction until nothing of truth and good remains. The like is signified by 'forty-two' (2 Kings ii.24), where it is said that forty-two children were torn in pieces . . .

### Forty-five. *Quadraginta quinque.*

A. 2269. 'I will not destroy it if I find there forty-five' (Gen.xviii.28)=that he should not perish if they are able to be conjoined. . . (For) the number forty-five = conjunction. . . Forty-five results from the multiplication of five into nine, and therefore . . . signifies the same as five and nine : five=a little . . . and nine, conjunction, or that which is conjoined ; thus, here, [forty-five =] if goods are a little conjoined with truths.

—<sup>2</sup>. 'Forty-five'=some conjunction.

**Forward.** See FRONT.

**Foul.** *Teter.*

**Hideously.** *Tetre.*

A. 7419<sup>e</sup>. They who have been in the knowledge of faith and in a life of evil . . . are foul and cause aversion. (Lice.)

7454. That infernal foulness and filth would flow in. Sig.

8819<sup>e</sup>. When the rays of light fall upon hideous forms, they are turned into hideous colours.

D. 1080. How foul loves are made known . . .

4117. In time it becomes palatable . . . so that he prefers what is loathsome and bitter to what is sweet.

E. 1015<sup>2</sup>. The Hells appear in a fire hideously reddening . . . and in a fire hideously flaming . . .

**Foul.** *Turpis.*

**Foulness.** *Turpitude.*

A. 1592. The foulness of the external man when disjoined is here described. (Sodom.)

1666<sup>2</sup>. 'This is the sea of salt'=the foul things of Falsities thence.

5433<sup>e</sup>. 'To show nakedness to the nations'=ugliness ; all ugliness comes from the absence of truths ; and all beauty from truths.

5981. With infernal Spirits and Genii there sometimes appear things foul and filthy . . . But lest the Angels should flee away, these foul and filthy things are perceived by them more mildly . . . D.1995.

D. 2206. On the things which restrain the foulnesses of Spirits.

4793<sup>e</sup>. (The foul practices of Moravian Spirits.) 4794.

**Found.** *Conflare.*

**Founder.** *Conflator.*

A. 1623. Composed of. J.66. 69. D.3213.

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

9424<sup>9</sup>. 'The goldsmith spreadeth it over with gold' (Is.xl.19). Ex. 9852<sup>2</sup>. 10406<sup>4</sup>. E.587<sup>4</sup>.

9466<sup>5</sup>. 'The work of the workman and of the hands of the goldsmith' (Jer.x.9)=that which is from man's Own intelligence. R.450<sup>e</sup>. E.576<sup>r</sup>. 585<sup>10</sup>. 1186<sup>2</sup>.

H. 102. Made up out of nature.

W. 229<sup>e</sup>. Prodnce.

R. 458. Every evil is made up of concupiscences.

M. 269<sup>9</sup>. Why man is constituted of these three loves.

272. The matters of which the bodies of men are composed.

439<sup>e</sup>. The internal delights which enter into the external and compose them.

T. 508<sup>3</sup>. Dogmas made up from man's Own intelligence . . . —<sup>4</sup>.

E. 587<sup>4</sup>. By these words is described how doctrine is forged and framed by means of falsities ; thus by means of such things as are from man's Own intelligence. . . By 'the artificer' and 'the founder' . . . is meant one who devises and forms such doctrine.

**Foundation.** *Fundamentum. Fundus.*

**Found, To.** *Fundare.*

**Founding.** *Fundatio.*

**Fundamental.** *Fundamentalis.*

**From the Foundation.** *Funditus.*

See under BASE.

A. 613. 'The foundations of generation and generation' (Is.lviii.12)=the things which belong to the spiritual things of faith, which had fallen since ancient times.

1055. The universal Heaven is founded on love . . .

1066<sup>2</sup>. 'The foundations of the earth' (Is.xl.21)=the foundations of the Church.

1691<sup>4</sup>. 'The foundations of the mountains' (Deut. xxxii.22)=the Hells. . . They are called 'the foundations of the mountains' because the love of self and the love of the world reign there, and are thence.

1843<sup>3</sup>. Charity is the very foundation—*fundus*—in which faith is implanted.

3542<sup>3</sup>. 'Laying bare the foundation even unto the neck' (Hab.iii.13)=thus intercepting the conjunction.

3679<sup>5</sup>. Although Spirits are not allowed to use the natural memory, still it serves them as a plane or as a foundation, so that the ideas of their thought are therein terminated.

4060<sup>4</sup>. 'The powers of the heavens shall be shaken'=the foundations of the Church. . . For the Church on earth is the foundation of Heaven, because the influx of good and truth . . . is terminated in the ultimate.

4360<sup>e</sup>. Spiritual things are founded upon natural ones.

5053. Marriage love is the fundamental love . . . M.58. 65. D.4229. E.993<sup>2</sup>.

5126<sup>2</sup>. Without an influx of innocence from the Lord during this first age, there would never be anything fundamental . . .

5182. It is a fundamental principle that . . .

5477<sup>2</sup>. All the ideas of man's thought . . . are founded upon such things as there are in the world . . .

5510<sup>2</sup>. Every truth of the Church . . . is founded upon man's scientifics . . .

6299<sup>2</sup>. The external (of the Church) is in the place of a foundation on which the internal may stand . . . Therefore . . . unless the Natural is regenerated, the internal has no foundation, nor receptacle; and if it has no foundation and no receptacle, it utterly perishes.

6937. Like one who is building a house; he first lays the foundation; but the foundation must be for the house . . . He who believes that he is his own neighbour in the first place, is like one who regards the foundation as the end . . .

7554. 'From the day when it was founded until now' (Ex.ix.18)=that there is no such destruction with others; for 'day'=state, and 'foundation,' the quality thereof.

9301<sup>e</sup>. The truths which belong to this latter innocence are mainly founded upon fallacies of the external senses.

9407<sup>7</sup>. The precious stones which are foundations (Rev.xxi.)=truths Divine . . . in the ultimate of order.

9430<sup>2</sup>. The Word in the letter . . . and interior things . . . are circumstanced like a house and its foundation . . . As a house rests on its foundation, so does Heaven rest on the Church, and consequently the Divine truth

in Heaven on the Divine truth in the earth . . . 10559<sup>4</sup>. J.65.

9433<sup>3</sup>. 'The bases on which the earth is founded' (Ps. civ.5)=truths in ultimates . . .

—<sup>e</sup>. The ultimate of truth Divine . . . on which, as on a pivot and a foundation, they subsist and rest. Sig.

9490. 'Thou shalt overlay it with pure gold'=that all these things are to be founded on good. . . In Heaven, the same thing which encompasses also forms the foundation; for Heaven presses against it as a house presses on its foundation . . . 10194.

9538<sup>e</sup>. It is on this account that the Natural serves the former as a foundation . . .

9643<sup>3</sup>. Hence it is that the foundation, which is a general base,=the truth of faith and also faith itself. III.

—<sup>3</sup>. 'The foundations of the earth' (Is.xl.21)=the truths of faith; for these truths serve the Church as foundations. III.

—<sup>4</sup>. As 'a foundation'=the truth of faith, and 'a city,' its doctrine, 'the foundation of the city' is mentioned in the Word when the truth of doctrine is understood. III.

— (Thus) the foundations of the city holy Jerusalem . . . =the truths of faith. (=truths from good. 9863<sup>2</sup>.)

9873<sup>5</sup>. 'The foundations which are to be laid with sapphires' (Is.liv.11)=the externals of that Kingdom; for the foundations are the things laid under.

9959<sup>2</sup>. Truths . . . are like the foundations on which a house is built; and therefore the foundations of a house=truths of faith from good.

10028. 'The foundation of the altar' (Ex.xxix.12)=the Sensuous, which is the ultimate of man's life. The reason 'the foundation of the altar' has this signification, is that the altar was a representative of the Lord's Divine Human, and therefore its 'foundation'=that which is the ultimate of life in the human . . . which is called the external Sensuous.

10185. The foundation (of a house) has a like signification to that of the feet and the soles of the feet.

10194. What it is to be founded upon good . . . It is believed by some that truth is that upon which all things are founded, but they are very much mistaken; for no truth exists with man unless he is in good. Ex.

H. 187 (a). 'Foundation'=the truth on which are founded Heaven, the Church, and doctrine.

480<sup>2</sup>. Upon this plane the interiors of the mind rest, as a house does upon its foundation; and hence it is that a man remains to eternity such as has been his life of love in the world.

N. 1. 'The foundations of the wall' (Rev.xxi.) . . . =the Knowledges upon which that doctrine is founded.

J. 9. Without the human race the angelic Heaven would be like a house without a foundation . . . Without these ultimates . . . man's spiritual things . . . would dissolve, like things . . . without a foundation—*fundo*.

S. 43. That the truths of the sense of the letter of the Word are meant by the foundations of the wall of the New Jerusalem. Ex.



W. 72. This is the fundamental thought concerning God.

330. These things are like a house; of which the body is the foundation . . .

R. 17. Truth which is not truth in act is . . . like the foundation upon which a house is built . . . The first thing in end is residence in the house, and the first thing in time is the foundation.

343. When the evil are multiplied to such a degree . . . in the World of Spirits, the Angels . . . have no support and foundation.

533°. The internal without the external is like a house without a foundation.

589. 'Slain from the founding of the world' (Rev. xiii.8)=the Lord's Divine Human not acknowledged from the establishment of the Church. E.807.

645. The Church on earth is to the angelic Heaven like the foundation upon which the house rests.

735. 'Whose names have not been written in the Book of Life from the founding of the world' (Rev. xvii.8)=those who do not believe in the Lord and are not in doctrine from the Word, from the establishment of the Church, here, from the establishment of this religiosity. E.1057.

902. 'The wall of the city having twelve foundations' (Rev.xxi.14)=that the Word in the sense of the letter contains all things of the doctrine of the New Church. . . . By 'foundations' are signified doctrinal things; and by 'twelve,' all. Moreover, the Church is founded upon doctrine. . . . As all things of doctrine are signified by 'the twelve foundations of the wall of the city New Jerusalem,' and the Church is the Church from doctrine, it treats below of its foundations in special. In the Word . . . by 'the foundations of the earth' are . . . meant the foundations of the Church . . . and the foundations of the Church are nothing but the things which are from the Word, and are called doctrinal things; for the Word itself is that which forms the foundation of the Church.

—2. Doctrinal things from the Word are signified by 'foundations' in the following passages. Ill.

914. 'The foundations of the wall of the city were adorned with every precious stone' (ver.19)=that all things of the doctrine of the New Jerusalem taken from the sense of the letter of the Word with those who are therein will appear in light according to reception.

T. 132. (This) is the fundamental error of the Church.

209<sup>5</sup>. 'The foundations of the wall' (of the New Jerusalem)=the doctrinal things of the New Church from the sense of the letter of the Word. 217.

342°. Buried in its depths—*fundo*. 391.

394. These three loves . . . are the universal and the fundamental ones of all. E.798<sup>4</sup>.

D. 4046. Love is fundamental . . .

5552. The Sensuous of man . . . is the ultimate itself, and therefore also is the foundation upon which Heaven rests as a house does on its foundation.

5553°. At that time man had entirely withdrawn, in

ultimates, from the Heavens, so that the foundation began to perish.

5608. The natural thought of man is the plane in which all things of angelic wisdom close; it is a foundation like that of a house.

5616. Natural Truths are in the place of a foundation . . .

5709. I spoke about the foundations of truth, that they are two, one from the Word, and the other from nature . . . that the foundation from the Word is for the universal Heaven . . . and the foundation from nature is for those who are natural . . . And it was found also that all things of Heaven have their foundation in the laws of order of nature in the world and in man, which foundation remains constantly fixed . . . But as falsities have closed up the Intellectual, and all the ideas of thought are founded upon natural things, therefore such things must be as a foundation to those who have false ideas.

5710. I also spoke about the Word, that it is the very foundation, that is, for those who live well and acknowledge the Word as holy and Divine; whereas with those who doubt . . . the Word is to be unclosed . . . by means of natural Truths. How the foundation from the Word accords with the foundation from the truths of nature, was shown by two examples . . .

—°. In fine, nothing can be founded upon sciences unless it has first been founded upon the Word . . .

E. 268<sup>2</sup>. 'A foundation'=the truth upon which the Church is founded.

304<sup>15</sup>. 'The mountains' (Ps.xviii.7)=the goods of love; and their 'foundations'=the truths of faith.

357<sup>25</sup>. 'The foundations of the mountains which are set on fire' (Deut.xxxii.22)=the truths upon which the goods of love are founded; specifically, the truths of the sense of the letter of the Word, because these are the foundations. 405<sup>35</sup>.

391<sup>19</sup>. 'The founding of the world' (Luke xi.50)=the establishment of the Church.

400<sup>6</sup>. 'The foundations of the mountains' (Ps.xviii.7)=the truths upon which the Church is founded, which are truths from good.

401<sup>25</sup>. 'The end' has a similar meaning to 'the foundation,' and this is the natural man, because the goods and truths of the spiritual man are terminated in the things which are there.

405<sup>40</sup>. 'The earth' (Mical vi.2)=the Church; and its 'foundations'=the principles upon which all the rest are founded.

587<sup>15</sup>. 'The foundations' (Mical i.6)=the natural truths upon which the Church is founded.

654<sup>38</sup>. Occurs.

727<sup>13</sup>. The reason the truths of the literal sense of the Word are meant by 'the rod of the foundation' (Is.xxx.32), is that this sense is a foundation to the truths of its spiritual sense.

741<sup>22</sup>. That all things of the Church as to its truths and as to its goods have been overthrown from the foundation, is signified by 'the channels of waters appeared, and the foundations of the world were re-

vealed' (Ps. xviii. 15). 'The channels of waters'=its truths; and 'the foundations of the world,' its goods; 'to appear' and 'to be revealed'=to be overthrown from the foundation.

[E.] 817<sup>9</sup>. 'Jehovah had founded Zion' (Is. xiv. 32)=that the Church will be established by these things.

993<sup>2</sup>. As (marriage love) is the fundamental love of all the loves of Heaven, it is also the fundamental of all the delights and joys of Heaven . . .

—<sup>3</sup>. The love of adultery is the fundamental of all infernal loves.

1057<sup>2</sup>. The establishment of the Church is meant by 'the founding of the world,' in these passages. Ill.

1086. The acknowledgment of the Word as Divine, and the founding of the Church upon it. Sig.

**De Verbo** 3<sup>9</sup>. Therefore the basis and foundation of the Heavens is the human race.

**Coro.** 16<sup>2</sup>. In the deep=*fundo*—beneath them there are also three expanses . . .

## Fountain. Fons.

**A.** 756. 'All the fountains of the great deep were broken up' (Gen. vii. 11)=the extreme of temptation as to voluntary things.

1927. 'At a fountain of waters in the wilderness' (Gen. xvi. 7)=natural truth which has not yet acquired life. 'A fountain of waters'=truth.

1928. 'At the fountain in the way to Shur' (id.)=that this truth was from the things which proceed from scientifics. 'A fountain'=truth.

1949<sup>6</sup>. 'Fountains' (Ps. civ. 10)=Knowledges.

1956. 'Therefore she called the spring' (ver. 14)=the state of truth thence. . . As this truth was not seen in the Rational, but below the Rational, 'fountain' is expressed in the Original Language by a different word from that which is used above, which is the common word for fountain.

1957. 'The spring to the Living One who seeth me' (id.)=truth thus perspicuous.

2572<sup>2</sup>. They are in the very beginnings or springs of things . . .

2702. 'A well of water' and 'a fountain'=the Word, and also doctrine from the Word, consequently truth itself. Ill.

— As the Spiritual Church is here treated of, 'a well' is mentioned, and not 'a fountain.'

—<sup>4</sup>. That 'a fountain'=the Word, also doctrine, and therefore truth. Ill.

—<sup>5</sup>. 'The fountain of Jacob' (Deut. xxxiii. 28)=the Word, and the doctrine of truth thence derived . . . (On account of this signification) when the Lord came to the fountain of Jacob, He spoke with the woman from Samaria, and taught what is signified by 'a fountain,' and by 'water' . . . As 'the fountain of Jacob' signified the Word; 'water,' truth; and 'Samaria,' the Spiritual Church . . . the Lord spoke with the woman from Samaria, and taught that the doctrine of faith is from Him, and that when it is from Him, or, what is the same, from His Word, it is 'a fountain of water springing up into eternal life.' S. 2. E. 483<sup>2</sup>.

2762<sup>4</sup>. When they were describing the birth of knowledges from what is intellectual, they invented a flying horse, which broke open a fountain with his hoof . . . At this day . . . learning is described by a fountain; but scarcely anyone knows that . . . a fountain=truth.

2882. The Lord is good itself and truth itself, and therefore the fountain.

3065. 'Behold I stand above at the fountain of waters' (Gen. xxiv. 13)=a state of conjunction of truth Divine in the Human. 'A fountain'=truth; here, truth Divine, because the Lord is treated of. The state of conjunction itself is signified by 'standing above at the fountain.'

3082. 'She came down to the fountain' (ver. 16)=truth Divine.

3096. The difference between the signification of 'a fountain' and that of 'a well' (is) that 'a fountain' is mentioned when purer and when higher truth is treated of; and 'a well,' when truth not so pure and when lower truth is treated of; as is the case in this chapter, in which 'a fountain' is now mentioned, and now 'a well.'

3131. 'Laban ran out unto the man, unto the fountain' (ver. 29)=the animus of the affection of good towards the truth which was to be initiated in truth Divine . . . 'The fountain'=truth; here, truth Divine.

3137. 'At the fountain' (ver. 30)=their enlightenment from truth Divine. . . As the Word is truth Divine it is called 'a fountain' . . . 'To stand at the fountain' here involves the enlightenment of those things which are in the natural man . . . for where there is truth Divine there is enlightenment.

3194. 'Beer-lahai-roi,' in the Original Language, means 'the spring to Him that liveth and seeth me.'

3413<sup>6</sup>. Earthly things, with which the Word, which is the fountain of all truth, is obstructed.

3424. It is well known that the Word is called 'a fountain,' in fact 'a fountain of living waters;' and the reason it is also called 'a well' is that such is the relative character of the sense of the letter; and because, relatively to the spiritual, the Word is not 'a fountain,' but 'a well.' Ill.

3635. There are two things in the human body which are the springs of all its motion . . . the heart and the lungs. 9276<sup>6</sup>. L. 47. D. Love v<sup>2</sup>. D. Wis. vi.

3765. The Word is here called 'a well' because it treats of what is natural . . . but it is called 'a fountain' when it treats of what is rational . . .

4197. Although they have not Divine truths direct from the Divine fountain, that is, from the Word . . .

4352<sup>2</sup>. For He is the Fountain and origin of all celestial and spiritual love . . .

4524<sup>2</sup>. There can be only one Fountain of life, as in nature there is only one fountain of light and heat . . . 5605<sup>6</sup>. 10774. H. 9. P. 292.

4697<sup>6</sup>. 'The rivers and the fountains of waters' (Rev. viii. 10)=intelligence, and wisdom from the Word.

4861. 'She sat in the door of fountains, which is on the way to Timnath' (Gen. xxxviii. 14)=what is intermediate to the truths of the Church and to falsities.

'Fountains'=the truths of the Church which are from the Word; for 'a fountain,' in the universal sense, = the Word.

4891. 'In the fountains upon the way' (ver.21)=that it appeared as truth. 'Fountains'=the truths of the Church.

4966<sup>2</sup>. They said that . . . Pegasus broke open a fountain there . . . For they knew . . . that a fountain meant intelligence. (=doctrine from which knowledges are derived. W.H.4.)

6418. 'The son of a fruitful one upon a fountain' (Gen.xlix.22)=fructification from truth from the Word. 'A fountain'=the Word.

6774. The Word is sometimes called 'a well,' and sometimes 'a fountain;' when it is called 'a well,' the Word is signified as to the literal sense, and when 'a fountain,' the Word is signified as to the internal sense.

7343<sup>e</sup>. 'The fountain' (Num.xxi.17)=the doctrine of truth Divine.

8367<sup>e</sup>. Enlightenment by means of truth, and what is pleasant thence, is signified by 'the twelve fountains of waters' (at Elim); for 'fountains'=truths. 8368, Ex.

8368. 'Where were twelve fountains of waters' (Ex. xv.27)=that there they had truths in all abundance. . . 'Fountains'=truths of faith. E.458<sup>9</sup>.

8568<sup>3</sup>. 'The fountain of the water of life' (Rev.xxi.6) =the truth and good of faith.

W. 33. Affection and thought are the springs of all things of man's life . . .

R. 384. 'And shall lead them to living fountains of waters' (Rev.vii.17)=and shall lead to conjunction with Himself by means of truths from the Word. (For 'the living fountain of waters'=the Lord, and also the Word. Ill. (=in Divine truths. E.483.)

409. 'It fell upon the third part of the rivers, and upon the fountains of waters' (Rev.viii.10)=that from this all the truths of the Word were utterly falsified. . . 'The fountains of waters'=the Word. E.518.

630. 'Adore Him who made . . . the fountains of waters' (Rev.xiv.7)=that the Lord alone is to be worshipped, because . . . from Him alone . . . are all things belonging to (Heaven and the Church) . . . 'The fountains of waters'=all truths of the Word which are of service to the Church for doctrine and life. E.876.

683. 'The third Angel poured out his vial into the rivers and the fountains of waters' (Rev.xvi.4)=the influx into the understanding of the Word with them. . . 'The Fountain of waters'=the Lord as to the Word, thus the Word of the Lord; and therefore 'the fountains of waters'=the Divine truths thence derived.

889. 'I will give to him that is athirst of the fountain of the water of life free' (Rev.xxi.7)=that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all things which conduce to that use. . . 'The fountain of the water of life'=the Lord and the Word.

M. 14<sup>2</sup>. (In the middle of the table) there gushed as it were a leaping fountain of nectareous wine . . .

182<sup>2</sup>. When they had ascended the hill Parnassus,  
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some guards brought water in crystal cups from a fountain there, and said, This water is from the fountain which, according to the ancient fable, was broken open by the hoof of Pegasus, and was afterwards consecrated to the nine virgins . . . The attendants said . . . The guards are instructed to speak thus; but by drinking water from a fountain we understand being instructed concerning truths, and through truths concerning goods, and thereby becoming wise.

183. In the middle of the garden there was a grassy circus . . . and in the middle of the circus, on raised ground, there was a little fountain-*fenticulus*-, which, from the strength of its spring, leapt high.

293. I saw seven women sitting on a bed of roses at a certain fountain, and drinking the water.

—<sup>6</sup>. I asked, Why did that boy call you Virgins of the fountain? They replied, We are called virgins when we are sitting at this fountain, because we are affections of the Truths of the wisdom of our husbands, and the affection of truth is called a virgin; moreover, a fountain signifies the truth of wisdom . . . Then one of the seven wove a garland of roses, and sprinkled it with water from the fountain, and placed it on the boy's cap . . . and said, Receive the delights of intelligence . . .

T. 568<sup>2</sup>. When evils spring from their native fountain . . .

E. 119<sup>4</sup>. That these are from the Word is signified by 'the fountain going forth out of the house of Jehovah' (Joel iii.18).

239<sup>13</sup>. That they are to be led to truths is signified by 'I will lead them to fountains of waters in a way of right' (Jer.xxxi.9).

340<sup>4</sup>. 'The fountain of salvation' (Ps.lxviii.26)=spiritual good, because through this there is salvation.

374<sup>7</sup>. 'Fountains and deeps going forth from valley and from mountain' (Deut.viii.7)=interior and exterior truths from the Word . . . 518<sup>2</sup>.

376<sup>10</sup>. 'The fountain of Jacob' (Deut.xxxiii.28)=Divine truth, and the Word.

386<sup>27</sup>. 'A spring-*scaturigo*' (Is.xlix.10) or fountain =the Word, and also doctrine from the Word.

405<sup>14</sup>. 'A fountain of waters' (Ps.cxiv.8)=the Word from which come the (Knowledges of truth).

—<sup>21</sup>. 'Fountains'=the truths of the Word; 'the fountains sent into the rivers' (Ps.civ.10)=intelligence thence derived. 483<sup>7</sup>.

433<sup>13</sup>. 'A fountain shall go forth out of the house of Jehovah, and shall water the river of Shittim' (Joel iii.18)=that there comes truth of doctrine out of Heaven from the Lord which will enlighten those who are in Knowledges. 483<sup>5</sup>. 518<sup>10</sup>.

483<sup>2</sup>. 'To set fountains' (Is.xli.18)=to instruct in truths. 518<sup>5</sup>.

—<sup>7</sup>. That 'a fountain,' in the supreme sense, means the Lord as to Divine truth, or Divine truth from the Lord, and therefore the Word. Ill.

—<sup>12</sup>. That Divine truth from the Lord is meant by 'a fountain.' Ill.

—<sup>13</sup>. The 'fountain' (that Joseph was said to be near, Gen.xlix.) means the fountain of Jacob; for the

field in which that fountain was, was given to Joseph by his father (John iv. 5, 6).

[E. 483<sup>13</sup>]. 'A fountain' = the Word; and 'fountains,' the Divine truths from it. Ill.

—<sup>14</sup>. 'A fountain' and 'fountains,' in the opposite sense, = the doctrine of falsities, and the falsities of doctrine. Ill.

518<sup>3</sup>. It is from the signification of 'waters,' which is truths, that 'a fountain' = the Word, and the doctrine of truth.

727<sup>8</sup>. By 'the fountain' in Beer (Num. xxi.) is signified doctrine from the Word; for, in the Original Language, Beer means a fountain.

730<sup>12</sup>. 'A spring' (Hos. xiii. 15) = doctrine; and 'a fountain' = the Word.

—<sup>24</sup>. 'Fountains in the midst of the valleys' (Is. xli. 18) = intelligence from natural truths.

876. 'The fountains of waters' = interior Divine truth, such as is the Word in the spiritual sense.

1100<sup>9</sup>. When 'fountains' mean the truths of the Word, 'rivers' mean the intelligence thence derived.

De Verbo 7<sup>3</sup>. The fountain (on Parnassus) = intelligence and learning.

#### Four. *Quatuor.*

#### Fourth. *Quartus.*

A. 1686. 'Four kings with five' (Gen. xiv. 9) = the union of these, and their disunion. . . 'Four' = union because it is pairs, as also does 'two' when it regards the marriages of things.

1856. 'In the fourth generation they shall return hither' (Gen. xv. 16) = the time and state of restoration. . . 'The fourth generation' = the same as 'forty' and 'four hundred,' namely, the duration and state of temptation: it is a kind of diminutive from them.

5291. 'Four' involves the same as 'two.'

5313<sup>7</sup>. 'Four' = conjunction, the same as 'two.' Refs.

6157. 'Four parts shall be for you' (Gen. xlvii. 24) = the things which are not yet remains. 'Four parts,' when predicated of what is left from the fifth part—by which are signified remains—= the things which are not yet remains. By 'four' is signified the same as by 'two,' namely, things which are pairs, and which are conjoined, as are good and truth.

8877. 'Upon the thirds and upon the fourths' (Ex. xx. 5) = in a long series, and conjunction.

9103. 'Four small cattle—*pecudes*—for a small cattle—*pecude*' (Ex. xxii. 1) = a corresponding penalty to the full. 'Four' = conjunction; for 'four' = the same as 'two' . . . and 'two' = conjunction. From this it follows that these numbers also = to the full, for what is conjoined is full.

9103<sup>2</sup>. The reason why five oxen were to be repaid for an ox, and four small cattle for a small cattle, (was that) the number five involves the restoration of exterior good to much, and the number four the restoration of interior good to the full.

9493. 'Thou shalt cast for it four rings of gold' (Ex. xxv. 12) = Divine truth conjoined with Divine good. . . There were four rings because by this number is signified conjunction.

9538. 'Which are on the four feet thereof' (ver. 26) = in the natural sphere. . . 'Four' involves conjunction.

9563. 'Four almond-shaped bowls' (ver. 34) = the scientifics of truth from good. 'Four' = conjunction.

9601. 'The breadth four cubits' (Ex. xxvi. 2) = the marriage of truth with good. . . 'Four' = conjunction, thus marriage, for the conjunction of truth and good is called the heavenly marriage. The reason 'four' = conjunction or marriage, is that this number arises from two multiplied into itself, and 'two' = conjunction. 9674.

9642<sup>9</sup>. All states of the good of love and the truth of faith are signified by 'the four corners of the earth' . . . In like manner by 'the four winds.' Ill.

9674. 'Thou shalt put it upon the four pillars of shittim' (ver. 32) = the good of merit . . . which conjoins and supports. 'Four' = conjunction.

9677. 'Upon four bases of silver' (id.) = the power of conjunction through truth. 'Four' = conjunction.

9720. 'Upon the four corners thereof' (Ex. xxvii. 2) = in every way. 'Four' = conjunction.

9728. 'Upon the net thou shalt make four rings of brass' (ver. 4) = the sphere of good through which there is conjunction. . . 'Four' = conjunction.

9767. 'Its pillars four, and their bases four' (ver. 16) = the goods and truths therefrom which support conjunction. . . 'Four' = conjunction.

9864. 'Four rows of stones' (Ex. xxviii. 17) = the conjunction of all . . . truths from good. 'Four' = conjunction.

10624. 'Upon the thirds and upon the fourths' (Ex. xxxiv. 7) = the damnation of falsities and of the evils thence derived. . . 'Three' is predicated of truths or falsities, and 'four,' of goods or evils. . . The numbers two, four, and eight belong to the celestial class. . . By 'four' is also signified all good in the complex.

R. 322. 'There was given unto them Power over the fourth part of the earth, to kill' (Rev. vi. 8) = the destruction of all the good of the Church. . . By 'the fourth part of the earth' all the good of the Church is signified. 'The fourth part' = all good (because) the numbers 'two' and 'four,' in the Word, are applied to goods, and signify them. . . Hence 'the fourth part,' or simply 'a fourth,' = all good . . . Besides, 'four,' in the Word, = the conjunction of good and truth. That both these things are signified by 'four,' Ill.

342. 'I saw four Angels standing upon the four corners of the earth' (Rev. vii. 1) = the universal Heaven now in the endeavour to execute the Last Judgment upon those who were in the World of Spirits. . . Here, by 'the four Angels' is signified the universal Heaven, and by 'the four corners of the earth,' the universal World of Spirits. . . By 'the four corners' are meant the four quarters.

—<sup>4</sup>. That 'the corners' = the quarters; and therefore 'the four corners' = all the quarters. Ill.

343. 'Holding the four winds of the earth' (id.) = a nearer and thus a stronger influx into lower things. . . 'The four winds' = the influx of the Heavens.

348. The number four = all as to good.

654. Four is predicated of good and of the conjunc-

tion of good and truth, and therefore in the opposite sense of evil and the conjunction of evil and falsity, as here. E.847<sup>2</sup>.

858. 'Shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog' (Rev. xx.8)=that those who are meant by the dragon would draw to their party all who were from the earths in the universal World of Spirits who lived there in external natural worship only.

E. 283<sup>3</sup>. The reason there were four cherubs . . . was that by 'four' is signified celestial good . . . for 'four' =conjunction, and the inmost conjunction with the Lord is through love to Him.

—<sup>13</sup>. There being 'four wings' (Ezek. i.6)=the Divine Spiritual in the Celestial Kingdom.

316<sup>6</sup>. That the great horn of the he-goat was broken, and that there came up four in its place towards the four winds of the heavens (Dan. viii.8)=all falsities conjoined with evils thence. 'Horns'=the falsities of evil; 'four'=their conjunction; and 'the four winds of the heavens,' all, both falsities and evils. 418<sup>6</sup>.

—<sup>27</sup>. There being four horns (to the altar), one in each corner, =that they were for the four quarters in Heaven, by which are signified all things of truth from good.

362<sup>2</sup>. The reason there were four animals or cherubs, was that 'four'=conjunction into one, and such is the conjunction which they enjoy who are in that Heaven.

384<sup>2</sup>. The reason 'the fourth part' (Rev. vi.8)=all good and the derivative truth, is that the number four =the conjunction of good and truth, and therefore 'the fourth part'=or 'the fourth'=everything of conjunction. . . 'A fourth part'=all good; and as all truth is from good, by 'a fourth part' is signified all good and the derivative truth.

— The reason 'four,' and therefore 'a fourth part' are predicated of goods and the derivative truths, is that they signify the conjunction of them. . . When the Angels discoursed about the conjunction of good and truth, or of love and faith, and that discourse was determined into numbers, there came forth the number four; and sometimes also the numbers two, eight, and sixteen, because these numbers have a like signification.

— That 'four'=the conjunction of good and truth, originates from the four quarters in Heaven; in two of which . . . dwell those who are in the good of love, and in the other two . . . those who are in the derivative truths. Hence by 'the four quarters,' or by 'the four winds,' is signified all good and the derivative truth; and by 'four,' the conjunction of them.

—<sup>e</sup>. The reason 'the fourth part'=everything of the conjunction of good and truth, is that the fourth part here constitutes everything; and 'a fourth' is significative of conjunction.

418<sup>6</sup>. The reason 'the four winds of the heavens' also =all evil and falsity, is that in the four quarters of the Spiritual World there dwell not only those who are in the good of love and the derivative truths, but also those who are in evils and the derivative falsities.

532<sup>6</sup>. The number 'three,' in the Word, is predicated of truths, and 'two,' and 'four,' of goods. The reason is

that 'two,' and 'four'=conjunction, but 'three,' fulness; and spiritual conjunction is love, and all good is of love; and spiritual fulness is formed by means of truths.

—<sup>7</sup>. 'Four five' (Is. xvii.6)=the few who are in good; 'four,' those who are in good, and 'five' a few.

—<sup>12</sup>. By 'the third and fourth generation' are signified all who are in falsities from evil; by 'the third generation,' those who are in the falsities of evil; and by 'the fourth generation,' those who are in the evils of falsity; for in the opposite sense, 'three'=falsities, and 'four' evils.

569. (The angels bound at the river Euphrates) are said to be 'four' from the conjunction of falsity with evil; for this number in the Word=the conjunction of good and truth; and in the opposite sense, as here, the conjunction of evil and falsity. Refs.

### Fourfold. *Quadruplicatus, Quadruplicatim.*

A. 1763. A speech of Spirits which has a quadruplicate termination . . .

D. 1036. The red blood . . . seems to be able to pass through similar gyres as Spirits when inaugurated into a Society; and, in fact, with fourfold terminations—*terminis*.

1127. There are Genii, and also Spirits, who . . . act and speak with a fourfold-*quadruplicatim*-sound and speech, so that there are four terminations—*termini* . . . When it is quickest it coincides with the fourfold or quadruped sounds of those mentioned elsewhere.

### Foursquare. *Quadrangularis.*

See SQUARE.

A. 9717<sup>e</sup>. The external good of (the New Jerusalem), which is what is just, is signified by its being 'foursquare.'

N. 1. That by 'foursquare' or 'square' is signified what is perfect. Refs.

R. 875<sup>5</sup>. (The Temple of Wisdom) was foursquare . . .

905. 'The city lieth foursquare' (Rev. xxi.16)=justice in it. The reason the city was seen foursquare, was that 'foursquare' or 'square' = what is just; for 'triangular'=what is right; all these in the ultimate degree, which is natural. 'Foursquare' or 'square' = what is just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to regard all things from what is just. . . The city lay foursquare that its length and breadth might be equal; and by 'the length' is signified the good of that Church, and by 'the breadth,' its truth; and when the good and the truth are equal, there is what is just. It is from this signification of 'square,' that we say in common conversation, a square man; who is a man that does not turn aside to this side or to that through what is unjust. As 'square' = what is just, the altar of burnt-offering . . . and the altar of incense were square . . . and the breastplate of judgment was a square doubled.

D. 5471. The middle-space is where those are who are truly Christian; and in its midst is the New Jerusalem, foursquare.

**Fourteen.** *Quatuordecim.*

**Fourteenth.** *Quartusdecimus.*

A. 1670. 'In the fourteenth year' (Gen.xiv.5)=the first temptation. (For) **fourteen**, or the end of the second week (of years) . . . =the beginning of temptation . . . It is here said 'in the fourteenth year' relatively to the twelve which precede, by which is signified the time of childhood.

4177. 'Fourteen years for thy two daughters' (Gen. xxxi.41)=the first period, that he might acquire thence the affections of truth. '**Fourteen**' or two weeks=the first period; for 'a week'=an entire period, great or small; in like manner two weeks, when they are mentioned as one; for the doubling of a number does not take away its signification.

6024<sup>2</sup>. 'The sons of Rachel . . . **fourteen**' (Gen.xlvi.22)=their state and quality.

7842. 'To the fourteenth of the month' (Ex.xii.6)=to a holy state. 'The fourteenth day'=a holy state. . . '**Fourteen**'=the same as 'seven,' that is, what is holy. 7900.

8400. 'The fifteenth'=what is new; because 'fourteen,' or two weeks, =an entire period or state from beginning to end.

**Fowl.** See BIRD.

**Fox.** (*The Quaker.*) D.3771.

**Fox.** *Vulpes, Vulpinus.*

P. 311<sup>3</sup>. They who are in their own prudence are like wolves and foxes.

T. 13<sup>e</sup>. They become foxes in cunning.

34<sup>3</sup>. He becomes as to love like a fox.

383<sup>e</sup>. They cannot dwell together, any more than . . . a fox in a hencoop.

D. 3191<sup>2</sup>. See ADULTERY.

3867. They set huge dogs, foxes, etc., upon men . . .

4151. A cloak lined with fox skin.

**Fragment.** *Fragmentum.*

A. 9391<sup>16</sup>. 'They trample under foot the pieces of silver' (Ps.lxviii.30).

E. 430<sup>15</sup>. 'The twelve baskets of fragments' (Matt. xiv.20)=the derivative Knowledges of truth and good in all abundance and fulness.

**Fragrance.** *Fragrantia.*

**Fragrant, To be.** *Fragrare.*

A. 4301<sup>2</sup>. They who are in interior perception are affected by truths as with the fragrance which exhales from flowers.

5621. When the perceptions of the Angels are turned into odours . . . they are smelt as fragrances from spices and flowers.

—<sup>e</sup>. The fragrant substances in the oil of anointing were representative of spiritual and celestial things.

10291. 'Take to thee fragrant spices' (Ex.xxx.34)=the affections of truth from good which must be in Divine worship.

10293. 'Fragrant onycha' (id.)=the affection of natural truth: by 'onycha' is signified that truth, and by 'fragrant' the perceptivity of what is grateful, which is from the affection of truth, thus is the affection itself. It is called 'fragrant onycha,' because it is said . . . 'Take to thee fragrant spices, stacte, and onycha, and galbanum, that are fragrant.'

10295. 'That are fragrant' (id.)=affections from spiritual good. (For) 'fragrant spices'=the affections of truth from good.

P. 305<sup>2</sup>. Evil stinks, but good is fragrant.

R. 394. The smoke of the incense was fragrant from spices . . . and the fragrances from these spices correspond to such things as belong to spiritual love, or to charity and the derivative faith; for in Heaven there are smelt most fragrant odours which correspond to the perceptions of the Angels that originate from their love; and therefore it is said in the Word in many places that 'Jehovah smelled an odour of rest.'

777<sup>2</sup>. The incense-offerings were pleasing because they were made from fragrant substances which correspond . . .

M. 171<sup>9</sup>. The sphere of love which flows from a wife who is tenderly loved is perceived in Heaven as sweetly fragrant . . .

T. 365<sup>4</sup>. This may be illustrated by the fragrances from a large garden, and by the fragrances from extensive fields of flowers; the fragrant odour which is exhaled from them consists of thousands and myriads of various odours, and yet they are smelt as one.

E. 324. It was on this account that the incense was made from fragrant spices . . . There is a correspondence of odour with perception . . . In the Spiritual World . . . the perceptivity of good and truth is smelt as what is fragrant from grateful odours. . . The good of love and of charity produces this sweetness or fragrance, that is, by means of truth, but not from itself without truth; still less does truth without good produce it; for good without truth has no perceptivity, neither has truth without good.

—<sup>25</sup>. In order that what is grateful might be represented, the incense was made from fragrant spices . . . for fragrant odours correspond to the pleasantnesses and delights which are in the thoughts and perceptions from the delight of spiritual love . . .

—<sup>27</sup>. As the fragrances which belong to odour correspond to spiritual pleasantnesses, or to the pleasantnesses which originate from spiritual good, the most grateful reception by the Lord is called 'an odour of rest.' Ill.

494<sup>2</sup>. By fragrance and sweetness was signified that which was grateful and accepted.

D. Wis. x. 6<sup>2</sup>. A good Spirit with delight draws into his nostrils things fragrant and sweet . . . But an evil Spirit . . . shuns things fragrant and sweet.

**Franc.** D.6034.

**France.** *Gallia.*

**French.** *Gallicus.*

P. 257<sup>4</sup>. It has been provided that there should be a

nation among (the Babylonians) which has not passed under the yoke of such domination, and which holds the Word to be holy: this nation is the noble French nation.

R. 740. 'The ten horns are ten kings, who have received no kingdom as yet' (Rev. xvii. 12) = the Word as to power from Divine truths with those who are in the kingdom of France, and are not so completely under the yoke of the papal dominion; among whom however there has not yet been formed a Church fully separated from the Roman Catholic religion. That these things are said of those who are in the kingdom of France, may be evident from the series of things in the spiritual sense. . . The reception of the Word and the derivative state of the Church among those who are attached to that religion only as to externals, and who are especially in the kingdom of France (is treated of in verses 12-14).

—<sup>3</sup>. The Church with those in the kingdom of France is said to be not yet separated from the Roman Catholic religion, because it coheres with it in externals, but not so much in internals. . . The reason they still adhere to it is that there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff, and these are in everything that is formal according to the papal edicts and statutes: and therefore very many are still in the essentials of that religion; on which account the Church there is not yet separated.

745<sup>2</sup>. The reception and understanding of the Word by the noble French nation (is treated of in verses 12-14).

M. 110. (Opinions of the French concerning the origin of marriage love and its potency.)

380<sup>3</sup>. Mentioned.

381. (Three orators, from France, deliver orations on the origin of beauty in the female sex.)

D. 5980. On the king of France, Dec. 13. 1769. J. (Post.) 104.

E. 1070<sup>2</sup>. Within Babylon are those in the kingdom of France . . . who have not taken away from the Lord the power of saving men, nor Divine holiness from the Word, and ascribed both these to some Vicar; as may be evident from the contest of the Gallican Church with the Roman one, which has lasted a long time and is still going on. The things contained in Rev. xvii. 12-14 are said especially of this contest.

1071. The Gallican Church acknowledges the Word as Divine truth, and attributes Divine inspiration to each thing of the Word; but to the sayings of the Pope not an equal Divine inspiration in relation to those things which are the means of salvation.

### Frankincense. *Thus.*

A. 113<sup>0</sup>. 'They offered Him gifts, gold, frankincense, and myrrh' (Matt. ii. 11); where 'gold' = good; 'frankincense and myrrh,' the things which are grateful, because from love and faith; and which are therefore called 'the praises of Jehovah' (Is. lx. 6).

1171<sup>3</sup>. Things celestial and the derivative spiritual things are meant by 'gold and frankincense' (Is. lx. 6).

—<sup>5</sup>. 'Gold, frankincense, and myrrh' = celestial, spiritual, and natural good.

—<sup>e</sup>. 'Sheba' = Knowledges and adorations, which are 'frankincense and calamus' (Jer. vi. 20).

2177<sup>4</sup>. 'Fine flour with oil and frankincense' (in the meat-offering, Lev. vi. 15) represented all things of charity; 'fine flour,' what is spiritual thereof; 'oil,' what is celestial; and 'frankincense,' what is on this account grateful.

— 'Frankincense,' from its odour, = what is grateful and acceptable.

3048<sup>5</sup>. 'Gold and frankincense' (Is. lx.) = goods and truths, which are 'the praises of Jehovah.'

3242<sup>2</sup>. The doctrinal things of good are 'gold'; the doctrinal things of truth are 'frankincense,' both are 'the praises of Jehovah.'

4262<sup>3</sup>. 'Gold' (Matt. ii.) = celestial love; 'frankincense,' spiritual love; 'myrrh,' these loves in the Natural.

4748<sup>5</sup>. By 'cinnamon, incenses, ointments, and frankincense' (Rev. xviii. 13) are signified truths which are from good; but with them, truths perverted and falsities from evil.

9293<sup>3</sup>. By 'gold, frankincense, and myrrh' are signified all things which belong to the good of love and of faith directed to the Lord; 'gold,' the things of the good of love; 'frankincense,' the things of the good of faith; and 'myrrh,' the things belonging to both in externals. . . (The wise men knew from correspondences) that gold, frankincense, and myrrh signified the goods which are to be offered to God.

9993<sup>5</sup>. 'The pure frankincense' which was to be put upon the cakes (Lev. xxiv. 7) = truth from celestial good, which is the ultimate or outermost of the Celestial Kingdom.

10137<sup>11</sup>. The reason no oil and frankincense were to be put upon the meat-offering of the sacrifice for sin and guilt, was that by 'oil' is signified the good of love, and by 'frankincense' the truth of that good; and by the sacrifice for sin and guilt is signified purification and expiation from evils and the derivative falsities, which were not to be commingled with good and the derivative truth. 10177<sup>12</sup>.

10177<sup>11</sup>. 'Frankincense,' specifically, = the truth of faith; and therefore when 'frankincense' is mentioned in the Word, there is adjoined 'oil,' 'bread,' 'meat-offering,' or 'gold,' by which is signified the good of love. Ill.

—<sup>13</sup>. As the good of love is not possible except together with the truth of faith . . . upon every meat-offering there was frankincense; and also upon the breads of faces (Lev. xxiv. 7).

10252<sup>5</sup>. 'Gold' (Matt. ii.) = good; 'frankincense,' internal truth; and 'myrrh,' external truth, both from good. . . 'Frankincense' is mentioned in the second place, because it = the internal truth which is from good.

10293<sup>2</sup>. By 'frankincense' is signified internal truth in the internal man, which is spiritual good.

10296. 'Pure frankincense' (Ex. xxx. 34) = inmost

truth, which is spiritual good ; (for) 'frankincense' = that which is purified from the falsity of evil. . . The good with those who are in the Spiritual Kingdom is nothing but truth, which is called good when a man wills and does it from conscience and affection.

[A. 10296]<sup>2</sup>. As 'frankincense' = spiritual good, and good is what reigns in all truths, disposes them, conjoins them, and gives affection to them, therefore frankincense is mentioned in the last place ; and therefore it was from it that the vessels of incense were called censers—*thuribula* ; for the name is given from the essential, which is good.

—<sup>3</sup>. It is called 'pure frankincense,' because 'pure' = purified from the falsities of evil.

10303<sup>2</sup>. 'Pure frankincense' = spiritual good.

S. 23<sup>3</sup>. 'Gold' = celestial good ; 'frankincense,' spiritual good ; and 'myrrh,' natural good ; from which three is all worship. R. 277<sup>o</sup>. E. 324<sup>10</sup>. 491<sup>5</sup>.

R. 277<sup>2</sup>. 'Frankincense' has a similar signification to 'incense,' because frankincense was the principal spice from which the incense was made.

777. 'And cinnamon, and incenses, and ointment-pigmentum-, and frankincense' (Rev. xviii. 13) = that they no longer have worship from spiritual goods and truths, because they have nothing internally in their worship which corresponds to the things here named.

—<sup>2</sup>. The essential of the incense-offerings is meant by 'the frankincense.'

E. 242<sup>17</sup>. By 'the gold and frankincense which they shall carry' (Is. lx. 6) are meant goods and truths from good, which, from being such, are grateful.

324<sup>7</sup>. As spiritual good, which is the good of charity towards the neighbour, derives its essence and its soul from celestial good, which is the good of love to the Lord, therefore 'frankincense,' by which is signified spiritual good, was put upon the breads of faces, by which is signified celestial good.

—<sup>9</sup>. That 'incense' and 'frankincense' = spiritual good ; and 'the incense-offering,' the worship which is grateful from this good. III.

—<sup>9</sup>. By 'the gold and frankincense which they shall carry,' is signified worship from the spiritual good which is from celestial good ; 'gold' = celestial good, and 'frankincense,' spiritual good ; and because worship from these is signified, it is said 'and they shall proclaim the praises of Jehovah.'

324<sup>14</sup>. As 'the meat-offering' = the good of celestial love, and 'frankincense' the good of spiritual love, oil and frankincense were put upon the meat-offering of fine flour . . .

—<sup>26</sup>. The frankincense was the primary thing (of the incense), and the other three spices were added for the gratefulness of their odour . . . From this it is evident why 'frankincense' = the same as the compounded incense, namely, spiritual good.

340<sup>o</sup>. 'To offer frankincense and bless vanity' (Is. lvi. 3) = to worship God from such things as represent spiritual good, and yet to love evil and falsity . . .

449<sup>5</sup>. 'To bring burnt-offering, sacrifice, meat-offering, and frankincense' (Jer. xvii. 26) = worship from celestial good and from spiritual good in the natural man ;

'burnt-offering' = worship from celestial good ; 'sacrifice,' worship from spiritual good ; 'meat-offering and frankincense,' good and the truth of good in the natural man.

491<sup>2</sup>. That 'frankincense,' in the Word, = spiritual good ; and in like manner 'the censer—*thuribulum*'—which was its containant. III.

— 'I have not made thee to serve by a meat-offering, nor wearied thee by frankincense' (Is. xliii. 23). 'Meat-offering' and 'frankincense' are mentioned, because by 'the meat-offering,' which was from fine flour, and thus was bread, is signified celestial good ; and therefore by 'frankincense' is signified spiritual good.

—<sup>3</sup>. Oil was poured upon the meat-offering, and frankincense was put on it ; and this in order that by the meat-offering there might be represented the conjunction of celestial good and spiritual good ; for 'oil' = celestial good, and 'frankincense' spiritual good.

—<sup>4</sup>. Therefore, also, 'frankincense' was put upon the breads of faces in the tabernacle ; and this also for the sake of the conjunction of both goods ; for the 'breads' = celestial good, and 'the frankincense,' spiritual good . . .

492. The incense-offerings represented worship from spiritual good ; and frankincense = this good . . . thus by the incense-offerings from frankincense was represented the things which thence proceed ; and the things which proceed from that good are truths ; for this good thinks them and speaks them . . . Moreover, spiritual good is formed in man by means of truths . . .

494. The reason the smoke of the incense-offerings = truths from spiritual good, is that the frankincense, from which came the smoke, = spiritual good ; and the fire by which the frankincense was kindled, celestial good.

1151. 'And ointment and frankincense' (Rev. xviii. 13) = profaned worship from spiritual love. 'Ointment' = the good of spiritual love ; and 'frankincense' = the truth of spiritual good. The reason it is spiritual love which is signified by 'ointment and frankincense,' is that the incense-offerings were effected by means of them . . .

Inv. 51. Statements of Scripture by which Truths are confirmed ascend into Heaven ; they are like the smoke from frankincense.

**Fraud.** *Fraus.*

**Fraudulent.** *Fraudulentus.*

**Fraudulently.** *Fraudulenter.*

**To Defraud.** *Defraudare.*

**Defrauding.** *Defraudatio.*

A. 949<sup>2</sup>. They consult how to deceive others fraudulently . . . They who have acted fraudulently (at last have) faces worse than that of a dead man, of a ghastly hue . . . with horrible cavities ; and thus do they live in the torment of anxiety.

3597. 'Thy brother came in fraud' (Gen. xxvii. 35) = the inverse of order.

3660. The fraud which horrified Isaac signified and foretold what was fraudulent in that nation as to the representatives . . .



4459. 'The sons of Jacob answered Shechem and Hamor . . . in fraud' (Gen.xxxiv.13)=an evil opinion and intention concerning the good and truth of the Church with the ancients. . . 'Fraud'=an evil opinion and intention; for fraud, in general, involves evil against another and against those things which he speaks and acts; because he who is in fraud thinks and intends differently from another.

6666<sup>2</sup>. (The infernals) use all . . . cunning and fraud . . .

7296<sup>2</sup>. They who in the life of the body . . . have contrived many arts to defraud others . . . in the other life learn magical arts.

9200. 'Ye shall not afflict'=that they should not be defrauded. Ill.

9272<sup>1</sup>. 'The deceitfulness of riches' (Mark iv.19).

9348<sup>2</sup>. These two things (evil loves and reasonings from fallacies of the senses), are meant in the Word by . . . 'frauds' and 'deceits,' etc. Ill.

H. 358<sup>2</sup>. He who . . . does not defraud another, merely because he fears the laws . . . and if that fear did not restrain, would defraud another as much as he could; the thought and will of that man are fraud . . . He, being internally insincere and fraudulent, has Hell in him. But he who . . . does not defraud another, because it is contrary to God and against the neighbour, does not wish to defraud another even if he can; the thought and will of this man are conscience; he has Heaven in him.

481. They (who are in corporeal love) . . . feel delight in fraud; and what is good, sincere, and just, from fraud, is evil, insincere, and unjust.

530<sup>2</sup>. If they did not fear the law . . . they would to the utmost of their power defraud, plunder, and despoil others, and this from delight.

Life So. 'To steal,' in the natural sense, (also means) to defraud . . . E.803<sup>2</sup>,ii. 902<sup>1</sup>. 1028<sup>2</sup>.

P. 146. The man who has perceived delight in defraudings . . . and now sees . . . that they are sins . . . when he desists, there arises a combat . . . The internal man is in the affection of sincerity, but the external is still in the delight of defrauding; which delight, being completely opposite to the delight of sincerity, does not recede unless it is compelled to do so . . . Then when the victory has been gained, the external man comes into the delight of the love of sincerity . . . and afterwards the delight of defrauding gradually becomes undelightful to him.

891. 'The unfaithful'=those who are in no charity towards the neighbour; for they are insincere and fraudulent, thus unfaithful.

M. 460<sup>2</sup>. (This) is to defraud some man.

D. 4827. These frauds were turned into magical arts. Enum.

E. 182<sup>2</sup>. Moral life from the love of self and of the world . . . regarded in itself, is nothing but cunning and fraud . . .

725<sup>11</sup>. That this worship, being fraudulent, is infernal, is signified by 'Cursed be the defrauder' (Mal.i.14).

**Frederick.** *Fridericus.* (King of Sweden, as husband of Queen Ulrica Eleonora.)

D. 5799. I saw one I had known in the world, who had been Frederick King of Sweden. He joined and devoted to himself all those he could, to the number of hundreds, all who were able to do for him what he wanted, both in procuring gold, and also in procuring many other things which he had possessed in the world and had loved above everything, especially the alluring of the women . . . he saw.

D. Min. 4725. On King Frederick. . . He was with me on the fifteenth day after death, and heard the same day that he was being buried. He saw and heard somewhat, as the ringing of the bells. He spoke with me for several hours, and was surprised that although dead, he should see and hear those things. Then he was glad that he was still alive.

4742. One who in the life of the body had been an adulterer—King Frederick—, and had placed his highest delight therein, without any conscience about injuring the matrimonial covenant; and who, moreover, was lascivious in the highest degree, and was wholly given up to pleasures, so that he did not want to perform any use except on his own behalf, and for the sake of his adultery and his pleasure, was with me for several days, beneath the feet. And when he changed his state, he inflicted . . . pain on the periosteum . . . When he was operating, his sphere produced a great oppression in the stomach . . . He assailed and hurt all the periosteum, even though of the head . . . for he was also a dissembling hypocrite. 4743. 4787.

4794. On adulteries. King Frederick. . . *Translatus erat sub nates . . . ibi solum latrinae . . . quibus significabatur quod meris voluptatibus deditus esset . . . Novas continue volebat, et semel tactas respuebat.*

4795. From the caverns there exhaled also the stench of corpses, because he had also been deceitful.

**Free.** See under VOID.

**Free.** *Exsolvere.*

A. 7218<sup>2</sup>. They cannot free themselves from this compulsion.

H. 479<sup>3</sup>. Their love is like . . . a rope . . . from which they cannot loose themselves.

R. 99. Interior combat . . . from which they cannot be released.

**Free.** *Liber.*

**Freedom.** *Libertas.\**

**Freely.** *Libenter, Libere.*

See DELIVER, and FREE WILL.

A. 891. 'The dove did not return to him any more'=a free state.

— . So long as Noah was in the ark he was in a state of slavery . . . His state of Freedom is described in the following verses . . . thus first of all by the going forth of the dove, that is, of the truth of faith from good; for all freedom is from the good of faith, that is, from the love of good.

\* *Libertas* is distinguished from *liberum* by the use of a capital F for Freedom when it stands for *libertas*.

[A.] 892. When man is regenerate, he then for the first time comes into a state of **Freedom**; before this he was in a state of slavery. There is slavery when cupidities and falsities exercise command; and **Freedom** when the affections of good and truth do so. How this is man never perceives so long as he is in a state of slavery; but he does so for the first time when he comes into a state of **Freedom**. While he is in a state of slavery . . . the man supposes . . . that he is in a state of **Freedom** . . . for he is then carried away by the delight of cupidities and of the pleasures thence derived . . . and in consequence of such delight, it appears to him to be **freedom**. Everyone who is being led by any love . . . supposes himself to be **free**; but it is diabolical Spirits . . . who are carrying him away; and this the man supposes to be the **utmost freedom** . . .

—<sup>2</sup>. Man never comes into a state of **Freedom** until he is regenerate and is led by the Lord through the love of good and truth. When he is in this state he is for the first time able to know and perceive what **freedom** is; because he then perceives what life is, and what is the true delight of life, and what happiness is . . . When those who are in a state of **Freedom** from the Lord see, and still more when they feel, the life of cupidities and falsities, they abhor it as do they who see Hell open before their eyes. But as most people are utterly unaware of what the life of **Freedom** is, we may say in a few words . . . that the life of **Freedom**, or **Freedom**, consists solely in being led by the Lord . . .

905. 'To go forth from the ark' = **Freedom**.

— The presence of the Lord involves **Freedom**; the one follows the other; the more the Lord is present, the **freer** is man; that is, in proportion as he is in the love of good and truth, he acts **freely**; such is the nature of the Lord's influx through the Angels . . .

918. The nature of man's spiritual **Freedom** may appear from this, that he is ruled by the Lord through conscience. He who is ruled through conscience, or he who acts according to conscience, acts **freely** . . . to act contrary to conscience is Hell to him, and to act according to conscience is Heaven to him; from which everybody may see that this latter is **freedom**.

1107. **Freely-libenter**, occurs. 2131.

1316<sup>2</sup>. The sphere of one who regards himself in all things . . . absorbs . . . all the delight of the Spirits about him, and destroys all their **freedom** . . . Whereas, when . . . the general good of all is regarded, then one never appropriates to himself the delight of another and destroys his **freedom**; but, so far as he can, promotes and increases it. Hence the heavenly Societies are as one . . .

1507. A certain Spirit . . . had seemed to himself to be great and wise in comparison with others . . . The Spirits said that they could not possibly approach; that they were deprived of all **Freedom** . . . From this it may appear what is the nature of a sphere of authority in the other life.

1749<sup>3</sup>. The dominion from evil and falsity consists in wanting to make all into slaves; the dominion from good and truth consists in wanting to make all **free**.

1937<sup>4</sup>. In all compulsion to good there is a certain

**freedom**, which is not perceived as such while one is in compulsion, but still it is in it. Examp.

—<sup>5</sup>. This is most especially the case in temptations, in which, when a man compels himself against evil and falsity . . . there is more **freedom** than there ever is in any state out of temptations, although the man cannot apprehend it at the time, it being an interior **freedom** . . . This **freedom** is from the Lord, who insinuates it into the man's conscience, and by it causes the man to conquer the evil as from proprium. By this **freedom** the man receives a proprium into which the Lord can operate good. Without a proprium acquired, that is, given, through **freedom**, no man can possibly be reformed, because he cannot receive a new will, which is conscience. The **freedom** thus conferred is the very plane into which comes the influx of good and truth from the Lord. Hence it is that those who do not resist in temptations from this Voluntary or **freedom**, yield. In all **freedom** consists the life of man, because there consists his love; for whatever a man does from love appears to him to be **free**; but in that **freedom** when a man compels himself against evil and falsity, and to do what is good, there is heavenly love, which the Lord then insinuates, and by which He creates his proprium . . .

—<sup>7</sup>. (Thus) from being compelled there never comes anything good . . . But the compelling of self is from a certain **freedom** which is unknown to the man; for there is never any compulsion from the Lord. Hence it is a universal law, that all good and truth is inseminated in **freedom**; otherwise the ground is never receptive . . . of good, nay, there is not any ground in which the seed can grow.

1947. (In temptations) **freedom** becomes stronger according to the assaults made by evils and falsities, and is strengthened by the Lord, in order that a heavenly proprium may be conferred upon him.

— Moreover the Lord never compels anyone . . . to think truth and do good . . . (for) everyone longs to get from non-**freedom** into **freedom**, because the latter belongs to his life.

—<sup>2</sup>. (Thus) nothing can ever be grateful to the Lord which is not from **freedom**, that is, which is not from what is spontaneous or voluntary; for when anyone worships the Lord from non-**freedom**, he worships Him from nothing of his own, but is moved by what is external, that is, by what is of compulsion, while what is internal is either absent altogether, or is repugnant, or is even contradictory.

— When a man is being regenerated, he compels himself from the **freedom** with which he is gifted by the Lord . . . and thus receives a heavenly proprium, which proprium is afterwards gradually perfected by the Lord, and is made more and more **free**, so that it becomes the affection of good and of truth derived from good, and has delight, and in this delight and affection happiness like that of the Angels. This is the **freedom** of which the Lord Himself thus speaks in John: 'The Truth shall make you free. . . If the Son shall make you **free**, ye shall be **free** indeed' (viii. 32, 36).

—<sup>3</sup>. What this **freedom** is, is utterly unknown to those who have no conscience, for they make **freedom** to consist in the humour and licence of thinking and

speaking what is false, and of willing and doing what is evil . . . when yet this is the very reverse of freedom, as the Lord also teaches in the same: 'Whosoever committeth sin is the servant of sin' (viii. 34). They receive this slavish freedom from the infernal Spirits who are with them, who infuse it; and while they are in the life of these Spirits, and also in their loves and cupidities, fanned by an impure and excrementitious delight, being carried away by them as by a torrent, they suppose themselves to be in freedom; but it is infernal freedom. The difference between this freedom and heavenly freedom, is that the former is of death and drags them down to Hell; whereas the latter . . . is of life and elevates them to Heaven.

—<sup>4</sup>. That all true internal worship takes place not from compulsion, but from freedom, and that it is not internal worship unless it is from freedom. III.

—<sup>5</sup>. The humiliation of the rational man . . . from freedom . . . was represented by the affliction of their souls on festival days. III.

—<sup>6</sup>. Man's freedom suffers (from a life of asceticism).

2131<sup>o</sup>. Translation from one Society into another . . . is (thus) done entirely from freedom.

2744. The progression of the delights from marriage love . . . towards Heaven (is) into blessednesses and happinesses continually multiplying . . . and this by the utmost freedom; for all freedom is from love; consequently, the utmost freedom, which is heavenly freedom itself, is from marriage love. . . The progression of the delights of marriage love towards Hell (is also effected) from apparent freedom . . .

2842<sup>o</sup>. An internal man is of such a character, that he loves to speak and act from freedom, and not from compulsion; for with them the internal compels the external, and not the reverse.

2870. On the freedom of man. Gen.art.

— . Few know what freedom is, and what is non-freedom. Freedom appears to be everything which is of any love and its delight; and non-freedom appears to be everything which is contrary thereto. That which is of the love of self and the love of the world, and of their cupidities, appears to man like freedom; but it is infernal freedom: whereas that which is of love to the Lord and of love towards the neighbour, consequently of the love of what is good and true, is freedom itself; and is heavenly freedom.

2871. Infernal Spirits are unacquainted with any other freedom than that which is of the love of self and the love of the world, that is, of the cupidities of exercising command, of persecuting and hating all who are not subservient to them, of tormenting everybody, of destroying the universe if it were possible, for the sake of themselves, of taking away and claiming for themselves whatever belongs to others. When they are in these and in the like things they are in their freedom, because they are in their delight. In this freedom consists their life, insomuch that if it is taken away from them, they have no more life left than a new-born child. From experience.

2872. But heavenly freedom is that which is from the Lord: in this freedom are all the Angels . . . It is of love to the Lord and of mutual love, thus of the

affection of good and truth. The nature of this freedom may be evident from the fact, that everyone who is in it, from inmost affection communicates to others his own blessedness and happiness . . .

2873. How far heavenly freedom . . . is distant from infernal freedom . . . may appear from this, that when the Angels . . . merely think of such freedom as is from the affection for what is evil and false . . . they are at once seized with internal pain; and on the other hand, when evil Spirits merely think of freedom which is from the affection for what is good and true . . . they at once fall into agonies; and, wonderful to say, so opposite is the one freedom to the other, that the freedom of the love of self and of the world is Hell to good Spirits; and, on the other hand, the freedom of love to the Lord and of mutual love is Hell to evil Spirits. Therefore, in the other life, all are distinguished according to the freedoms; or, what is the same thing, according to the loves and affections . . .

2874. From this it is evident what freedom is, namely, that it is to think and will from affection; and that the freedom is such as is the affection: also that one freedom is infernal, and that the other freedom is heavenly; and that the infernal freedom is from Hell, and the heavenly freedom from Heaven. It is evident also, that they who are in infernal freedom cannot come into heavenly freedom—for that would be to come from Hell into Heaven—unless all life were taken away from them: and also that no one can come into heavenly freedom except through reformation by the Lord; and that he is then introduced into it through the affection for what is good and true, that is, through the good of life wherein is implanted the truth of doctrine.

2875. The truth of doctrine . . . is called forth (from the memory) by the Lord . . . and is conjoined with the affection of good: this takes place in the man's freedom; for man's freedom is from affection. Such is the insemination and inrooting of faith: whatever is done in freedom is conjoined; but whatever is done under compulsion is not conjoined. Ex.

2876. As no one can be reformed except in freedom, freedom is never taken away from man, so far as appears; it is an eternal law that as to the interiors everyone shall be in freedom, that is, as to the affections and thoughts, in order that the affection for what is good and true may be insinuated in that freedom. 3145<sup>o</sup>.

2877. Whenever the affection of truth and the affection of good are insinuated by the Lord . . . the man imbues truth and does good in freedom, because from affection; for whatever is from affection . . . is free; and then the truth of faith conjoins itself with the good of charity. Unless man had freedom in all that he thinks and wills, it would be impossible for the freedom of thinking truth and of willing good to be insinuated into anyone by the Lord; for, in order to be reformed, man must think what is true as from himself, and must do what is good as from himself; and that which is as from himself is in freedom . . . 3146.

2878. As man is continually introduced by means of affections into what is true and good, thus by means of things free . . . the Lord alone knows these times and states . . . Hence it is evident why man has freedom.

[A.] 2879. Unless man is in **freedom** interiorly as to all affections and as to all thoughts, he can never be disposed so that good and truth can take any root.

2880. Nothing else appears to man as his own . . . except that which flows from **freedom**. The reason is that all affection . . . is his veriest life, and to act from affection is to act from life, that is, from himself, thus from what is his own . . . In order, therefore, that man may receive a heavenly proprium . . . he is kept in **freedom**, and is thus introduced into it by means of **freedom**. Everybody can see that to worship the Lord from **freedom** appears to be from self . . . whereas to worship from compulsion is not from self . . . thus that worship from **freedom** is real worship, and that worship from compulsion is no worship at all.

2881<sup>2</sup>. While man is in combats . . . it appears as if the Lord compelled him, and thus that he has no **freedom**; for he then continually fights against the love of self and of the world, thus against the **freedom** in which he was born and in which he grew up . . . but . . . in the combats in which he conquers the **freedom** is stronger than it is out of combats; but it is a **freedom** not from himself, but from the Lord, and yet it appears as his own. 4031<sup>1</sup>.

2882. Man believes he has no **freedom** chiefly because he knows that of himself he has no power to do what is good and think what is true; but let him not believe that anyone ever has or has had any **freedom** to think what is true and to do what is good from himself . . . But the **freedom** to think the truth which is of faith and to do the good which is of charity all flows in from the Lord . . . All the Angels are in such **freedom**; nay, in the very perception that it is so.

2884. The **freedom** of the love of self and of the world and of their cupidities, is nothing less than it is **freedom**, being complete slavery; but still it is called **freedom**, just as love, affection, and delight are used in both senses.

2885. No one can know what slavery and what **freedom** are, unless he knows the origin of the one and of the other, which he cannot know except from the Word; and unless he knows how the case is with man as to his affections . . . and as to his thoughts.

2886. Evils and falsities have connection with the Hells; from this comes the willing and thinking of those who are in them, and from this their love, affection and delight, and therefore their **freedom**. Whereas goods and truths have connection with Heaven; and from this comes the willing and thinking of those who are in them, and from this their love, affection, and delight, and therefore their **freedom**. From this it may appear what is the source of the one **freedom**, and of the other **freedom**.

2890. The evil Spirits who are with man . . . consider him as a vile slave . . . But the Angels . . . consider him as a brother, and insinuate into him affections for good and truth, and thus lead him by means of **freedom**, not whither they will, but whither it pleases the Lord. (Thus) . . . to be led by the devil is slavery, but to be led by the Lord is **freedom**.

2891. Novitiate Spirits . . . are told that they must

by all means think, will, and do what is good from themselves, and that otherwise they cannot have a heavenly proprium, and heavenly **freedom**; but that still they must acknowledge that what is good and true is not from them, but from the Lord; and they are instructed that all the Angels are in such an acknowledgment . . . and that the more exquisitely they perceive that they are led by the Lord . . . the more they are in **freedom**.

2892. He who lives in good, and believes that the Lord rules the universe, and that from Him alone is all good . . . and all truth . . . nay, that life is from Him, thus that from Him we live, move, and have our being, is in such a state that he can be gifted with heavenly **freedom** . . .

3043. 'Thou art free-immunis—from my adjuration'= the **freedom** which the natural man has. 3154<sup>o</sup>.

—<sup>2</sup>. **Freedom** is predicated of the natural man, but not so much of the rational; for there flows in good in heavenly **freedom** from the Lord through the Rational into the Natural; the natural man is what receives it; and in order that he may receive it, and thus be conjoined with the heavenly **freedom** which flows in through the Rational, the Natural is left in **freedom**; for **freedom** is of love or affection.

—<sup>3</sup>. As to the Lord, He also left the Natural in **freedom** when He made His Rational Divine as to truth . . .

3145. 'He loosed the camels'= **freedom** for those things which were to be of service. . . The real case is this, that without **freedom** there is never any production of faith in the natural man, nor any calling forth of truth thence into the rational man and conjunction of good therein; all these things take place in a free state; for it is the affection of truth from good which makes **freedom**: unless truth is learned from affection, thus in **freedom**, it is not implanted, still less is it exalted towards the interiors, and there made faith.

3158. The free state of their deliberation. Sig. . . In both these cases a free state of deliberation is required: that it is required in betrothal and marriage is known, but that it is required in the initiation and conjunction of good and truth is not so well known . . . but still it exists every moment during man's reformation and regeneration, namely, that he is in a free state while truth is being conjoined with good.

—<sup>2</sup>. In order that truth may be received by the good which is of the will, it is necessary that there should be a free state. Everything which is of the will appears free: the state itself of the will is **freedom** . . .

3159. Reciprocal **freedom**. Sig. and Ex.

3463<sup>3</sup>. He who acts not from the commandment but from charity . . . acts from the heart, thus from **freedom** . . .

3750. The love of self exalted . . . by an imaginary **freedom** . . .

—<sup>3</sup>. What a **freedom** . . . of respiration he enjoyed when he sat on his throne in the Consistory. Des.

3854<sup>2</sup>. The Lord foresaw that it would be impossible for any good to be rooted in man, except in his **freedom**; for that which is rooted in non-**freedom** is dissipated at

the first approach of evil and of temptation. This the Lord foresaw, and also that man, of himself, or of his own freedom, would incline to the deepest Hell; on which account the Lord provides that in case man should not suffer himself to be led in freedom to Heaven, he may still be bent to a milder Hell; but in case he should suffer himself to be led in freedom to good, he may be led to Heaven.

—<sup>e</sup>. Providence is present in the least particulars (concerning man), which it rules and bends . . . and this by a continual management of his freedom.

3869<sup>3</sup>. The Lord's Providence is the ruling that a thing may be so, and the bending of man's freedom to good; so far as He foresees that the man will suffer himself to be bent in freedom.

3928<sup>3</sup>. 'A hind let loose' = the affection of natural truth in a free state which exists after temptation . . . For in temptations the combat is concerning freedom.

4029<sup>3</sup>. The conjunction of truth and good in the Natural is not effected except through what is spontaneous, that is, in freedom. Tr.

4031. What is not free. Sig.

—<sup>e</sup>. Whatever is not from affection is from non-spontaneousness or non-freedom . . . For when the ardour of affection is deficient, then freedom ceases; and that which then takes place is called non-freedom, and at last compulsory.

—<sup>2</sup>. In non-freedom . . . no conjunction (of truth and good), thus no regeneration, can take place . . .

—<sup>3</sup>. Hence at this day manifest miracles are not wrought, but . . . invisible ones, which are such as not . . . to take away man's freedom.

—<sup>4</sup>. It is the freedom of man into which the Lord operates, and by means of which He bends him; for all freedom is of love or its affection, consequently of the will. If he does not receive good and truth in freedom it cannot be appropriated to him.

—<sup>e</sup>. He who compels himself, does it from freedom within; whereas to be compelled is from non-freedom. Therefore it is evident into what . . . errors those cast themselves who reason about the Lord's Providence . . . and do not know that freedom is that by means of which the Lord operates . . .

4067<sup>3</sup>. These Spirits communicate with Hell, and the man . . . is completely ruled by them . . . although he supposes, from the delight and consequent freedom which he enjoys, that he rules himself.

4079. His freedom, and that in his freedom these things were taken by the Lord. Sig.

4096<sup>5</sup>. For all affection makes freedom.

4110<sup>2</sup>. The separation of the Spirits of a middle sort is effected by several means, until they recede in freedom. Ex. . . Evil Spirits are also removed in freedom, yet in a freedom which only appears to them to be freedom. Ex.

4136. The state in case the separation had been from freedom on his part. Sig. . . (For) these words = that the separation was made against his inclination, when yet it ought to have been made from freedom. A state of freedom is signified and described by the words which now follow.

—<sup>3</sup>. At this day . . . few know anything about freedom. . . I may give one example . . . There was a certain leading man . . . who had been acknowledged by others to be learned; but as he had led an evil life, he was in such stupid ignorance about good and freedom . . . that he did not know the least difference between infernal delight and freedom, and heavenly delight and freedom; nay, he said that there was no difference.

4139. Disjunction from a free state according to the faith of that good. Sig.

4225<sup>2</sup>. Respiration is according to the freedom of the life . . .

4352<sup>3</sup>. There is no spiritual confidence except that which flows in through the good of love and of charity, when the man . . . is in a free state.

4364<sup>2</sup>. The Lord leads everyone through his affections . . . for He leads him through freedom . . . When, therefore, man has been led to good in freedom, then truths are accepted and implanted; then, too, he begins to be affected with them; and thus, by little and little, he is introduced into heavenly freedom.

4818<sup>3</sup>. The evil which a man does from false doctrine . . . he does from . . . freedom . . .

4884<sup>2</sup>. When a man frequently does truth, it recurs, not only from habit, but also from affection, and thereby from freedom.

5002<sup>e</sup>. In Heaven . . . when external bonds are relaxed . . . as they are thereby brought nearer to the Divine being—*esse* . . . they are more interiorly in affection and in the derivative freedom, consequently in blessedness . . .

5096. They who are in falsities, and still more they who are in evils, are said to be 'bound,' and 'in prison' . . . because they are not in freedom; for they who are not in freedom are interiorly bound. For they who have confirmed themselves in falsity are no longer in any freedom to choose and accept truth; and they who have much confirmed themselves therein, are not even in freedom to see it, still less to acknowledge and believe it; for they are in the persuasion that falsity is truth and truth falsity; and this persuasion is of such a character that it takes away all freedom to think anything else, consequently it holds the thought itself in a bond, and as it were in prison. From experience, and Sig.

—<sup>2</sup>. People of this character . . . are affected with their falsity, and love it for the sake of the evil from which it comes; therefore they suppose that they are in freedom; for whatever is of the affection or love appears free. But they who are not in confirmed falsity . . . easily admit truths . . . and are affected with them . . . They are in so much freedom, that in view and thought they can range as it were through the whole Heaven to innumerable truths. But no one can be in this freedom unless he is in good . . .

5428<sup>3</sup>. He who looks at freedom from what is natural . . . cannot know otherwise than that freedom consists in thinking and willing from himself, and in being able to act as he thinks and wills without restraint . . . But if he is told that real freedom, which is called heavenly freedom . . . consists in willing nothing from himself,

but from the Lord, and not even in thinking from himself, but from Heaven . . . this he does not acknowledge.

[A.] 5462. 'Go ye'—after they had been bound—= that meanwhile they had freedom.

5508<sup>3</sup>. Miracles . . . would compel a man to believe, and whatever is compulsory takes away freedom, whereas all man's reformation and regeneration are effected in his freedom. That which is not implanted in freedom is not permanent. It is implanted in freedom when a man is in the affection of good and truth. Refs.

5619. It was customary to give . . . a present . . . The reason was that the presents . . . represented such things as ought to be offered to the Lord . . . which are what proceed from freedom, consequently from the man himself; for his freedom is what is from the heart . . .

5647. There is the fear of . . . losing freedom, and, with freedom, the delight of life. This is the subject treated of in what follows; for they were afraid lest they should be adjoined to the Internal, and should thereby lose their proprium, and with proprium their freedom, and with freedom the delight of life, for this depends on freedom.

5650. It is left to the natural man to think thus, in order that, from freedom, he may choose what he pleases.

—<sup>e</sup>. The man who is to be regenerated is placed in this state, in order that, in freedom, he may be able to turn whither he will; and in proportion as, in freedom, he turns to this, he is regenerated.

5660<sup>e</sup>. They who are in a heavenly proprium are in freedom itself; for to be led by the Lord is freedom.

5760. 'We will be to my lord for servants'—that they will be associated for ever, without freedom from proprium. 5763. 5786. 6138. 6568.

5763. He who is in interior truth, knows that . . . all freedom from proprium, or from man himself, is infernal; for when man does and thinks anything from his Own freedom, he does and thinks nothing but evil; and therefore is a slave of the devil. . . Moreover, he feels delight in this freedom, because it agrees with the evil in which he is . . . And therefore this Own freedom of man must be put off, and heavenly freedom must be put on in its stead, which consists in willing good and so in doing it, and in desiring truth and so in thinking it. When a man receives this freedom, he is then a servant of the Lord, and is in freedom itself . . .

5786<sup>2</sup>. It follows, that the external man . . . ought to be completely subject to the internal, consequently ought to be without freedom from proprium. Freedom from proprium consists in the indulgence of all kinds of pleasures; in despising others in comparison with ourselves; in subjecting them to ourselves as our servants . . . in delighting in the evils which befall them . . . Hence it is evident that when a man is in freedom from proprium, he is a devil in human form. But when a man loses this freedom, he receives from the Lord heavenly freedom, which is utterly unknown to those who are in freedom from proprium. They suppose that if this freedom were taken away from them, nothing of life would remain, when yet life itself then begins, and

then also come real delight, blessedness, happiness, and wisdom; because this freedom is from the Lord.

5854<sup>2</sup>. The Lord . . . could lead man into good ends by omnipotent force; but this would be to take away his life . . . and therefore the Divine law is inviolable, that man shall be in freedom; and that good and truth . . . shall be implanted in his freedom . . . for what is received in a compulsory state does not remain. . . It is (then) the will of another from which he acts; and therefore when he returns to his own will, that is, to his own freedom, it is extirpated. Therefore the Lord rules man through his freedom, and, so far as possible, withholds him from the freedom of thinking and willing evil; for unless man were withheld by the Lord, he would continually precipitate himself into the deepest Hell.

—<sup>3</sup>. Therefore, unless man were reduced into order moderately, and by degrees, through the leading of his freedom, he would instantly expire.

5982. In order that man may be in freedom, the Lord places him in equilibrium between evils and goods, and between falsities and truths, by means of evil Spirits on the one side, and Angels on the other. In order for man to be saved he must be in freedom, and in freedom be withdrawn from evil and led to good. Whatever is not done in freedom does not remain, because it is not appropriated. This freedom is from the equilibrium in which he is kept.

5992. The office of the Angels is . . . to observe whither the man's delights are turning, and to manage and bend them to good, so far as, from the freedom of the man, they are able. . . The Angels especially manage the affections; for these constitute the life and also the freedom of the man. . . Especially do the Angels call forth the goods and truths which are in the man, and oppose them to the evils and falsities which the evil Spirits excite; so that the man is in the midst, perceiving neither the evil nor the good; and being in the midst, he is in freedom to turn himself either to the one or to the other.

6125. (The Intellectual) is given to man in order that he may be in freedom and choice, that is, in the freedom to choose good or evil . . .

6138. When these receptacles (by which are meant the very forms of man) are so far renounced as no longer to have any freedom from proprium, there is a total submission.

6193. The things which flow in from Spirits from Hell are evils and falsities, and those which flow in from Angels from Heaven are goods and truths; thus by means of these opposite influxes man is kept in the midst, and thus in freedom.

6207<sup>e</sup>. Conscience is the plane into which the Angels flow . . . and thus they keep the man bound, but still in freedom.

6308. See EQUILIBRIUM. 6477. 6657. 6864<sup>e</sup>. 8209<sup>2</sup>. H. 537. 589. M. 444<sup>3</sup>.

6325. Spirits who want to rule themselves suppose that (to believe that everything flows in) would be to lose their Voluntary, and thus their freedom, consequently all delight . . . because they do not know how

the case really is ; for the man who is led by the Lord is in freedom itself, and thus in delight and blessedness itself ; goods and truths are appropriated to him ; the affection and longing to do what is good are given him, and then nothing is a greater happiness to him than to perform uses ; there is given him the perception of good, and also the sensation of it ; and there are given him intelligence and wisdom ; and all these things as his Own ; for he is then a recipient of the Lord's life.

6390. All slavery is from the affection of the love of self and of the world ; and all freedom is from the affection of love to the Lord and towards the neighbour. The reason is that the affection of the former love flows in from Hell, which exercises violent command ; whereas the affection of the latter love is from the Lord, who does not exercise command, but leads. 6393.

6413. 'A hind let loose'—the freedom of natural affection. . . Deliverance from a state of temptations is compared to a hind let loose, because a hind is a wild animal which loves its Freedom more than any other animal ; and the Natural is like it ; for it loves to be in the delight of its affections, thus in freedom ; for freedom is that which is of affection.

6487. Spirits were present who had impressed on themselves something about fate or absolute necessity, from which they supposed that the Lord acted . . . But they were shown that man has freedom, and that if he has freedom, it is not from necessity. (Illustrated by the case of the building of a house.) All things which are from the Lord are most essential, but they do not follow in order from necessity, but in application to the freedom of man.

6489<sup>2</sup>. As man has freedom, therefore in order that he may be reformed, he is bent from evil to good so far as in freedom he suffers himself to be bent . . .

6657<sup>3</sup>. When Spirits from Hell are fighting against the Angels, they are in the World of Spirits, and are there in a free state. Ref.

6663. Infestations take place by means of immersions in their evils and falsities . . . but still they are not so deeply immersed in them but that the influx from the Lord . . . may prevail. This is done with an exactness like that of a balance ; the object being that he who is being infested may appear to himself to be in freedom, and thus to fight from himself against the evils and falsities . . .

7007<sup>2</sup>. The Lord leaves to everyone his own freedom ; for unless man is in freedom he cannot possibly be reformed. . . Compulsion is not the man's will, but freedom is his will ; and yet good and truth, in order to belong to man as his Own, must be inrooded in his will . . . And as, on this account, everyone is left to his freedom, man is allowed to think evil, and, so far as external fears do not restrain, to do it . . .

—<sup>3</sup>. These things (order in Heaven and Hell, and equilibrium) cannot possibly exist, except through the Divine Providence in the smallest particulars of all ; thus unless the Divine continually rules and bends the freedom of man.

7118<sup>e</sup>. For that which flows in from Heaven, and reigns universally, reveals itself in all [states of] freedom.

7290<sup>2</sup>. The internal things of worship, which are faith and charity, must be implanted in freedom, for then they are appropriated . . .

7502<sup>3</sup>. There is such an order in Heaven from the Lord, that nothing is done violently, but all things in freedom as from themselves.

7564<sup>2</sup>. The truths and goods which are not the Lord's are for the most part those which a man does in a state of misfortune, sadness, grief, or fear, and in a state not free ; for these are for the sake of self.

8307<sup>2</sup>. The reason a man is able to abstain from evils of himself, is that the Lord continually inflows into the will of man with that endeavour, and thereby puts in his freedom the desisting from evils, and also the application of himself to good.

8392. The repentance which is done in a free state avails ; but that which is done in a compulsory state does not avail. . . An evil man in a state of compulsion . . . does what is good, but when he comes into a free state, he returns into his former evil life. N.168.

8516<sup>3</sup>. All in Heaven are led in this way (that is, through good and not through truth) ; for this is according to Divine order ; and thus all things which they think and do flow as it were spontaneously and from freedom : it would be quite different if they were to think and act from truth . . .

8690<sup>2</sup>. This good which he does is truth, because it is done only by command, thus as yet from compulsion, and not from freedom. He does good from freedom when he does it from affection ; for everything which flows from the affection of love is free.

8700<sup>3</sup>. It is according to order that faith and charity should be implanted in freedom, and not under compulsion ; and that the faith and charity which are implanted in freedom should remain, but not what are implanted under compulsion. The reason is that the things which are insinuated in freedom are insinuated into the affection and thus into the will of the man, and so are appropriated ; but not the things which are insinuated under compulsion. Consequently it is impossible for a man to be saved, unless he—having been born in evil—is allowed to do evil, and to desist from evil. When he desists from evil from himself in this freedom, there is insinuated the affection of truth and good from the Lord ; and from this he has the freedom of receiving the things of faith and charity ; for freedom is of the affection.

8866<sup>2</sup>. It is freedom to be led by the Lord. Refs.

8974<sup>2</sup>. In the Spiritual Church . . . there are two kinds of men . . . Those who are in the good of charity and in the corresponding truth of faith . . . are men of the internal Church . . . these are, from themselves, free, because they are in good ; for they who are led by the Lord through good, are free. Refs. But those who are in the truth of faith, and not in the corresponding good of life, are men of the external Spiritual Church. These are they who are meant . . . by 'the Hebrew servants.'

8976. 'In the seventh [year] he shall go out to the free—*ad liberum*—for nothing' (Ex.xxi.2) = a state of confirmed truth without his works.

[A.]897<sup>9</sup>. Hence it follows that the man of the internal Church is **free**, whereas the man of the external Church is relatively a servant; for he who acts from the affection which is of love acts from **freedom**; whereas he who acts from obedience does not act from **freedom**; for to obey is not **freedom**.

898<sup>7</sup>. 'I will not go out **free**' (ver.5)=the delight of obedience; (for) 'to go out **free**'=the state after combat, which is a state merely of truth confirmed and implanted.

—<sup>2</sup>. They who suffer themselves to be regenerated act from affection . . . whereas they who suffer themselves . . . to be . . . only reformed, act . . . from obedience. The difference is that they who act from affection act from the heart, and thus act from **freedom** . . . whereas they who act from obedience do not act so much from the heart, and therefore not from **freedom**. If they seem to themselves to act from the heart and from **freedom**, it is for the sake of something of self-glory.

898<sup>2</sup>. To serve the Lord, by doing according to His commandments, and thus by obeying, is not to be a servant but is to be **free**; for the veriest **freedom** of man consists in being led by the Lord; because the Lord inspires into the man's will the good from which he is to act; and although it is from the Lord, it is perceived as being from himself, thus from **freedom**. This **freedom** is possessed by all those who are in the Lord; and it is conjoined with happiness unspeakable.

906<sup>1</sup>. 'He shall let him go **free** for his eye' (Ex.xxi. 26)=that he can no longer serve the Internal. (For) 'to let go **free**'=to dismiss from service. 906<sup>3</sup>.

909<sup>6</sup>. Bonds so called are not bonds except relatively to the opposite things; for he who does anything from the affection which is of the love of good acts from **freedom**; but he who does anything from the affection which is of the love of evil, appears to himself to act from **freedom**, but he does not act from **freedom**, because he acts from the cupidities which are from Hell. He only is **free** who is in the affection of good, because he is led by the Lord, which the Lord teaches in John: 'If ye remain in My Word, ye shall be My disciples indeed; and ye shall Know the Truth, and the Truth shall make you **free**. Everyone that committeth sin is the servant of sin. If the Son shall make you **free**, ye shall be **free** indeed' (viii. 31-36).

—<sup>e</sup>. That **freedom** consists in being led by the Lord, and slavery in being led by the cupidities which are from Hell. Refs. For the Lord implants affections in favour of good, and He implants aversion for evil; hence man has **freedom** in doing what is good, and complete slavery in doing what is evil. He who believes that Christian **freedom** extends itself further than this, is very greatly mistaken.

9212<sup>8</sup>. 'To walk whither he would' (John xxi. 18)=to live in **freedom**. For those live in **freedom**, or act from **freedom**, who are in faith from love to the Lord and from charity towards the neighbour; because they are led by the Lord.

9460. 'Of every man whom his heart hath moved willingly' (Ex.xxv.2)=that all things are to be from love, thus from **freedom**. . . The reason this denotes from love is that all **freedom** is of love; for that which a man does from love he does from **freedom**. Refs.

9585. On the doctrine (of **freedom**). Gen.art. N.141.

— . All that is called **freedom** which is of the will, thus which is of the love. It is from this that **freedom** manifests itself by the delight of willing and thinking, and thence of doing and speaking; for all delight is of love; and all love is of the will; and the will is the being of man's life.

9586. To do what is evil from the delight of love appears to be **freedom**, but it is slavery, because it is from Hell. To do what is good from the delight of love appears to be **freedom**, and moreover is **freedom**, because it is from the Lord. It is therefore slavery to be led by Hell, and **freedom** to be led by the Lord. This the Lord teaches in John viii.

9587. The Lord keeps man in the **freedom** of thinking, and, so far as external bonds . . . do not hinder, He keeps him in the **freedom** of doing: but, through **freedom**, He bends him away from evil; and, through **freedom**, He bends him to good; leading him so gently and silently, that the man does not know but that it all proceeds from himself. Thus the Lord, in **freedom**, inseminates and inroots good into the very life of man. Sig. (Mark iv. 26-28).

9588. That which is inseminated in **freedom** remains, because it is inrooted in the very will of man, which is the being of his life; but that which is inseminated under compulsion does not remain . . . Hence it is that worship from **freedom** is pleasing to the Lord . . . Worship from **freedom** is worship from love, for all **freedom** is of love. N.143.

9589. There is heavenly **freedom** and there is infernal **freedom**. Heavenly **freedom** consists in being led by the Lord, and this **freedom** is the love of what is good and true; but infernal **freedom** consists in being led by the devil, and this **freedom** is the love of what is evil and false, properly it is concupiscence.

9590. They who are in infernal **freedom** believe that it is slavery and compulsion not to be allowed to do what is evil and to think what is false at pleasure: but they who are in heavenly **freedom** feel horror in doing what is evil and in thinking what is false; and if they are forced thereto, they are tormented. N.144.

9591. From these things it is evident what **free** will is, namely, that it consists in doing what is good from . . . the will; and that they are in this **freedom** who are led by the Lord. N.146.

9877. According to the heavenly form flow all the affections which are of love, and thence all the thoughts which are of faith; for according to it they diffuse themselves into the angelic Societies, and make a communion. Hence it is that they who are in the good of love to the Lord, and thence in the truths of faith, are in the **freest** state of willing and thinking . . .

10097. It is said from the peace sacrifices, because by them is signified the worship which takes place from **freedom**; for the peace or eucharistic sacrifices were voluntary sacrifices; and the things which are voluntary are from man's **freedom**. That is called **freedom** which is done from love, thus which is done from the will . . . The Lord inflows with man into his love, thus into his will, and causes that that which the man receives is



received in freedom; and that which is received in freedom, also becomes freedom; and he loves it; and therefore it becomes of his life. Hence it is evident what the worship from freedom is which is signified by the peace or voluntary sacrifices.

10173. That which is done from love truly conjugal is done from freedom on both sides; for all freedom is from love; and each partner has freedom when the one loves that which the other thinks and that which the other wills. Hence it is that to want to exercise command in marriages destroys genuine love; because it takes away its freedom, and therefore its delight. H. 380<sup>2</sup>.

10409. By these words is signified to be led by the Lord, thus to be elevated from the natural man to the spiritual . . . and therefore from slavery into Freedom . . . That slavery consists in being led by self, and Freedom in being led by the Lord. Refs. and Ex.

—4. Moreover, every man is led by the Divine through his Intellectual . . . Hence it is that the Divine leaves the Intellectual with man in its freedom; and does not restrain it . . .

10777. The reason the evil succeed according to their arts, is that it is from order that everyone should do that which he does from reason and also from freedom; and therefore unless man were left to act according to his reason from freedom . . . he could not possibly be disposed to receive eternal life; for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be forced to what is good, because nothing compulsory adheres, not being the man's. That becomes of the man himself which is done from freedom; for that which is from the will is done from freedom; and the will is the man himself; and therefore unless a man is kept in freedom to do what is evil too, good from the Lord cannot be provided for him.

H. 44. When (Angels) are with their like, they are also in their freedom, and thence in all the delight of life.

293. As man is in equilibrium, he is in his freedom, and can be withdrawn from evils and bent to good, and good can also be implanted in him, which could not possibly be done unless he were in freedom: nor can freedom be given him unless Spirits from Hell act on the one side, and Spirits from Heaven on the other, and the man be in the midst. . . Man would have no life . . . unless he were in freedom . . . The good which man receives in freedom is implanted in his will, and becomes as his Own; and hence it is that man has communication with both Hell and Heaven.

380<sup>3</sup>. Where there is dominion no one has freedom; the one is a slave, and so too is the one who domineers, because he is led as a slave by the cupidity of domineering.

386. All freedom is from love; therefore the greatest freedom is from marriage love, which is the heavenly love itself.

597. That man is in freedom by means of the equilibrium between Heaven and Hell. Gen. art.

— The reason spiritual equilibrium, in its essence, is freedom, is that it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual things; and therefore to be able to will what is good or what is evil, and to think what is true or

what is false, and to choose the one in preference to the other, is the freedom here treated of. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not man's, but the Lord's, because it is from the Lord; but still it is given to man as his own together with life; and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Everyone can see from rational sight that it is within the freedom of man to think evilly or well, sincerely or insincerely, justly or unjustly; and also that he can speak and act well, sincerely, and justly; but not evilly, insincerely, and unjustly, on account of spiritual, moral, and civil laws, by which his external is kept in bonds. Hence it is evident that the spirit of man, which is that which thinks and wills, is in freedom; but not so much the external of man, which speaks and acts, unless this be in agreement with the above mentioned laws.

598. The reason man cannot be reformed unless he is in freedom, is that he is born into evils of every kind, which, however, must be removed . . . and they cannot be removed unless he sees them in himself . . . ceases to will them, and at last holds them in aversion . . . This cannot be effected unless the man is in both good and evil; for, from good, he can see evils . . . This is the first reason why man must be in freedom. The second is that nothing is appropriated to man except that which is done from the affection which is of love. . . Nothing is ever free which is not from the will . . . Whatever a man wills or loves he does freely. Hence it is that the freedom of man, and the affection which is of his love or will, are one. And therefore man has freedom in order that he may be affected with truth and good, that is, love them; and that they may thus become as his Own. In a word, whatever does not enter in freedom into man, does not remain, because it is not of his love or will.

599. In order that man may be in freedom, with a view to his being reformed, he is conjoined as to his spirit with Heaven and with Hell. . . By means of the Spirits from Hell, a man is in his own evil; and by means of the Angels from Heaven, he is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom.

602<sup>2</sup>. Those with whom the freedom of thinking has not been extinguished by preconceived ideas, confirmed . . .

603. Appendix. (Refs. to passages on the subject of man's freedom.) N. 148.

N. 141. On freedom. Gen. art.

— All freedom is of love, for that which a man loves he does freely. Therefore all freedom is also of the will . . . and as love and the will constitute the life of man, freedom also constitutes it. From this it is evident . . . that freedom is that which is of the love and of the will and therefore of the life of man. Hence it is that that which a man does from freedom appears to him to be from his own proprium.

142. To do evil from freedom appears to be freedom, but is slavery, because this freedom is from the love of self and from the love of the world, and these loves are

from Hell. After death, such **freedom** is actually turned into slavery; for the man who has such **freedom** then becomes a vile slave in Hell. But to do what is good from **freedom** is real **freedom**, because it is from love to the Lord and from love towards the neighbour, and these loves are from Heaven. This **freedom**, moreover, remains after death, and then becomes truly **freedom**; for the man who has such **freedom** becomes like a son of the house in Heaven. This the Lord thus teaches: 'Every-one that doeth sin is the servant of sin; the servant doth not remain in the house for ever; but the son remaineth for ever; if the Son shall make you free ye shall be free indeed.' Now as all good is from the Lord, and all evil from Hell, it follows that **freedom** consists in being led by the Lord, and slavery in being led by Hell.

[N.] 143. The reason man has **freedom** to think what is evil and false, and also, so far as the laws do not withhold, to do it, is that he may be able to be reformed; for goods and truths must be implanted in his love and will, in order that they may become of his life; and this cannot be done unless he has **freedom** to think what is evil and false as well as what is good and true. This **freedom** is given to every man by the Lord; and while he is thinking what is good and true, in proportion as he then does not love what is evil and false, the Lord implants what is good and true in his love and will, thus in his life, and so reforms him.

144. The **freedom** of doing what is good and the **freedom** of doing what is evil, although alike in external appearance, differ and are remote from each other as are Heaven and Hell. Moreover, the **freedom** of doing what is good is from Heaven, and is called heavenly **freedom**; and the **freedom** of doing what is evil is from Hell, and is called infernal **freedom**. And, further, in proportion as a man is in the one he is not in the other; for no one can serve two lords.

145. As to act from **freedom** appears to man to be as it were from his own proprium, the heavenly **freedom** may be called the heavenly proprium; and the infernal **freedom** the infernal proprium. The infernal proprium is the one into which man is born . . . but the heavenly proprium is the one into which he is reformed . . .

147. A man may Know what kind of **freedom** he possesses, from the delight he has while he is thinking, speaking, acting, hearing, and seeing; for all delight is of love.

J. 33. The primary reason why the Last Judgment takes place at the end of the Church, is that there then begins to perish the equilibrium between Heaven and Hell, and with the equilibrium the very **freedom** of man. And when the **freedom** of man perishes, he can no longer be saved; for he is then, from **freedom**, carried to Hell, and cannot be led, in **freedom**, to Heaven. For without **freedom** no one can be reformed; and all the **freedom** of man is from the equilibrium between Heaven and Hell.

73<sup>2</sup>. Henceforth, the man of the Church will be in a freer state to think about the things of the Church, thus about the spiritual things which are of Heaven; because spiritual **freedom** has been restored. . . As spiritual **freedom** has now been restored to man, the

spiritual sense of the Word is now disclosed, and interior Divine truths are thereby revealed . . .

74. I have spoken with the Angels about the state of the Church henceforth. They said that things to come they do not know . . . but that they do know that that slavery and captivity in which the man of the Church has been heretofore is taken away; and that now, from restored **freedom**, he is better able to perceive interior truths if he wants to perceive them, and thus to become more interior if he wants to do so: but that still they have small hope of the men of the Christian Church . . .

C. J. 40. The better of the English nation . . . derive this light from their **Freedom** of thinking, and thence of speaking and writing.

42<sup>2</sup>. In the northern quarter (of the spiritual London) dwell those who preeminently love the **Freedom** of speaking and writing. T.809. (These are illiterate people. J.(Post.) 268.)

L. 48. As the life of man is various . . . by 'spirit' is meant various affections of life with man, as . . . III. The **Freedom** of life. III.

Life 19. So long as man is in the world, he is in the midst between Heaven and Hell . . . and he is kept in **freedom** to turn either to Hell or to Heaven . . . 69<sup>2</sup>.

20. Every man has this **freedom**, not from himself, but from the Lord; and therefore it is said that he is kept in it.

101. It is from Divine order that man should act from **freedom** according to reason, because to act from **freedom** according to reason is to act from himself. But these two faculties, **freedom** and reason, are not proper to man, but are the Lord's with him; and, so far as he is man, they are not taken away from him, because he cannot be reformed without them . . .

102. The Lord loves man and wills to dwell with him, but he cannot do so unless He is reciprocally received and loved . . . For this reason the Lord has given man **freedom** and reason; **freedom** to think and will as from himself, and reason according thereto . . .

W. 57. From the **freedom** to think and will according to reason, which the Angels have from the Lord as theirs.

116. With every Angel there are **freedom** and rationality: these two are with him to the end that he may be receptive of love and wisdom from the Lord: yet both these, the **freedom** as well as the rationality, are not his, but are the Lord's with him. But as these two are intimately conjoined with his life, so intimately that they may be said to be joined into his life, they appear as his Own. From them he is able to think and to will, and to speak and act; and that which he thinks, wills, speaks, and does from them, appears as if it were from himself. This makes the reciprocity by means of which there is conjunction.

—<sup>2</sup>. In these two, **freedom** and rationality, consists the life which is called angelic and human.

117. Some suppose that Adam had a **freedom** or free determination of such a nature, that he was able to love God and be wise from himself; and that this free determination was destroyed in his descendants. But this is an error. For man is not life, but a recipient of life.

162<sup>2</sup>. Then, because the conjunction with Heaven is broken, conjunction with Hell takes place; the faculty of thinking and willing alone remaining; the faculty of thinking, from rationality; and the faculty of willing, from freedom . . . Devils have these two faculties just as much as Angels; but devils apply them to being insane and to doing evil . . .

240. See FACULTY. 247. 264. 425. P.15.

— . When man sees evil and fears the penalty, he is able, from freedom, to desist from doing.

266. An evil man is able to will and do truths . . . Who is not able to will and do the things which he thinks? The reason he does not will and do them is that he does not love to will and do them. The ability to will and do is the Freedom which every man has from the Lord: but his not willing and doing what is good . . . is from the love of what is evil, which is repugnant, yet he is able to resist this love, and many do resist it. (From experience.) From this it was evident that the evil have the faculty called Freedom just as much as the good. . . The reason a man is able to will, is that the Lord, from whom this faculty comes, continually gives the ability; for the Lord dwells with every man in these two faculties.

267. From the intellectual faculty which is called rationality, and from the voluntary faculty which is called Freedom, man derives the ability to confirm whatever he pleases . . . No beast can do this, because no beast enjoys these faculties. —<sup>e</sup>.

271. He who abuses his Freedom to think and do what is evil, calls this Freedom; and the opposite of it, which is to think what is good . . . he calls slavery; when yet the latter is truly free, and the former slavish.

425. All the means through which man is able to come to good are provided. To know and to understand these means is from rationality, and to will and do them is from Freedom. Freedom also consists in wanting to know, understand, and think them.

—<sup>2</sup>. After death, they who have confirmed themselves in (the belief that spiritual things transcend the understanding . . . and that no one can do good as of himself) are deprived, according to their faith, of both these faculties; and instead of the heavenly freedom in which they might have been, they are in infernal freedom . . . and, wonderful to say, they acknowledge that both these faculties exist in the doing of evils, and in the thinking of falsities; not knowing that the freedom of doing evils is slavery, and that the rationality of thinking falsities is irrationality.

—<sup>3</sup>. But it is to be carefully remembered that both these faculties, Freedom and rationality, are not man's, but are the Lord's with man; and that they cannot be appropriated to man as his; moreover, that they can not be given to man as his, but that they are continually the Lord's with him; and yet that they are never taken away from man, because without them man cannot be saved . . .

P.43. There is infernal freedom and there is heavenly freedom. From infernal freedom come the thinking and the willing of what is evil, and, in so far as civil and moral laws do not prevent, the speaking and doing of it; whereas from heavenly freedom come the thinking

and willing of what is good, and, so far as opportunity is afforded, the speaking and doing of it. Whatever a man thinks, wills, speaks, and does from freedom, he perceives as his own; for everyone has all his freedom from his love; and therefore they who are in the love of evil perceive no otherwise than that infernal freedom is real freedom; whereas they who are in the love of good perceive that heavenly freedom is real freedom; consequently, to both of them the opposite freedom is slavery. But still it cannot be denied that either the one or the other is freedom; for there cannot be two opposite freedoms which are both real freedoms. Moreover, it cannot be denied that to be led by good is freedom, and to be led by evil is slavery; for to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil. Now as everything which a man does from freedom appears to him as his own—for it is of his love, and to act from one's love is to act from freedom—it follows that conjunction with the Lord causes a man to appear to himself free, and therefore his own; and the closer the conjunction with the Lord is, the more free he appears, and thus the more his own. . . The Lord never compels anyone . . . and therefore man is led by the Lord continually in freedom; and is also reformed and regenerated in freedom.

44. The Angels of the Third Heaven . . . call it freedom itself (to be the Lord's); and to be led by self they call slavery. They say the reason is that the Lord does not flow in immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through the latter into the former; and that they perceive the influx into the affection from which they have their wisdom; and that all they afterwards think from wisdom appears as from themselves, thus as their own; and that by this there is effected reciprocal conjunction.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Gen.art.

— . That man has freedom to think and will as he pleases, but not freedom to say whatever he thinks, and to do whatever he wants, is known. Therefore the freedom which is here meant is spiritual freedom, and not natural freedom, except when they make one. . . These things have been premised in order that it may be known that by acting from freedom according to reason is meant freely to think and will, and thence freely to speak and do, that which is according to reason.

72. As few know that this can be a law of the Divine Providence, chiefly because thus man has freedom to think what is evil and false, as well as what is good and true . . . we must proceed . . . in the following order.

73. That man has reason and freedom, or rationality and Freedom; and that these two faculties are from the Lord with man. Ex. \*

—<sup>2</sup>. First it is to be known that all freedom is of love, so much so that love and freedom are one; and as love is the life of man, so is freedom of his life; for all the delight which man has is from his love . . . and to act from the delight of love is to act from freedom; for delight leads a man as a stream does that which is carried along by its current. Now as there are many loves,

some concordant and some discordant, it follows that in the same way there are many freedoms. In general, however, there are three freedoms; natural freedom, rational freedom, and spiritual freedom. Every man has natural freedom by inheritance; from it he loves nothing but himself and the world; his first life is nothing else. And as all evils come forth from these two loves, and the evils derived from them also become of the love, it follows that to think and will evils is the man's natural freedom; and when he has confirmed them in himself by reasonings, he does them from freedom according to his reason. So to do them is from his faculty which is called Freedom; and to confirm them is from his faculty which is called rationality. Examp. It is from the Divine Providence of the Lord that the man is allowed so to act, because he has freedom or Freedom. In this freedom is man by nature, because by heredity; and in this freedom are they who have confirmed it in themselves by reasonings from the delight of the love of self and of the world.

[P. 73]. Rational freedom is from the love of reputation for the sake of honour, or for the sake of gain. The delight of this love is to appear in the external form like a moral man; and because the man loves the reputation of this, he does not defraud, commit adultery, take revenge, or blaspheme; and as he makes this a matter of his reason, he also from freedom according to reason does what is sincere, just, chaste, and friendly; indeed, he can from reason speak well in favour of these things. But if his Rational is merely natural, and not at the same time spiritual, this freedom is only external freedom, and not internal freedom, because in spite of all he does not love these goods interiorly, but only exteriorly, for the sake of reputation. . . His freedom . . . derives nothing from the love of the public good; nor does his reason, because this assents to his love. And therefore this rational freedom is interior natural freedom. This freedom, also, of the Divine Providence of the Lord, is left to everyone.

—<sup>5</sup>. Spiritual freedom is from the love of eternal life. No one comes into this love and its delight, except the man who thinks evils to be sins, and who therefore does not will them, and at the same time looks to the Lord. As soon as a man does this, he is in this freedom; for no one is able not to will evils because they are sins, and therefore not to do them, except from a more interior or higher freedom, which is from his more interior or higher love. At first this freedom does not appear to be freedom, but still it is, and afterwards it appears to be so, and then the man acts from freedom itself according to reason itself, in thinking, willing, speaking, and doing what is good and true. This freedom increases as the natural freedom decreases and becomes subservient; and it conjoins itself with the rational freedom, and purifies it. Anyone is able to come into this freedom, provided he is willing to think that there is an eternal life, and that the delight and blessedness of life in time for time are but as a fleeting shadow, compared with the delight and blessedness of life in eternity to eternity; and this a man can think if he is willing, because he has rationality and Freedom; and because the Lord, from whom are these two faculties, continually gives the ability.

74. That whatever a man does from freedom, whether it be of reason or not of reason, provided it is according to his reason, appears to him as his own. Ex.

— . What the rationality is and what the Freedom which are proper to man, cannot be more clearly known than by a comparison of men with beasts; for beasts have no rationality or faculty of understanding, nor any Freedom or faculty of freely willing; and therefore they have no understanding nor will. . . And as they have not these two faculties, they have not thought. . .

75. It is otherwise with man. . . Man is able to be elevated from natural knowledge into spiritual intelligence, and from this into celestial wisdom. . . But this elevation as to affection would not be possible, unless man had, from rationality, the faculty of elevating his understanding, and, from Freedom, that of willing to do so. By means of these two faculties he is able to think within himself about the things which he perceives outside of himself with the senses of his body; and he can also think higher up about the things of which he is thinking lower down. . . From this it is evident that man thinks above his thought, and sees it as it were beneath him. This man has from rationality and from Freedom; from rationality, that he can think higher up; from Freedom, that he wills so to think; for unless he had Freedom so to think, he would not have the will, and therefore not the thought either.

—<sup>3</sup>. Therefore, they who do not want to understand. . . what moral and spiritual good and truth are. . . make themselves men no further than that from the rationality and Freedom implanted in them they can understand if they will, and also will if they will. It is from these two faculties that man is able to think, and, from thought, to speak. In all other things they are not men, but beasts; and some, from the abuse of these faculties, are worse than beasts.

77. Man's rationality and Freedom are laid bare, appear, regulate, and give perception and ability, in proportion as, for these reasons, he shuns these evils.

78. That whatever a man does from freedom according to his thought, is appropriated to him as belonging to him, and remains. Ex. This is because the proprium of man and his freedom make one. The proprium of man is of his life, and that which a man does from his life he does from freedom. And again, the proprium of man is that which is of his love; for the love is the life of everyone; and that which a man does from his life's love, he does from freedom. The reason man acts from freedom according to his thought, is that everyone thinks about that which is of his life or love; and by thought it is confirmed; and when it is confirmed, he does it from freedom according to his thought; for whatever man does he does from the will by means of the understanding; and freedom is of the will, and thought of the understanding.

—<sup>2</sup>. A man is also able to act from freedom against reason, and also from non-freedom according to reason; but things so done are not appropriated to the man; being merely of his lips or body. . .

79. It is said that what man does from freedom according to his thought remains. Ex.

—<sup>2</sup>. For example; if in his youth a man has. . .

defrauded, blasphemed, taken revenge, committed whoredom; then, as he did these things from freedom according to his thought, he has appropriated them; but if he afterwards repents, shuns them, and regards them as sins which are to be abhorred, and thus, from freedom according to his thought, desists from them, there are then appropriated to him the goods to which those evils are opposite. These goods then constitute the centre, and they remove the evils towards the circumferences, further and further, according to his turning away from and abhorrence of them; but still they cannot be so completely cast out that they may be said to be extirpated . . .

85. The reason man is reformed and regenerated by means of these two faculties, which are called rationality and Freedom, and that without them he cannot be reformed and regenerated, is that by means of rationality he is able to understand and know what evil and good are, and thus what falsity and truth are; and, by means of Freedom, he is able to will that which he understands and knows. But so long as there reigns the delight of the love of evil, he cannot freely will what is good and true, and make them of his reason; and therefore he cannot appropriate them; for . . . the things which a man does from freedom according to his reason are the things which are appropriated to him as belonging to him; and unless they are appropriated to him as belonging to him, the man is not reformed and regenerated. A man first acts from the delight of the love of what is good and true, when the delight of the love of what is evil and false has been removed; for two delights of love which are opposite to each other do not exist at the same time. To act from the delight of love is to act from freedom; and, as the reason favours the love, it is to act from reason too.

86. As all men, both evil and good, have rationality and Freedom, an evil man . . . is able to understand what is true and do what is good, but he cannot do so from freedom according to reason, whereas a good man can; because an evil man is in the delight of the love of evil, and a good man is in the delight of the love of good: and therefore the truth which an evil man understands and the good which he does are not appropriated to him . . . and without appropriation as his there is no reformation and regeneration . . .

87. That by means of these two faculties a man can be reformed and regenerated, so far as he can be led to acknowledge that everything true and good which he thinks and does is from the Lord, and not from himself. Ex. . . From rationality man has the ability to understand; and, from Freedom, the ability to will; both as from himself: but to be able to will good from freedom, and, from that, do it according to reason, is impossible except to a regenerate man. An evil man is able, from freedom, to will only evil, and to do it according to the thought which, by means of confirmations, he makes as of his reason . . .

88<sup>d</sup>. Hence it is evident, that these two faculties, which are called rationality and Freedom, are from the Lord, and not from man; and as they are from the Lord, it follows that man wills nothing whatever from himself, and understands nothing from himself, but only as from himself.

89. As all willing is from love and all understanding from wisdom, it follows that the ability to will is from the Divine love, and the ability to understand from the Divine wisdom . . . and from this it follows that to act from freedom according to reason is from no other Source. Everyone acts according to reason, because freedom, like love, cannot be separated from will. But in man there is an interior will and an exterior will; and he can act according to the exterior and not at the same time according to the interior . . . but still the exterior will is from freedom, because it is from the love of appearing different from what he really is, or from the love of some evil . . . But . . . an evil man cannot, from freedom according to reason . . . do what is good. He can indeed do it, but not from the interior freedom which is his own proper freedom, and from which his exterior freedom derives the quality that it is not good.

92. That the conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of these two faculties. Ex.

—<sup>3</sup>. The reciprocity with man is, that the good which, from freedom, he wills and does, and the truth which, from that will, he thinks and speaks according to reason, appear as if they were from him . . . Yes, they appear to man to be as from himself, and as his, just as if they were his; there is no difference . . .

96. That the Lord guards these two faculties in man unimpaired and as sacred, in all the progression of His Divine Providence. Ex. The reasons are, that without these two faculties man would not have understanding and will, and so would not be man; and also that without these two faculties man could not have been conjoined with the Lord, and so could not be reformed and regenerated; and, further, that without these two faculties man would not have immortality and eternal life.

—<sup>2</sup>. That without these two faculties man would not have will and understanding, and so would not be man. Ex. For man has will from no other source than that he is able to will freely as from himself; and to will freely as from himself is from that faculty which is continually given him by the Lord, which is called Freedom. And man has understanding from no other source than that he is able, as from himself, to understand whether a thing is of reason or not; and to understand whether a thing is of reason or not, is from the other faculty which is continually given him by the Lord, which is called rationality. These faculties conjoin themselves together in man, like the will and the understanding . . . and therefore, with the faculty which is called Freedom, there is given the faculty which is called rationality . . .

—<sup>4</sup>. It is evident without confirmation, that unless man had a will from the faculty which is called Freedom, and an understanding from the faculty which is called rationality, he would not be man. Beasts have not these faculties . . .

—<sup>5</sup>. That without these two faculties man could not have been conjoined with the Lord, and so could not be reformed and regenerated. Ex. . . For the Lord resides in these two faculties with men both evil and good, and by means of them He conjoins Himself with every man. Hence it is that an evil man . . . is able to

understand ; and hence he has, in potency, the will of good and the understanding of truth : that they are not in act, is owing to the abuse of these faculties.

[P.96<sup>b</sup>.] That the Lord resides with every man in these two faculties, is from the influx of the Lord's will . . . It is this will of the Lord which causes to appear in man as belonging to him that which he thinks, speaks, wills, and does. That the influx of the Lord's will operates this, may be confirmed by many things from the Spiritual World ; for sometimes the Lord so fills an Angel with His Divine, that the Angel does not know that he is not the Lord . . . So, too, can one Spirit be filled by another . . . Moreover, it is known in Heaven, that the Lord operates all things by willing, and that what He wills is done. From these things it is evident that it is by means of these two faculties that the Lord conjoins Himself with man, and causes man to be reciprocally conjoined.

97. That therefore it is of the Divine Providence that man should act from **freedom** according to reason. To act from **freedom** according to reason, and to act from **Freedom** and rationality, is the same thing, and so is to act from the will and the understanding ; but it is one thing to act from **freedom** according to reason, or from **Freedom** and rationality, and another to act from real **freedom** according to real reason, or from real **Freedom** and rationality ; for even the man who does evil from the love of evil, and confirms it in himself, acts from **freedom** according to reason ; but still his **freedom** is not, in itself, **freedom**, or real **freedom** ; but it is infernal **freedom**, which, in itself, is slavery ; and his reason is not, in itself, reason, but it is reason either spurious, false, or apparent through confirmations. But still both are of the Divine Providence ; for if the **freedom** to will evil, and, through confirmations, to make it as of reason, were taken away from the natural man, his **Freedom** and rationality would perish, and at the same time his will and understanding, and he could not be withdrawn from evils and reformed ; so also he could not be conjoined with the Lord and live to eternity. Therefore the Lord guards the **freedom** in man, as man guards the apple of his eye. But still the Lord, through **freedom**, continually withdraws man from evils ; and, so far as He can through **freedom** withdraw him from them, so far, through **freedom**, He implants goods. Thus, successively, in place of infernal **freedom**, does He implant heavenly **freedom**.

98. It has been said that every man has the faculty of willing, which is called **Freedom**, and the faculty of understanding, which is called rationality ; but it is to be carefully remembered that these faculties are as it were implanted in man ; for his human itself is in them. But . . . it is one thing to act from **freedom** according to reason, and another to act from real **freedom** according to real reason ; no others act from real **freedom** according to real reason except those who have suffered themselves to be regenerated by the Lord ; the rest act from **freedom** according to their thought, which they make a semblance of reason. But still every man, unless born a fool, or excessively stupid, is able to attain real reason, and, through it, real **freedom** ; for his not attaining it there are many reasons, which will be unfolded in what follows ; I shall only say here who

those are with whom real **freedom**, or real **Freedom**, together with real reason, or real rationality, cannot exist ; and who those are with whom they can scarcely exist.

—<sup>2</sup>. Real **Freedom** and rationality cannot exist with fools from birth, nor with fools so made afterwards so long as they remain fools. Neither can real **Freedom** and rationality exist with those who are born stupid and dull ; nor with any who have become so from the torpor of idleness, or from sickness which has perverted or completely closed the interiors of the mind, or from the love of a beastly life. Neither can real **freedom** and rationality exist with those in the Christian world who utterly deny the Divine of the Lord and the holiness of the Word, and who have maintained this denial confirmed within them to the end of life . . . Neither can real **freedom** and rationality exist with those who attribute all things to nature and nothing to the Divine, and who have made this of their faith by reasonings from things that can be seen ; for these are atheists.

—<sup>5</sup>. Real **Freedom** and rationality can scarcely exist with those who have much confirmed themselves in falsities of religion, because a confirmer of falsity is a denier of the truth ; but they can exist in those who have not confirmed themselves, in whatever religion they may be.

—<sup>6</sup>. Little children and youths cannot come into real **Freedom** and rationality until they have grown up ; for, with man, the interiors of the mind are successively opened . . .

99. It has been said that real **Freedom** and rationality cannot exist with those who have denied the Divine of the Lord and the holiness of the Word, nor with those who have confirmed themselves in favour of nature against the Divine, and scarcely with those who have much confirmed themselves in falsities of religion ; but still all these people have not lost the very faculties themselves. (From experience.) From this (experience) I have been fully confirmed that every man has **Freedom** and rationality ; and that everyone can come into real **Freedom** and rationality if he shuns evils as sins. But the adult who does not come into real **Freedom** and rationality in the world, can never come into them after death ; for his state of life then remains to eternity such as it had been in the world.

104<sup>e</sup>. That the mind of man is of such a nature (as to possess an exterior thought and an interior thought) is due to the two faculties which he has from the Lord, and which are called **Freedom** and rationality . . .

123<sup>e</sup>. That man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved, unless he is allowed to act from **freedom** according to reason—for by this man is man—is according to His Divine wisdom ; and whatever is according to the Lord's Divine wisdom is also according to His Divine Providence.

129. See **COMPEL**.

— For the spirit or mind of man is in the full **Freedom** of thinking, willing, believing, and loving : it is in this **Freedom** from influx from the Spiritual World, which does not compel . . . but not from influx from the natural world, which is not received, unless they act as one.

130. Miracles induce faith . . . and this at first so takes possession of the external of man's thought, that it as it were binds and fascinates it. But the man is thereby deprived of his two faculties, which are called rationality and Freedom, and thus of the ability to act from Freedom according to reason; and then the Lord cannot flow in through the internal into the external of his thought, except merely to leave the man to confirm, from his rationality, the thing which has been made of his faith by the miracle.

136<sup>3</sup>. That the internal so repels compulsion by the external that it averts itself. Ex. The reason is that the internal wants to be in freedom, and loves freedom; for freedom is of the love or life of man; and therefore when freedom feels itself being compelled, it withdraws as it were into itself, and averts itself, and regards compulsion as its enemy . . . That man's internal is of such a nature, is from the law of the Divine Providence that man should act from freedom according to reason.

—<sup>9</sup>. That there exists a forced internal and a free internal. Ex. A forced internal exists with those who are in external worship only . . . for their internal is to think and will that to which their external is being forced . . .

138. That no one is reformed in states not of rationality and not of freedom. Ex. . . Nothing is appropriated to man except that which he does from freedom according to reason. The reason is that freedom is of the will, and reason of the understanding; and when a man acts from freedom according to reason, he then acts from the will through his understanding; and whatever is done in the conjunction of these two, is appropriated.

139. The reason no one is reformed in a state of fear, is that fear takes away freedom and reason, or Freedom and rationality; for love opens the interiors of the mind, but fear closes them . . .

—<sup>2</sup>. Fear can never invade the internal of thought; this is always in freedom, because it is in the love which is of its life; but it can invade the external of thought; and when it does so, the internal of thought is closed; and then the man can no longer act from freedom according to reason, and so cannot be reformed.

—<sup>4</sup>. The fear of infernal penalties does indeed invade the external of thought, but only for a (short time); it is soon restored to its freedom from the internal of thought . . .

—<sup>e</sup>. This fear (which exists with those who are in a strong persuasion about their religion from the fear of the loss of dignity and wealth) especially takes away rationality itself and Freedom itself . . .

140. The reason no one is reformed in a state of misfortune, if that is the only time he thinks about God . . . is that it is a forced state; and therefore when he comes into a state of freedom, he returns into his former state . . . It is different with those who, in a free state, had feared God before.

—<sup>e</sup>. To think about God only in (states of misfortune) is not from God but from self; for the mind is then as it were imprisoned in the body; thus is not in Freedom, and therefore neither in rationality . . .

141. The reason no one is reformed in a state of sickness of mind, is that sickness of mind (such as melan-

choly, spurious and false conscience, phantasies of various kinds, griefs of mind from misfortunes, anxieties and mental suffering from a vitiated condition of the body) takes away rationality, and therefore the Freedom of acting according to reason.

142. The reason no one is reformed in a state of bodily disease, is that the reason is not then in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind is sick by removal from the world; for a mind removed from the world . . . is not in the freedom of reason. Man has the freedom of reason from this, that he is in the middle between Heaven and the world . . .

144. Neither can anyone be reformed in a state of blindness of the understanding . . . for when the understanding is blinded the will is also closed up, and does not do from freedom according to its reason anything except the evil confirmed in the understanding, which is falsity.

145. That it is not contrary to rationality and Freedom to compel one's self. Ex.

—<sup>3</sup>. As man is man from the internal of his thought . . . it is evident that a man compels himself when he compels the external of his thought . . . and that this is not contrary to rationality and Freedom, but according to them, is evident; for rationality makes the combat and Freedom follows it up; moreover, real Freedom together with rationality resides in the internal man, and from this in the external. When, therefore, the internal conquers . . . real Freedom and real rationality are given to man by the Lord; for the man is then withdrawn by the Lord from infernal freedom, which, in itself, is slavery, and is introduced into heavenly freedom, which, in itself, is real freedom; and consociation with the Angels is given him. That they who are in sins are slaves, and that the Lord makes those free who receive the Truth from Him, through the Word, He Himself teaches in John viii.

147<sup>e</sup>. As no one can fight against himself except from a more interior self, and except from the freedom there, it follows that the internal man then fights against the external, and that it does so from freedom, and that it compels the external man to obey it. This, therefore, is to compel one's self; and that this is not contrary to Freedom and rationality, but according to them, is evident.

148. Moreover, every man wants to be free, and to remove from himself non-freedom or slavery. Every youth who is under a master wants to be his own master, and thus free . . . every maiden wants to . . . marry, in order that she may act freely in her own house . . . All those compel themselves who serve of their own accord for the sake of Freedom; and when they compel themselves, they act from freedom according to reason, but from an interior freedom, from which the exterior freedom is regarded as a slave. This has been adduced in order to confirm the statement that to compel one's self is not contrary to rationality and Freedom.

149. One reason why man does not in like manner want to come out of spiritual slavery into spiritual Freedom, is that he does not know what spiritual slavery is,

or what spiritual Freedom is. He has not the truths which teach it, and without truths it is believed that spiritual slavery is freedom, and that spiritual freedom is slavery. The second reason is, that the religion of the Christian world has closed up the understanding, and faith alone has sealed it up . . . Thus have the truths been hidden which teach what spiritual Freedom is. The third reason is, that few examine themselves and see their sins; and he who does not see them, and desist from them, is in the freedom of them, which is infernal freedom, and, in itself, slavery; and, from this, to see heavenly freedom, which is real freedom, is like seeing the day in thick darkness . . . Hence it is that it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead.

[P.] 176. That if man were to perceive and feel the operation of the Divine Providence, he would not act from freedom according to reason . . . It would be the same if he foreknew events. Ex.

—<sup>e</sup>. Who does not see that in this case man would not have any freedom? And if he had no freedom, he would have no reason; for everyone thinks from freedom and in freedom; and whatever he does not think from freedom and in freedom, does not appear to him to be from himself, but from some one else.

179. As the foreknowledge of future things takes away the human itself, which is to act from freedom according to reason, man is never permitted to know future things . . . If a man knew (what his lot after death will be), he would no longer think from his interior self . . . but only from his exterior self . . . and this state closes the interiors of his mind, in which there chiefly reside the two faculties of his life, which are Freedom and rationality.

—<sup>2</sup>. Most people, after death, want to know what their lot is to be; but they are told that if they have lived well, their lot will be in Heaven, and if they have lived evilly, in Hell . . . Thus everyone is left to act from freedom according to reason, in the Spiritual World as in the natural world; but as they have acted in this world, so they act in that . . .

183. Therefore, if man manifestly saw or felt this withdrawing . . . he would be angry, and would regard God as an enemy . . . and therefore, in order to prevent man from knowing it he is kept in freedom, from which he knows no otherwise than that he leads himself.

—<sup>2</sup>. The Divine Providence does not take away this evil in a moment . . . but it takes it away so silently and successively that the man does not know anything about it. This is done by allowing the man to act according to the thought which he makes to be of reason; and then by various means, both rational, and civil and moral, the Divine Providence withdraws him, and thus, so far as he can be withdrawn in freedom, he is withdrawn.

184. The same is done with other evils in which man is hereditarily . . . none of which could be removed unless the Freedom to think and will them were left to man, that so he might remove them as of himself . . . Without this Freedom and the Divine Providence together, these evils would be like poison shut in . . .

186. The reason man would run counter to God, and would also deny Him, if he manifestly saw the workings of His Divine Providence, is that he is in the delight of his love; and this delight constitutes his very life; and therefore when man is kept in the delight of his love, he is kept in his freedom, because freedom and this delight make one . . . From this, man knows no otherwise than that he is constantly in his proprium; for freedom makes one with proprium. Hence it is evident that freedom appropriates to man that which the Divine providence introduces; which would not be the case if the Divine providence manifested itself.

204<sup>e</sup>. Hell is in the human form, because those who are there . . . possess the two human faculties, which are called Freedom and rationality; although they have abused Freedom to will and do what is evil, and rationality to think and confirm it.

210. Unless man as from his own prudence disposed all things belonging to his employment and life . . . he would divest himself of his two faculties, which are Freedom and rationality, and by which he is distinguished from beasts.

211<sup>2</sup>. If man felt this, he would be . . . enraged against God . . . For this reason the Lord by His Divine Providence constantly leads man in freedom; and the freedom appears to him no otherwise than as his proprium: and to lead in freedom that which is opposite to self, is like raising a heavy weight from the earth by screws, owing to the power of which the weight and resistance are not felt; and it is like a man in company with an enemy who intends to murder him, which intention he is not aware of at the time; and a friend leads him away by unknown paths, and afterwards discloses the intention of the enemy.

219<sup>3</sup>. It is only from the Lord that man can think, speak, and reason; for he has this ability from the two faculties, which are called Freedom and rationality, and which faculties man has from the Lord alone.

227<sup>5</sup>. Everyone has what is truly human from rationality, in being able to see and know, if he is willing, what is true and what is good; and also in being able, from Freedom, to will, think, speak, and do it . . . But this Freedom, together with its rationality, has been destroyed with those who have commingled together in themselves what is good and what is evil; for they cannot, from good, see evil, nor from evil, know good, because they make one; therefore they no longer possess the faculty or power of rationality, and therefore neither do they possess any Freedom.

228<sup>2</sup>. It is not so with what they receive . . . in early childhood and youth . . . because at that time they do not receive and acknowledge . . . from any rationality and Freedom, that is, in the understanding from the will . . . Whereas, when a man comes into the use of his rationality and Freedom, which he does successively, as he grows up . . . if he then acknowledges truths and lives according to them, and afterwards denies them, he commingles holy things with profane . . . But if a man is in evil from the time when he has become of his own rationality and Freedom . . . and afterwards acknowledges the truths of faith and lives according to them,



provided he then remains in them up to the end of life, he does not commingle them . . .

278. When a man sees this, and knows what sin is, if he implores the Lord's aid, he is able not to will it, to shun it, and afterwards to act contrary to it; if not freely, still by combat he is able to coerce it . . .

281. It is known that man is in full Freedom to think and will, but not in full Freedom to speak and do whatever he thinks and wills . . . He is in full Freedom to think many things which are evil . . . It seems incredible that unless man possessed full Freedom, he not only could not be saved, but would also perish altogether. (This fact ex.)

—<sup>3</sup>. If man were not allowed to think according to the delights of his life's love . . . he would lose his two faculties, which are called Freedom and rationality, in which consists humanity itself.

—<sup>4</sup>. As, therefore, it is within th Freedom of man to think as he pleases . . .

285. In every man, good or evil, there are two faculties, of which one constitutes the understanding, and the other the will. The faculty which constitutes the understanding is his ability to understand and think, from which this faculty is called rationality; and the faculty which constitutes the will is his ability to do these things freely, that is, to think, and therefore also to speak and do, provided it is not contrary to reason or rationality; for to act freely is to act whenever he wants, and as he wants. As these two faculties are perpetual, and continual from primes to ultimates in each and all things which a man thinks and does, and as they are not in man from himself, but are with him from the Lord, it follows that the presence of the Lord, when in them, is also in the . . . smallest singulars of man's understanding and thought, and also of his will and affection, and therefore in the smallest singulars of his speech and action. Remove these faculties from any singular, however small, and you will not be able to think or speak it as a man . . . Now, as these faculties are with man from the Lord, and are not appropriated to man as belonging to him—for what is Divine cannot be appropriated to man so as to be his, but can be adjoined to him, and thereby appear as his—and as this Divine with man is in his smallest singulars, it follows that the Lord rules the smallest singulars with both an evil man and a good man; and this government of the Lord is what is called the Divine Providence.

294<sup>2</sup>. Everyone wants to be his own, and to be led by himself, and especially to think and will from himself; for this is freedom itself, which appears as the proprium in which every man is; and therefore if he knew that what he thinks and wills flows in from somebody else, he would seem to himself like one who is bound . . .

321<sup>3</sup>. They who wait for influx . . . do not receive any . . . and never are they instructed what to believe and what to do, and this lest the human Rational and freedom should perish, which are, that everyone should act from freedom according to reason, to all appearance as from himself.

—<sup>5</sup>. The Lord also gives man freedom of choice.

328<sup>6</sup>. The image of God and the likeness of God have not been destroyed with man . . . for they remain im-

planted in his two faculties, which are called Freedom and rationality.

R. 164<sup>e</sup>. That which man does from himself, in freedom, remains to eternity.

224<sup>9</sup>. Who does not see that every man has freedom to think about God, or not to think about Him? . . . thus everyone has freedom in spiritual things equally as in civil and moral things; for the Lord gives this to all continually; and therefore he is guilty if he does not think about Him. B.69.

337. By 'bondmen' are signified those who are in such things from others, thus from memory; by 'freemen' (Rev.vi.15) are signified those who are in such things from themselves, thus from judgment. 604. 832.

875<sup>12</sup>. The ability to desist from evil the Lord gives to every man . . . and whatever a man does from will as his own according to understanding as his own, or, what is the same, whatever he does from the freedom which is of his will according to the reason which is of his understanding, remains permanently. By means of this, the Lord induces on a man a state of conjunction with Himself . . .

M. 208<sup>3</sup>. We have heard from our husbands, that the Lord wills that a male human being should act from freedom according to reason; and that on this account the Lord Himself from within governs his freedom, so far as regards the inclinations and affections; and that He governs it from without by means of his wife . . .

257<sup>e</sup>. Hence, whatever relates to this love is felt as free; neither is there any freedom but what is of love: and I have heard from the Angels, that love truly conjugal is most free, because it is the love of loves.

438. Man was created so that he may do whatever he does from freedom according to reason . . . Without these two faculties he would not be man, but a beast . . . and whereas there is no freedom on the one part, unless there is also a like freedom on the other . . . so, unless man had freedom from reason to draw near to evil also . . .

T. 106<sup>e</sup>. 'Servants'=those who are not conjoined with the Lord; but 'the free'=those who are conjoined with Him; for the Lord says, 'If the Son shall make you free, ye shall be free indeed.'

371<sup>2</sup>. In order that there may be this reciprocal conjunction, there has been given to man free choice; from which he can enter either the way to Heaven or the way to Hell. From this freedom which has been given to man there flows forth his reciprocity, which consists in his ability to conjoin himself either with the Lord or with the devil; but this Freedom . . . will be illustrated in what follows, where free will is to be treated of.

478<sup>3</sup>. There is also a freedom with beasts, birds, fishes, and insects; but these are carried away by the senses of their bodies . . . Man would not be unlike them, if, with him, the freedom to do were as the freedom to think . . .

491. God has imparted freedom not only to man, but also to every beast, and something analogous to it even to inanimate things, imparting to everything the ability to receive it according to its nature.

[T.] 493. That everything spiritual of the Church which enters in freedom, and which is received from freedom, remains; but not otherwise. Gen.art.

— The reason that remains with man which is received by him from freedom, is that freedom is of his will; and being of his will, it is also of his love. . . That whatever is of the love is free, and that it is also of the will, is understood by everybody, when he says, I will this because I love it . . . Everything which a man loves, and, from love, wills, is free; for whatever proceeds from the love of the internal will is the delight of his life; and as the same is the being of his life, it is also his proprium; which is the reason that that which is received from the freedom of this will remains; because it adds itself to the proprium. The contrary is the case if anything is introduced in non-freedom.

495. All the freedom which is from the Lord is real freedom; but that which is from Hell, and which is from Hell with man, is slavery: but still it cannot but be than that spiritual freedom must appear like slavery to one who is in infernal freedom, because the two freedoms are opposites; nevertheless, all who are in spiritual freedom not only know, but also perceive, that infernal freedom is slavery; and therefore the Angels abhor this freedom as a cadaverous stench; whereas the infernals draw it in as an aromatic odour. It is known from the Word of the Lord, that worship from freedom is truly worship. III.

496. The reason that remains which is received from freedom, is that the will of man adopts and appropriates it to itself; and also because it enters into his love; and the love acknowledges it as its own; and forms itself by it. (Shown by comparison with the action of heat.)

—<sup>3</sup>. The reason why the freedom of love may be illustrated by the freedom induced by heat, is that love produces heat . . .

—<sup>4</sup>. In such an equilibrium and consequent freedom are all things which are within man: in such freedom does the heart impel its blood equally upwards and downwards; and the mesentery its chyle . . . Equilibrium and freedom, here, are one. There is no substance in the created universe which does not tend to an equilibrium, in order that it may be in freedom.

498. This is the freedom of man, by which, in which, and with which, the Lord is present in man, and is incessantly urgent to be received; but He never puts aside or takes away his freedom; because . . . everything which man does in spiritual things not from freedom, does not remain; and therefore it may be said that this freedom of man is that in which the Lord dwells with him in his soul.

807. The better of the English nation . . . derive this light from the Freedom of speaking and writing, and thereby of thinking; with those who are not in such Freedom, this light is covered up, because it has no outlet.

814. As the Germans are under a despotic government in each dukedom, they are not in the Freedom of speaking and writing like the Dutch and the English; and when the Freedom of speaking and writing is restrained, the Freedom of thinking, that is, of taking a large view of things, is restrained also. Examp. . .

Influx adapts itself to efflux; and so does the understanding . . . adapt itself to the measure of Freedom of uttering . . . the thoughts.

815. From this their state proceeds . . . this, that they keep the spiritual things of the Church inscribed on their memories; and rarely elevate them into the higher understanding . . . thus quite differently from free nations; for these, as to the spiritual things of the Church . . . are like eagles which fly up to any height; whereas nations not free are like swans in a river. Moreover, free nations are like tall stags with lofty horns that range unchecked the plains . . . whereas nations not free are like stags kept in menageries . . . Again, peoples of Freedom are like flying horses . . . whereas peoples not emancipated are like high-bred horses adorned with fine trappings in the stables of kings.

D. 1936. Some can be led by the Lord more easily than others. The reason is that the Lord leaves to everyone his Freedom to think according to his inclination; which Freedom the Lord does not break . . .

1948. On Freedom. I said to Spirits, that he who thinks and does nothing from himself . . . is free; (whereas, he who thinks and does everything from himself) is a slave. This seemed like a paradox to the Spirits, but still it is most true, and is confirmed by the Angels, and by much of my own inward experience.

2365. On the Freedom of man. One law of order in the government of the universe by the Lord is, that Freedom is left to everybody; for without Freedom there is no life, nor any worship; and without Freedom there is no amendment. In the other life, too, there is Freedom, but apparent: everyone is permitted to will, which they suppose to be their own; nor can they make a distinction from the Freedom in the other life; but there is a difference.

2406<sup>e</sup>. For, in the life of the body they are left much more to themselves than after the life of the body, thus in a more spacious field of Freedom, by which they are led in a roundabout way.

2630. These do not appear to man as necessities; for he seems to himself to think and act from himself; and this in order that he may be led by the things which he loves . . . and be thus bent to what is good . . . this appears to man to be freedom; and therefore it does not appear as any necessity . . .

2965. As to the bonds in which Spirits in the World of Spirits are kept . . . Freedom to act according to their cupidities is given them; but still they are led, so that what they desire is attended with admission, and soon as it were with restriction; and in this way, although they are not aware of it, there flows in from others that which acts in opposition; and so they suppose that they are living their own life, and that they are in Freedom . . .

2971. Spirits do not tolerate others inducing anything . . . for they thus suppose that they are not free; although, if they did not know it, they would want that very thing.

3495. When I was writing about Freedom, that he is free who is led by the Lord, and that he is a slave who

supposes that he is led by himself, a Spirit applied himself to my left side, who supposed that he was free because he was speaking from himself. But I was permitted to tell him that he was not speaking from himself, but from others; and, in fact, from such as wanted to murder him if they could; and would it not therefore be better for him to be led by the Lord, who . . . wills well to all?

3786. That he is less free who supposes himself to be free.

— When Spirits speak or think through another Spirit, they infuse their own cupidities and persuasions into him; so that the other Spirit supposes that he is speaking and thinking from himself; for he who thinks and speaks from cupidity and persuasion, supposes that he does so from himself, and in Freedom . . . from which it is evident that he who supposes himself to think and speak from himself, and that when he does so he has Freedom, is then most utterly a slave; and, in the eyes of the other Spirits, is as nothing, scarcely so much as a slave; for in this way they can use him as a mere dead instrument.

3787. But with those who are . . . led by the Lord, the case is totally different. These, too, are permitted to know that nothing is of them, but that everything is of the Lord, through the Angels; and as good affections together with a persuasion of what is true and good are insinuated into them by the Lord, with which at the same time no reflection is given them, it then seems to them to be from themselves; for at the time they know no otherwise; so that they seem to themselves to be in a full state of Freedom. But the moment they begin to claim what is good and true for themselves, the Lord knows it, and reflection is given them, and they are instructed in various ways that it is not from themselves but from the Lord . . . until they are brought back into a state of Truth; and thus again enjoy the most happy Freedom. This is what is called Freedom.

3892. On Freedom. I perceived, and I said to a good Spirit of Mars who was with me, that his Freedom is left to man; and that if he cannot be reformed when he seems to himself to be acting freely, he cannot possibly be reformed by means of miracles . . . because non-freedom or compulsion never inseminates the faith which remains in the other life; and that this is the reason why his freedom is allowed to man; and why, in so far as he is aware, freedom is by no means taken away from him; and that as he is not aware of it—as for instance while his cupidities are being bent by the Lord, unconsciously to him—he still supposes that it is freedom; and therefore faith is inrooted in Freedom . . . And therefore it is false, as many suppose, that the Lord coerces man to what is good, and restrains him from the actuality, and thus from Freedom.

4162. I perceived that man is the cause of evil; as is evident from the fact, that it is an internal law that man should seem to himself to enjoy Freedom; so that nothing takes place against his will . . . Faith is implanted in his Freedom . . . and from this it is evident that as it is an eternal law that man should seem to himself to enjoy Freedom, he himself is the cause of evil.

4386. On Freedom. That in the other life everything appears free, and from self . . . The things which belong to the other life are implanted in freedom, and never in compulsion: external bonds are acquired, and at last these bonds seem to be free.

4569. On freedom. In order that I might know that the life of man consists in freedom, because freedom is of affection, I was once brought into compulsion, namely, that I was acting not from freedom, but under compulsion: this was insinuated into my thought; and then the Angels said that I had no life . . .

4877. Such as . . . believe that deeds effect nothing; but that they are in Christian Liberty . . . are dragons.

5629. In England there is Freedom to speak and write . . . but no Freedom at all to deceive others, etc. . . . whereas the opposite is the case with the Italians; they have almost complete Freedom to deceive, etc. . . but none whatever to speak and write . . .

5797. The reason (a true Christian) is in freedom, is that he is led to good so as to be affected with good and truth; and thus he is led by the Lord therein; and is then withdrawn from thinking and willing evil; and not to will evil, but good, is freedom; and this freedom is from the Lord . . . whereas with the evil, to think and do evils is freedom . . .

5934. From this they believed that all could be saved, even they who are in Hell; but I said that they cannot, because they are not in Freedom to think, to will, and to do, thus not in their own life.

6006. On freedom. I heard some Spirits speaking, and I then perceived from the Lord that without freedom there is no reformation; because if he is not in freedom there is no affirmation of the thing in which he is being kept; and thus he has no extension of thought and intelligence; for he then believes that to be true in which he is, and does not see the opposites; in a word, he is not in spiritual equilibrium . . .

D. Min. 4652<sup>o</sup>. From this it may also be evident, that man is led by the Lord to foreseen ends by continual necessities, and still he is led by means of his freedom.

4655. On philosophy and freedom.

— These things (terms, definitions, etc.) induce darkness on the mind of man . . . and take away his freedom. Ex.

4692. Spirits were present who supposed that all things are carried on by absolute necessity . . . but they were shown that they all possess freedom; and that if there is freedom there is not necessity; because there are so many contingencies which carry man in freedom to things opposite. Examp.

E. 208<sup>13</sup>. By 'the servants' of the sons of Israel (Ex. xxi.6; Deut. xv.17) were signified those who were in truths and not in good; and by 'the free,' those who were in good and thence in truths.

248<sup>2</sup>. There are two things which are in man's freedom, from the perpetual presence of the Lord, and from His perpetual will to conjoin Himself with him. The first thing which is from this source in the freedom of man, is that he has the opportunity and capacity to think well about Him and about the neighbour . . . The

second thing . . . is that he is able to abstain from evils . . .

[E.248]<sup>3</sup>. From this it is evident that nothing is wanting to enable a man to be reformed if he wills ; for all the means of reformation are left to man in his freedom. But it is to be carefully remembered that this freedom is from the Lord . . . and therefore that the Lord operates these things, if the man, from the freedom which is given to everyone, receives them . . .

349<sup>2</sup>. For man is held in the freedom to choose, that is, to receive what is good and true from the Lord, or to receive what is evil and false from Hell ; in this freedom man is held for the sake of reformation ; for he is held between Heaven and Hell, and therefore in spiritual equilibrium, which is freedom. This freedom itself is not in man, but it is one with the life which flows in.

409. 'Every servant and every freeman' (Rev.vi.15) = the natural man and the spiritual man. . . The reason the spiritual man is meant by 'a freeman,' and the natural man by 'a servant,' is that the spiritual man is led from Heaven by the Lord ; and to be led by the Lord is freedom ; and the natural man is obedient to and serves him . . . With one who is regenerate, however, the natural man is equally as free as the spiritual, because they act as one, like principal and instrumental . . .

—<sup>9</sup>. By these words (in John viii.) is meant that freedom consists in being led by the Lord ; and that slavery consists in being led by Hell. By 'the Truth which makes free' is meant the Divine truth which is from the Lord ; for he who receives it in doctrine and life is free, because he is made spiritual, and is led by the Lord ; and therefore it is also said . . . 'if the Son shall make you free, ye shall be free indeed ;' by 'the Son' is meant the Lord, and also the Truth.

—<sup>10</sup>. That to receive Divine truth from the Lord in doctrine and life is to be free, the Lord teaches in John xv.14-16. . . By 'friends,' here, are meant the free, because 'friends' are here opposed to 'servants ;' and that they are not servants, but friends or freemen who receive Divine truth in doctrine and life from the Lord, is taught by these words, 'if ye shall do whatsoever I command you, I no longer call you servants, but friends' . . .

412<sup>10</sup>. The Lord is present with each and all . . . and by this presence He gives them the freedom to receive Him, that is, what is true and good from Him ; and therefore if they will it from freedom, they also receive it. The reason it must be from freedom, is that the goods and truths may remain with the man, and be with him as his own ; for what a man does from freedom he does from affection ; for all freedom is of affection . . . and therefore that which is received in freedom . . . enters the will and remains.

701<sup>2</sup>. In order to receive this light and this affection, there is given to man freedom of choice, which, being from the Lord, is the gift of the Lord with man, and is never taken away from him ; for this freedom is of man's affection or love, and therefore it is also of his life. Man, from freedom, is able to think and will what is evil, and also to think and will what is good. In proportion, therefore, as from this freedom . . . he

thinks falsities and wills evils . . . he is not conjoined with the Lord ; but in proportion as he thinks truths and wills goods . . . he is conjoined with the Lord . . . He is mistaken who believes that a man can do nothing for his own salvation, because the light to see truths and the affection to do them, and also the freedom to think and will them, are from the Lord, and nothing of them is from man . . .

774<sup>4</sup>. No man has, and no man can have, the freedom to do good from himself ; for man is only a recipient. . . In a word, freedom consists in doing good from the Lord, and slavery in doing good from self.

811<sup>28</sup>. By 'the captives' to whom He will 'preach Liberty' (Is.lxi.1) are signified those who are shut out from truths and thus from goods, to whom truths will be opened, and who will thereby be imbued with goods.

820<sup>7</sup>. 'To gird himself, and to walk whither he would' (John xxi.18) = to ponder freely, and to see truths, and to do them ; but 'to stretch forth the hands' = not to be in this freedom ; (for it =) not to have this power, and thus not to have the freedom to think and to see truth.

836. 'Freemen and servants' (Rev.xiii.16) = those who think from themselves and those who think from others. To think from one's self is to see from one's self whether a thing is true or false, and thus to choose the one and reject the other ; these are they who are made spiritual by the Lord, and are thus in the light of Heaven, and see and are led by the Lord ; for freedom consists in thinking and living from the Lord ; and slavery in thinking and living from Hell. That the former are 'free,' Refs. That the Lord by His Divine truth makes freemen, is stated in John (viii.32-36) ; and that the Church, when it is in faith from love, is in a free state ; and when in faith without love, is in a servile state, and that this is meant by the Lord's words in John (xxi.18), see 820.

864. The Lord draws after Him the man who, from freedom, is willing to follow ; for the Lord operates this in him, that the man should follow Him as of himself ; thus He inflows into his freedom ; and this He does for the sake of the reception and the implantation of truth and good in him . . . for everything enters man, and becomes as his own, which he receives from freedom, that is, as from himself.

900<sup>3</sup>. In temptations, man is kept in his freedom ; from which it appears as though he fought from himself ; nay, in temptations, man has spiritual freedom more strongly than he has out of them, for it is more interior. Unless man fought from this in temptations, he could not become spiritual ; for all freedom is of love ; and therefore the man then fights from the love of truth, and thus from the love of eternal life. Thus, and no otherwise, is the internal opened, and the man regenerated. Sig.

—<sup>4</sup>. It was from His Own power that the Lord glorified His Human . . . which could not possibly have been done if He had not been left in absolute freedom as to the Human.

— . That freedom is that which is of the love and will, and thus of the life of man. Refs.

— . That man must have freedom in order to be capable of being regenerated. Refs.

— That to compel one's self is from freedom, but not to be compelled. Refs.

— That in all temptation there is freedom, but that this freedom is interiorly with man from the Lord, whence it is that he combats and wills to overcome, and not to be overcome, which without freedom he would not do. Refs.

936<sup>2</sup>. Man is set in the middle between Heaven and Hell; from Heaven goods continually flow in, from Hell evils; and as he is in the middle, he is in freedom to think goods or to think evils; this freedom the Lord never takes away from anyone; for it belongs to his life, and is the means of his reformation. In proportion, therefore, as, from this freedom, a man thinks that he will shun evils because they are sins, and supplicates the Lord for aid, the Lord removes them, and gives to the man to desist from them as of himself, and afterwards to shun them. Everyone is able, from natural freedom, to shun these same evils on account of their being contrary to human laws . . . and, in the external form, his life appears exactly like the life of him who shuns these evils on account of their being contrary to the Divine laws, but it is utterly unlike it in the internal form; for the one acts from merely natural freedom, which is from man, but the other from spiritual freedom, which is from the Lord: both act from freedom. When a man is able to shun the same evils from natural freedom, why cannot he shun them from spiritual freedom, in which he is constantly kept by the Lord?

938<sup>2</sup>. As evils belong to man's life, it follows that, from himself, man cannot possibly desist from them, for that would be from his life to desist from his life; and therefore it has been provided that he is able to desist from them from the Lord; and in order that he may be able to do this, there has been given him the freedom to think that he wills it, and also to supplicate the Lord for aid. The reason he is in freedom, is that he is in the middle between Heaven and Hell, consequently between good and evil . . .

1027<sup>3</sup>. For the sake of this end (reciprocity), the Lord has imparted to man the freedom to will and act as of himself, and such freedom, that when a man is thinking what is true and doing what is good, he knows no otherwise than that it is within himself, and thus from himself. . . But, as this freedom is from the Lord, and continually from Him, man ought to make a complete acknowledgment that to think and understand what is true, and to will and do what is good, is not from himself but from the Lord.

1043<sup>6</sup>. All Angels, Spirits, and men are kept by the Lord in equilibrium between good and evil, and between truth and falsity, in order that they may be in freedom, and may thus be withdrawn from evil to good, and from falsity to truth, easily and as of themselves, although by the Lord . . .

1129<sup>3</sup>. It is a law of order for man to do what he does from freedom according to reason.

1138<sup>3</sup>. This law involves the other, which is, That man has freedom; and that it must appear to him as his own; and still that he must acknowledge that it is not his own, but is the Lord's with him. This law follows from the former one because freedom makes one

with life; for without freedom man is not able to feel and perceive that life is as in him; from freedom he feels it and perceives it; for, from freedom, everything which life performs appears to man as proprium and his own; for freedom is the power to think, will, speak, and act of himself, in this case, as of himself; and is chiefly of the will, for a man says, I can do that which I will, and I will that which I can do; that is, I am in freedom. Moreover, who is not able to think from freedom that this is good and that that is evil? also that this is true and that that is false? Therefore, freedom has been given to man together with his life, and is never taken away from him; for in the same proportion that it is taken away or diminished, he feels and perceives that it is not he who lives, but another in him; and in the same proportion there is taken away and diminished the delight of all things of his life; for he becomes a slave.

1141<sup>2</sup>. The third law of the Divine Providence is, That, from freedom according to reason, to think and speak what is true, and to will and do what is good, is not from man, but from the Lord; and that, from freedom, to think and speak what is false, and to will and do what is evil, is not from man either, but is from Hell . . . but the freedom itself, regarded in itself; and the faculty itself to think, will, speak, and do, regarded in itself, are from the Lord. Ex.

1145<sup>6</sup>. A man Angel is in freedom . . . when he does what is good from good, and also when he is not doing evil; but a man devil is in freedom . . . when he is doing what is good from evil, and also when he is doing evil.

1148<sup>2</sup>. The reason evil is imputed to man, is that there has been given him, and there is continually being given, to feel and perceive as if life were in him; and, because he is in this state, he is also in the freedom and in the faculty of acting as of himself: this faculty, regarded in itself, and this freedom, regarded in itself, is not taken away from him, because he has been born man, who is to live to eternity: it is from this faculty, and from this freedom, that he is able to receive both good and evil as from himself.

—<sup>3</sup>. But the principal fallacy into which man falls from this is, that he does not know that his freedom, and the faculty of acting as of himself, are from the influx of life from the Lord into his inmost; and that this influx is not taken away from him because he has been born man, who possesses this inmost . . . Man lives in the middle between Heaven and Hell . . . and he is constantly kept in the sense and perception of life as being from himself; and, by this, he is also constantly kept in the freedom to choose either the one or the other, and in the faculty of receiving either the one or the other . . .

1150<sup>3</sup>. The third law of the Divine Providence is, That the understanding and will cannot be at all coerced, because all coercion takes away freedom from another; but that the man himself must coerce himself; for to coerce himself is from freedom. The freedom of man belongs to his will; from the will it is in the thought of the understanding; and, through this, it is in the speech of the lips, and in the action of the body.

For a man says, when he wills anything from **freedom**, I will to think this; I will to speak this; and I will to do this. From the **freedom** of the will, man has also the faculty of thinking, speaking, and acting: the will gives this faculty, because it is **free**. As **freedom** belongs to the will of man, it belongs also to his love; nothing else with man makes **freedom** but the love which is of his will. . . . Hence it is evident that **freedom** is of the will of man; that it is of his love; and that it is of his life; consequently, that it makes one with his proprium, with his nature, and with his disposition.

[E.] 1151<sup>2</sup>. There is **infernal freedom** and there is **heavenly freedom**; **infernal freedom** is that in which man is born from his parents, and **heavenly freedom** is that in which man is reformed by the Lord. From **infernal freedom** man has the will of evil, the love of evil, and the life of evil; but from **heavenly freedom** man has the will of good, the love of good, and the life of good; for . . . the will, the love, and the life of man make one with his **freedom**. These **freedoms** are opposite to each other, but the oppositeness does not appear, except in proportion as a man is in the one and not in the other. But to come from **infernal freedom** into **heavenly freedom** is what man cannot do unless he coerces himself: to coerce himself is to resist evil and fight against it as of himself, but still to implore the Lord for aid; thus does man fight from the **freedom** which is from the Lord interiorly in him, against the **freedom** which is from Hell exteriorly in him. While he is in the combat, it appears to him that it is not **freedom** from which he is fighting, but as it were compulsion, because it is contrary to that **freedom** which is born with him; but still it is **freedom**, because otherwise he would not be fighting as from himself. But the interior **freedom** from which he is fighting, and which appears as compulsion, is afterwards felt as **freedom**; for it becomes as it were involuntary, spontaneous, and as it were innate; comparatively as one who compels his hand to write . . . the hand afterwards does it as it were of its own accord . . . When a man has coerced himself contrary to the **infernal freedom**, he then sees and perceives that the **infernal freedom** is slavery, and that the **heavenly freedom** is real **freedom**, because from the Lord.

1152<sup>3</sup>. When a man forces himself away from evils, he then purifies his internal; and when this is purified he does what is good from **freedom**, and does not force himself to do it; for in the same proportion that a man forces himself away from evil, he comes into **heavenly freedom**; and from this **freedom** comes all the good which is really good.

1155<sup>4</sup>. If man could be reformed by miracles and visions, everybody in the world would be reformed; (but) it is a sacred law of the Divine Providence, that the internal **freedom** should not have the least violence done to it; for, through this, the Lord enters into man, even into Hell, where he is; and, through it, He leads him while there, and, if he is willing to follow, leads him out thence, and introduces him into Heaven, more and more closely to Himself. In this way and in no other is man brought out of **infernal freedom**, which, regarded in itself is slavery, because it is from Hell, and is brought into **heavenly freedom**, which is real **freedom**, and, by degrees, he becomes **more free**, and at last most

**free**, because from the Lord, who wills that man should not be in the least coerced. Neither does the **freedom** of man's spirit ever have violence done to it for the sake of this end, that his evil both hereditary and actual may be removed. . . . For miracles and visions persuade and compel to belief, and thus send the thoughts as it were bound to prison; and thus, **freedom** being taken away, there is no opportunity to remove evils from within. . . . and so the evils remain shut in; and, from their own **infernal freedom**, which they love, they continually act against those truths and those goods which the miracles and visions have impressed, and at last dissipate them. . . .

1168<sup>2</sup>. In proportion as a man is removed from evils . . . he enters into goods . . . and then . . . his **freedom** is inverted. . . . His **freedom**, which before was the **freedom** to think and to will evil, becomes the **freedom** to think and to will good, which, in itself, is real **freedom**. When a man is in this, he then for the first time knows what **freedom** is, but not before, because from the **freedom** of evil he had felt the **freedom** of good as slavery; whereas, now, from the **freedom** of good he feels the **freedom** of evil as slavery; as, indeed, in itself, it is.

1174<sup>2</sup>. Through the Societies (which are around his spirit) man, that is, his mind, walks **free**, although he is bound; and the Lord leads him; nor does he make a step into which and from which he is not led: and He gives continually, that the man does not know otherwise than that he goes from himself, in full **Freedom**. If the affection is evil, he is carried about through **infernal Societies**. . . . but still the Lord leads him as it were by the hand, permitting, and withdrawing so far as from **freedom** he is willing to follow. . . . In this and in no other way can man be led from affection into affection, in **freedom**, and as from himself. . . .

J. (Post.) 269. They do not tolerate in the city (London) any ruler who . . . commands them what to do: they want to be in full **Freedom**.

346. To do what is good from obedience is not from **freedom**, because it is not from affection.

D. Wis. xii. 4<sup>3</sup>. Men and Angels are nothing but receptacles; although, in the **freedom** in which they are kept by the Lord, they appear as if they were not receptacles: but still they are so, both the good and the evil; for the **freedom** in which they are kept is also from the Lord.

**Free**. See under VOTIVE.

**Free Will**. *Liberum arbitrium*.

See under CHOOSE.

A. 9591. From these things it may be evident what **free will** is; namely, that it is to do what is good from the will or from the will-*voluntate*; and that those are in this **freedom** who are led by the Lord.

W. 117. Some suppose that Adam was in such **freedom** or **free will**, that he was able to love God and be wise from himself; and that this **free will** was destroyed in his descendants. But this is an error.

R. Pref. V<sup>e</sup>. (The Roman Catholic doctrine is) that after the sin of Adam **free will** was not lost and extinguished. . . .

IXa. (The Reformed doctrine) concerning free will. They make a distinction between the state before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That since the fall man is entirely incapable of beginning, thinking, understanding, believing, willing, operating or co-operating anything from his own strength in spiritual and Divine things; or of applying or accommodating himself to grace; but that his natural will is only to those things which are contrary to God . . . and therefore in spiritual things man is like a stock; but that still he has the capacity, not active but passive, whereby he can be turned to good by the grace of God. That nevertheless there remains in man since the fall the free will to be able or not to be able to hear the Word of God; and that thus a spark of faith may be kindled in his heart, which embraces the remission of sins for Christ's sake, and imparts consolation. That nevertheless the human will has freedom to perform civil righteousness, and to make choice of such things as are within the province of reason.

M. 437. The equilibrium between these spheres is spiritual equilibrium, because it is between good and evil: from this equilibrium man has free will . . .

B. 6. (The Council of Trent) concerning free will. That free will is by no means destroyed by Adam's sin, although it is debilitated and warped thereby . . . Whosoever shall say that the free will of man, when moved and stirred up by God, cannot at all co-operate by concurring with God . . . or that he cannot dissent if he would . . . let him be accursed.

15. Concerning free will, from the *Formula Concordiæ*. That man has not the smallest degree of ability in spiritual things. . . That still man has a locomotive power by virtue whereof he can . . . attend public worship, and hear the Word; but that in his private thoughts he despises it as a foolish thing; and . . . is worse than a stock, unless the Holy Spirit is efficacious in him. . . That in his conversion man is merely a passive subject, and . . . does not at all co-operate with the Holy Spirit. That since the fall man retains . . . the faculty of knowing natural things, as also free will in some measure to choose natural and civil good . . . T. 464.

28. As regards free will in conversion . . . it appears as if the sentiments (of the Reformers and Roman Catholics) were entirely opposite to each other; but that still they accord together, may be seen if we duly consider and compare the passages transcribed from the Council of Trent, with those from the *Formula Concordiæ*: for in Christian countries all are baptized, and therefore are in a state of free will, so as to be enabled not only to hear the Word of God, but likewise to assent to it, and embrace it by faith; consequently no one in the Christian world is like a stock.

T. 24<sup>2</sup>. For man has free will to procure for himself Knowledges . . .

69<sup>3</sup>. Every man, so long as he lives in the world, walks in the middle between Heaven and Hell, and thus is in equilibrium, and so in free will to look upwards to God or downwards to Hell.

74<sup>3</sup>. God is perpetually present, and continually . . . acts upon man, and also touches his free will; but never does violence to it; for if he were to do violence to man's free will, there would perish the dwelling of man in God, and there would be only that of God in man . . .

110<sup>6</sup>. From this perpetual influx from the Lord it appears to man as though he were active from himself; and because it is so he has free will, which has been given him in order that he may prepare himself to receive the Lord; and thus for conjunction, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from his freedom, and yet by faith attributes all activity to the Lord.

185<sup>6</sup>. (The preacher in the frigid zone said) From the heap of mysteries I will produce still one more, which is, that man has not a grain of free will in spiritual things; for our primates . . . assert, that in regard to the things which belong to faith and salvation . . . a man has no power to will, think, or understand, nor even to accommodate and apply himself to the reception of them . . .

362<sup>2</sup>. Nevertheless (the things which flow into man from without) are imputed to him as his own, on account of the free will in which are his will and thought . . .

371<sup>3</sup>. It is to be lamented that the reciprocal conjunction of the Lord and man . . . is unknown in the Christian Church. The reason it is unknown is the hypotheses concerning faith and free will. . . The hypotheses concerning free will are that man has not so much as a grain of free will in spiritual things.

—<sup>6</sup>. The reciprocal conjunction of the Lord and man . . . is a mutual conjunction, not effected by action and reaction, but by co-operations; for the Lord acts, and man receives the action from the Lord, and operates as from himself; yes, from himself from the Lord. This operation of man from the Lord is imputed to him as his own, because he is constantly kept by the Lord in free will. The free will thence resulting is, that man is able to will and that he is able to think from the Lord, that is, from the Word, and also that he is able to will and to think from the devil, that is, contrary to the Lord and the Word. The Lord gives man this freedom, in order that man may conjoin himself reciprocally . . .

429. The benefactions and the obligations of charity are distinguished from each other, as are the things which take place from free will, and those which take place from necessity.

463. On Free Will. Chapter.

465. These are the precepts, tenets, and decrees of the present Church concerning man's free will in spiritual things and in natural things . . . They are adduced in order that the precepts, tenets, and decrees of the New Church on the same subject may more evidently appear . . .

466. That the two trees placed in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify that free will has been given to man in spiritual things. Gen.art.

469. Why did not Jehovah remove that fruit from Adam's reach? . . . My friend, God did not do so,

because if He had He would have taken away free will from man ; and yet it is from this that man is man, and not a beast.

[T. 469]<sup>e</sup>. (In spite of hereditary evil) everyone is left to his own will.

475. That so long as he lives in the world, man is kept in the middle between Heaven and Hell, and therein in spiritual equilibrium, which is free will. Gen.art.

— . The origin of free will is in the Spiritual World, where the mind of man is kept by the Lord.

477. The sole reason why man is kept in (the World of Spirits), and continually in the middle of it, is that he may be in free will in spiritual things . . .

478. This spiritual equilibrium, which is free will, may be illustrated by natural equilibriums. Examps.

479. From the permission of evil, in which is the internal man of everyone, it evidently appears that man has free will in spiritual things. Gen.art.

480. The particular things which prove that man has free will in spiritual things equally as in natural things, are innumerable. Examps.

— . Could you think at all without free will ? In your speech, in your prayers to God, in your preachings, and in your hearings, does not free will in all these things bear along every iota ? In fact, without free will even in the smallest particulars, you would not breathe any more than a statue, for the breathing follows the thought and the derivative speech at every step. I say no more than a statue, and not than a beast, because a beast breathes from natural free will, but a man from free will in natural and at the same time in spiritual things . . .

481. It is not denied that man has free will in natural things ; but man possesses this from his free will in spiritual things ; for the Lord flows in with every man with Divine good and Divine truth from what is higher or more interior . . . and in order to his reception of these things and his acting from them, He gives him ability and will, which He never takes away from anyone. From this it follows that it is the perpetual will of the Lord that man should receive truth and do good, and thus become spiritual . . . but to become spiritual without free will in spiritual things, is (utterly) impossible.

—<sup>2</sup>. One of those who are in Hell . . . was told that he was able to will (truth) ; at which he wondered, and said he was not ; whereupon the Angels inspired his understanding with the glory of reputation . . . on receiving which he willed . . . From this it is evident that man is man from his free will in spiritual things ; and that without it he would be a stock . . .

482. That man would have no free will in civil, moral, and natural things, if he had not any free will in spiritual things, is evident from the fact, that spiritual things, which are called theological, reside in the highest region of the human mind . . . below them are civil, moral, and natural things, which, in man, receive all their life from the spiritual things which are seated above them ; and as life flows in from the highest things from the Lord, and the life of man is the ability freely to think, will, and thence speak and do, it follows that

his free will in political and natural things is from this and no other source. From this spiritual freedom man has a perception of what is good and true, and of what is just and right in civil things, which perception is the understanding itself in its essence. Man's free will in spiritual things is comparatively like the air in the lungs . . . It is also like the blood in the heart . . . It is also like a body in motion, which is also carried along while the endeavour is in it . . . So, also, is it with the free will in which is the will of man. Both together, free will and will, in man, may be called living endeavour ; for when will ceases action ceases, and when free will ceases will ceases. If spiritual freedom were taken away from man, it would be like the wheels being taken away from machines, and the sails from windmills and ships. In fact it would be as it is with a man who loses his breath at the moment of death ; for the life of man's spirit consists in his free will in spiritual things. The Angels bemoan themselves when it is merely mentioned that at the present day this free will is denied by many ministers of the Church ; and they call the denial of it raving upon raving.

483. That without free will in spiritual things, the Word would not be of any use, consequently the Church would not be anything. Gen.art. 484.

485. That without free will in spiritual things, man would have nothing by which he could reciprocally conjoin himself with the Lord ; and consequently there would be no imputation, but mere predestination, which is detestable. Gen.art.

489. That without free will in spiritual things, God would be chargeable as the cause of evil, and thus there would be no imputation. Gen.art.

— . To prevent man from entering into a participation of merit with the Lord, (the Council of Nice) deprived him of all free will in spiritual things . . . From this have sprung direful heresies, one after the other . . .

—<sup>2</sup>. It may be thought that the free will given to man in spiritual things was the mediate cause of evil ; consequently, that if such free will had not been given to him, man would not have transgressed. . . But, my friend, pause awhile, and consider, whether any man, to be man, could have been created without free will in spiritual things : if that were taken away from him, he would no longer be man, but only a statue. What is free will but the ability to will and act, and to think and speak to all appearance as of himself ?

490. The reason God did not create evil, because He had endowed man with free will in spiritual things, and that He never inspired any evil into him, is that He is good itself ; and in this God is omnipresent . . .

—<sup>e</sup>. From what has been said, it is evident that every man is predestinated to Heaven . . . but that man consigns himself to Hell from the abuse of his free will in spiritual things ; by which he embraces such things as exhale from Hell ; for every man is kept in the midst between Heaven and Hell, in order that he may be in equilibrium between good and evil, and thus in free will in spiritual things.

494<sup>2</sup>. In the highest region of the mind principally resides man's free will in spiritual things ; and from



this descends all the freedom which man has in natural things ; and as the origin of it is there, it communicates with all the free wills in natural things . . . But if anyone denies free will in spiritual things . . . he makes for himself another fountain . . . and changes spiritual freedom into merely natural freedom, and at last into infernal freedom . . .

497. That the will and understanding of man are in this free will ; but that the commission of evil, in both worlds . . . is restrained by laws . . . Gen.art.

— . Every man may know that he is in free will in spiritual things, by merely observing his thought . . . If this freedom were taken away from man for a single moment, would not his thought come to a stand . . . And therefore, my friend, if you like, by merely observing your thought, you can reject . . . that absurd and harmful heresy, which, at the present day, has induced a lethargy in Christendom . . .

—<sup>2</sup>. The following are the causes why this free will resides in the will and understanding of man. Enum.

—<sup>3</sup>. Man is in the middle between Heaven and Hell . . . and hence has free will in spiritual things . . . but so long as man lives in the world, he is as to his spirit in equilibrium between Heaven and the world, and is little aware that in proportion as he recedes from Heaven and accedes to the world, he in the same proportion accedes to Hell. This he is unaware of and yet is not unaware of, to the end that in this also he may be in freedom, and be reformed.

—<sup>5</sup>. All the judgment which man possesses after death depends on the habitual use of his free will in spiritual things.

498. It results that the free will itself in spiritual things resides in all its perfection in the soul of man, and from thence, as a vein into a fountain, it inflows into his mind, into its two parts, which are the will and the understanding ; and through these into the senses of the body, and into the speech and actions. . . It is this freedom of man through which, in which, and with which the Lord is present in man . . .

—<sup>6</sup>. All these (evils) can only be removed by the true use of free will in spiritual things, which consists in fixing the thoughts on the state of life after death.

499. Unless there were a certain free will in all created things, both animate and inanimate, there could not be any creation ; for, as to beasts, without free will in natural things, they would have no choice of food . . . nor any procreation or preservation of their offspring . . .

—<sup>2</sup>. Unless there were something analogous to free will in the soil of the earth, in the seed cast into it, and in all things of the tree thence produced, in its fruits, and again in the new seeds, there would not be any plant.

— . If there were not something analogous to free will in every metal, and in every stone both noble and ignoble, there would not be any metal, nor stone, nor even a grain of sand. For all these in freedom absorb the ether, and breathe forth their native exhalations . . .

—<sup>6</sup>. Since, therefore, freedom has been implanted in all created subjects, in each one according to its nature, how much rather ought man to be endowed with free will according to his nature, which is to be

spiritual. Hence it is that free will in spiritual things has been given to man from the womb to the oldest age at which he arrives in the world, and afterwards to eternity.

500. That if man had not free will in spiritual things, everybody in the whole world could be brought to believe in the Lord in a single day ; but that the reason why this cannot be done is that that which is not received by man from free will does not remain. Gen.art.

— . It is a primary thing of order that man should be an image of God . . . but without free will in spiritual things, by which man is able to turn himself to God, and to reciprocally conjoin himself with Him, it would be in vain . . .

—<sup>2</sup>. If man could have been created without free will in spiritual things, what would have been more easy for the omnipotent God than to bring everybody in the whole world to believe in the Lord ?

501. The reason why miracles do not take place at this day, as before, is that they compel, and take away free will in spiritual things . . .

—<sup>3</sup>. There is also this especial reason why miracles do not take place at the present day : the Church has taken away from man all free will, by decreeing that he cannot contribute anything whatever towards the reception of faith, towards conversion, or, in general, towards salvation. The man who believes these things becomes more and more natural . . . (and) the higher region of the mind, where free will in spiritual things primarily resides, is closed up . . .

502<sup>o</sup>. There is an order in which man has been made, which is, that from free will in spiritual things shall depend his blessing or his curse ; for . . . without free will man could not have been created, nor even a beast, bird, or fish ; but beasts are in natural free will only ; whereas man is in natural free will and at the same time in spiritual free will.

503. A meeting was convened in the Spiritual World to deliberate about man's free will in spiritual things. There were present the learned from all quarters . . . All who were present at that meeting were full of confirmations in favour of the utter impotence of man in spiritual things, and thus were ridiculers of his free will in them.

—<sup>2</sup>. One of them started up and declaimed as follows :—A man has no more free will in spiritual things than Lot's wife had after she was turned into a pillar of salt ; for if he had any more free will than this, he would forsooth, from himself lay claim to the faith of our Church, which is, that God the Father gives that faith gratis . . .

— . After him, another started from his seat, and said, A man has no more free will in spiritual things than a beast . . . for if he possessed it, he would do good of himself . . .

—<sup>3</sup>. After him, one leapt up from his chair, and raised his voice in the midst, saying, that man has no more free will in spiritual things, even in discerning them, than has an owl in the day time . . . (otherwise) he would believe that he could regenerate and save himself . . .

[T. 503]<sup>3</sup>. Then, in heat . . . I went on to say, If man had no **free will** in spiritual things, what would he be but a brute? Is it not by means of this that man is raised above brute beasts? . . . What is more frequently said and commanded in the Word, than that man must love God and his neighbour? and also that he must believe? and that he will receive life and salvation according to his love and belief? Who is there that has not the capacity to understand and do the things which are commanded in the Word and in the decalogue? How could God have prescribed and commanded such things for man, unless the capacity had been given him? . . .

504. I saw two Spirits . . . one of whom loved what is good and true . . . and the other what is evil and false. . . From the tones of their voices and answers I gathered that both of them were able to perceive Truths, to acknowledge them when perceived, thus to think from the understanding, and also to determine intellectual things at pleasure, and voluntary things as they would, and therefore that both were in the same **free will** as to rational things. I observed further, that from this freedom in their minds there appeared a lucidity extending from the first sight which was that of perception to the last sight which was that of the eye. But when he who loved what is evil and false was left to himself, and was thinking, I noticed that as it were a smoke from Hell ascended, and extinguished the lucidity which was above the memory, and occasioned a thick darkness there, like that of midnight; and also that that smoke, being kindled, burned like a flame, and illuminated the region of the mind which was below the memory, from which he thought enormous falsities from the evils of the love of self. But when the other Spirit, who loved what is good and true, was left to himself, I saw as it were a gentle flame flowing down from Heaven, which illuminated the region of his mind above the memory, and also the region below it even to the eye; and that the light from that flame shone brighter and brighter, in proportion as, from the love of good, he perceived and thought truth. From these sights it was evident to me that every man, both evil and good, possesses spiritual **free will**; but that Hell sometimes extinguishes it with the evil, and that Heaven exalts and kindles it with the good.

—<sup>3</sup>. After this, I spoke to both of them, and first with him who loved what is evil and false. . . When I mentioned **free will**, he took fire, and said, Oh what insanity it is to believe that man possesses **free will** in spiritual things! . . .

—<sup>4</sup>. I afterwards spoke to the other Spirit . . . and when I mentioned **free will**, he said, What insanity it is to deny **free will** in spiritual things! . . . Was not freedom given to Adam to eat of the tree of life, and also of the tree of the knowledge of good and evil? And as from his freedom he ate of the latter tree, a smoke from . . . Hell entered his mind, on account of which he was cast out of paradise. . . and still he did not lose **free will**; for it is written that the way to the tree of life was guarded by a cherub, without which precaution he might still have wanted to eat of it.

—<sup>5</sup>. The Spirit who loved what is evil and false then said . . . God alone is alive and consequently

active; and man from himself is dead, and consequently merely passive; how then can such a being . . . take to himself something that is alive and active? To this I replied, Man is an organ of life, and God alone is life; and God infuses His life into the organ and each thing which belongs to it, as the sun infuses its heat into a tree and each thing which belongs to it; and God gives that man should feel this life in himself as his own . . . to the intent that man may live as of himself, according to the laws of order . . . and may thus dispose himself to receive the love of God: nevertheless God with His finger perpetually holds the perpendicular tongue which is over the balance, and governs it; but He never does violence to **free will** by using compulsion. (Further ex.) Man has **free will** from this, that he feels the life in himself as his own; and God leaves man so to feel in order that conjunction may take place, which is not possible unless it is reciprocal; and it becomes reciprocal when man acts from freedom altogether as from himself. (Otherwise) man would not have been man, neither would he have had eternal life; for reciprocal conjunction with God causes man to be man and not a beast; and also causes him to live after death to eternity: **free will** in spiritual things effects this.

516<sup>e</sup>. (Mere oral confession of being a sinner) is founded upon this also, that there is no **free will** in spiritual things.

580<sup>3</sup>. The Lord with His Divine good and truth is present with every man; from this everyone has his life, and from this he has the faculty to understand and to will, and, with these, **free will** in spiritual things.

615. That regeneration is not possible without **free will** in spiritual things. Gen.art.

617. The man who believes regeneration to be possible without any **free will** in spiritual things, thus without co-operation, becomes as to all the truths of the Church as cold as a stone; or, if he is warm, he is like a fire-brand burning on a hearth, which blazes up from the combustibles it contains, because he blazes up from concupiscences. (His quality shown by comparisons.)

Ad. 43. The **free will** of Adam.

E. 774<sup>1</sup>. They say, That by the fall of Adam **free will**, which is the freedom to do good of one's self, was lost. Refuted. J.(Post.)221.

Inv. 6. That miracles close up the internal man, and take away all **free will**, by which and in which man is regenerated; and **free will** is properly of the internal man.

26. Man is only an organ of life; and is in the middle between Heaven and Hell; and is thus in equilibrium or **free will**.

Coro. 27. Adam's having been permitted to eat of every tree of the garden, except the tree of the knowledge of good and evil, = **free will** in spiritual things; for all things of the garden = spiritual things; for without **free will** in these things, man could not possibly progress into light, that is, into the truths and goods of the Church, and procure for himself life . . .

28. Without this **free will** man would not be man, but only a figure and a phantom; for his thought would

be devoid of reflection, thus of judgment . . . and his will would be devoid of determination, thus would be no more active to what is just or unjust than a grave stone beneath which lies an inanimate body. That the life of man after dead, and the immortality of the soul, is from the gift of this free will; and that 'the likeness of God' is it, has been confirmed in the work itself.

—<sup>2</sup>. (Without free will in spiritual things) man, that is his mind, would be like a sponge, which absorbs water plentifully, but is not able to empty it out, which causes both the water and the sponge to go bad . . . Moreover, in each and all things of the Church, man would be more blind than a bird of night in the light of day . . .

—<sup>e</sup>. Free will in spiritual things is derived from this, that man walks and passes his life in the middle between Heaven and Hell; and that Heaven operates into him from above, but Hell from below; and that the option to turn either to higher or to lower things has been given to man; thus either to the Lord or to the devil.

29<sup>2</sup>. After childhood, the spiritual mind is gradually opened; for there is given to every man from birth the faculty, and afterwards the power, to procure for himself stairs by which he ascends and speaks with the master and mistress, and afterwards descends and carries out their behests: this power is given to him by means of the gift of free will in spiritual things.

**Freely.** *Gratis.*

A. 5649. Truth in the exterior Natural appears to be given freely. Sig. and Ex. 5657.

—<sup>3</sup>. When he reflects, he perceives that (all this knowledge and intelligence) is given him by the Lord through that angelic Society, freely.

—<sup>4</sup>. In the other life, they perceive what is given them freely.

5664<sup>a</sup>. They are given him freely by the Lord, every moment . . .

8976. 'In the seventh year he shall go out free for nothing' (Ex. xxi. 2) = a state of confirmed truth without his works. . . 'For nothing' = without their works.

—<sup>2</sup>. The same is signified by 'freely' in, 'I will give . . . of the fountain of the water of life freely' (Rev. xxi. 6); and in, 'Let him take the water of life freely' (Rev. xxii. 17).

9005. 'She shall go out free without money' (Ex. xxi. 11) = alienation therefrom without truth conjoined therewith.

H. 190. The houses in which the Angels dwell . . . are given them by the Lord, freely . . .

266<sup>e</sup>. All these things come from the Lord freely; they are clothed freely, they are fed freely, they dwell in houses freely. 393<sup>e</sup>. W. 334. E. 1226<sup>e</sup>. D. Love xii<sup>2</sup>.

R. 889. 'To give freely' (Rev. xxi. 6) = from the Lord, and not from any self-derived intelligence of man.

956. 'Whosoever will, let him take the water of life freely' = that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without his own works.

E. 328<sup>16</sup>. 'To be sold for nought' (Is. lii. 3) = to estrange

one's self and to renounce falsities from self or from proprium.

840<sup>2</sup>. That they should be given freely by the Lord. Sig.

**Freeze.** See FROST.

**Frenzy.** *Phrenesis.* M. 252. T. 4.

**Frequent.** *Frequentare.*

**Frequent.** *Frequens.*

**Frequenting.** *Frequentatio.*

A. 831. They had frequented churches. 1094. 1175<sup>2</sup>. R. 659<sup>e</sup>. D. 5792<sup>1/2</sup>.

1063<sup>e</sup>. Provided he frequents sacred things. D. 4854. 4327. By frequent use.

8253. To frequent places of worship. 8762. H. 222. Life 25. R. 859<sup>2</sup>.

358. To frequent places of amusement.

T. 699<sup>2</sup>. They frequent the Holy Supper from their youth.

D. 1692. Like others, they frequent divine worship.

2777<sup>e</sup>. They had frequented a place of worship.

2778. What is the use of the frequenting of preachings, and of the Holy Supper, merely as a ritual?

**Friend.** *Amicus, Amica.*

**Friendship.** *Amicitia.*

**Friendly.** *Amicus, Amice.*

A. 51<sup>2</sup>. The spiritual man . . . is also called 'friend': — 'Ye are My friends if ye do whatsoever I command you' (John xv. 14, 15).

1114. Thus not only is it permitted to meet friends after death—who for the most part find each other out—but also others who have been held in esteem.

1125. They who had been of the Church Enos . . . perform offices of friendship to those who come to them; but it was evident that their charity was the charity of friendship.

1158<sup>3</sup>. Islands = those things within the Church which are somewhat remote from charity, as are friendships and civilities: friendship is not charity; still less is civility; but they are a degree below charity: the more, however, that they derive from charity, the more sincere they are.

1517. I smelt a vinous odour, and was informed that it came from those who flatter from friendship, from an allowable love.

1880<sup>2</sup>. It has sometimes happened that some (Spirits and Angels) have seen, through me, the friends which they had had in the life of the body . . .

2184<sup>e</sup>. The good of the Natural is the delight which is perceived from charity, or from the friendship which is of charity.

3875<sup>5</sup>. Mutual love differs from friendship in this, that mutual love regards the good which is in a man . . . whereas friendship regards the man; and it, too, is mutual love when it regards a man from good or for the sake of good; but when it does not do so from good or for the sake of good, but for the sake of self which it

calls good, then **friendship** is not mutual love, but approaches the love of self, and in the same proportion it is opposite to mutual love.

[A.] 4054. There are Societies which have no end of use, but merely to be among their **male** and **female friends**; in pleasures and in complete self-indulgence . . . the number of the Societies of such Spirits at this day is incredible. The moment they approach, their sphere . . . extinguishes in others the affections of truth and good; and when these affections have been extinguished, the Spirits are in the pleasure of their **friendship**. They are obstructions of the brain, and induce therein stupidity. A number of Societies of such Spirits have been with me; and their presence was perceived from a dullness, languor, and deprivation of affection. . . They are curses and pests, although in civil life, when they were in the world, they appeared to be good, delightful, polite, and clever; for they are skilled in what is becoming, and in insinuating themselves thereby, especially into **friendship**. What it is to be a friend to good, or what the **friendship** of good is, they know not, and do not want to know. A state of sadness awaits them; at last they live in squalor, and in such stupidity, that scarcely anything human, in respect to apprehension, is left them.

4121<sup>e</sup>. In the other life . . . the affections appear as in clear day, even the quality of the affection which one has had for another . . . and therefore they who have been discordant in mind are dissociated; and then there is obliterated on both sides all brotherhood and all **friendship** which had been of the external man, and there remains that which is of the internal man.

4211. 'Brethren'=those who were conjoined in a covenant, that is, in **friendship**.

4212. 'And they did eat bread,' in the external sense, = . . . **friendship**.

4327<sup>e</sup>. They put on a **most friendly** expression . . . and yet are the most bitter enemies. D.2856.

4804. There are very many Societies in the other life which are called Societies of **friendship**, being constituted of those who in the life of the body have preferred the delight of social intercourse to every other delight; and who have loved those with whom they have had social intercourse, without caring whether they were good or evil, provided they were agreeable; thus who have not been **friends** to what is good or to what is true. They who have been of this character in the life of the body, are of the same character in the other life; they adjoin themselves from the mere agreeableness of social intercourse. A number of such Societies have been with me, but at a distance . . . It was given to notice their presence by a torpor and dullness, and by the deprivation of the delight in which I was . . . for wherever they come they take away the delight from others, and . . . appropriate it to themselves . . . From this it has been given to know what great injury is done to the spiritual life of man by **friendship**, if the person is regarded and not what is good. Everyone may indeed be **friendly** to others, but still he must be **most friendly** to what is good. D.4243, Ex. 4439.

4992<sup>e</sup>. To do good to a **friend**, of whatever quality he

may be, if only he is a **friend**, is natural and not spiritual; but to do good to a **friend** for the sake of the good in him, and still more to hold good itself as the **friend** to which one does good, is spiritual natural; and when a man is in this he knows that he transgresses if he does good to a **friend** who is evil; because then, through him, he does evil to others.

5060. They who lay an ambush by means of **friendship** and kind offices. Des.

5132<sup>e</sup>. There is sometimes an appearance of mercy with the evil who are in no charity, but it is pain on account of what they themselves suffer; for it is shown towards their **friends** who make one with themselves, and when their **friends** suffer, they suffer. This mercy is not the mercy of charity, but is the mercy of **friendship** for the sake of self, which, regarded in itself, is unmercifulness; for it despises or hates all except itself; thus except the **friends** who make one with itself.

5180<sup>e</sup>. The modest Spirits of this province are they who have longed to know the thoughts of men, in order to allure and bind them to themselves . . . The end in view is social intercourse and **friendship** . . .

5388<sup>e</sup>. Flatteries differ according to the ends in view; for if the end is **friendship**, or the pleasure of social intercourse . . . it is not so evil.

5764. The union and **friendship** of the infernal Societies is that of robbers.

6667. The love of the neighbour which they appear to have is nothing but the love of self; for . . . in proportion as anyone does not favour them . . . he is rejected; and if he had previously been a **friend**, he is hated in the same proportion; such things are latent in the love of self; nor do they manifest themselves in the world, but in the other life, where they break forth.

6893<sup>e</sup>. In the other life . . . when anyone is thought of intensely, he is presented to view; hence it is that **friends** meet there; and also enemies.

7363. (In Mars) the inhabitants consociate with such as agree in mind . . . they are then at once **friends**.

8622<sup>e</sup>. In externals they had appeared as . . . **friends**; and also as Christians as to speech . . . but inwardly they were deceitful tigers.

9104. Conjunction is effected by a state of desiring to speak to another; hence it is that in the other life those meet, who in the world had been in any conjunction either by love or by **friendship**, or by reverence, when they long for it; but they are afterwards disjoined according to the dissimilitudes of the state of life.

9139<sup>1</sup>. 'I will sing to my Beloved a song of my **Friend** touching his vineyard' (Is.v.1) . . . Here the Lord is spoken of, who is 'the Beloved,' and 'the **Friend**.'

H. 494. As the spirit of a man when recently from the world is of this nature, he is then Known by his **friends** . . . For Spirits perceive this, not only from his face and speech, but also from the sphere of his life . . . Everyone there, when he is thinking about another, presents to himself his face in thought, and at the same time also a number of things which belong to his life; and when he does this, the other becomes present, as if he had been sent for and summoned. . . Hence it is that

all, on their first arrival in the other life, are recognized by their **friends**, their relatives, and all who had known them in any way; and also that they speak together, and are afterwards consociated according to their **friendship** in the world. I have frequently heard that those who have come from the world, have rejoiced at seeing their friends again; and that their friends in turn have rejoiced that they had come to them.

574<sup>2</sup>. When a Spirit of his own accord . . . directs his course to his own Hell . . . he is at first received in a **friendly manner-amice**, and is thus led to believe that he has come among **friends**. But this lasts only for some hours . . .

Life 69. A new-born child is kept in a state of external innocence; after a little, in a state of external charity; and then in a state of external **friendship**.

F. 21. Many say, I love him because he loves me and does good to me; but still, to love him merely on this account is not interiorly to love him, unless he is in good, and, from this, he loves his good. The latter is in charity, but the former is in **friendship** which is not charity. He who from charity loves the neighbour, conjoins himself with his good, and not with his person, except in so far and for so long as he is in good. This is spiritual; and he loves the neighbour spiritually. But he who loves another from **friendship** alone, conjoins himself with his person, and then at the same time with his evil. After death, the latter can scarcely be separated from the person which is in evil, but the other can.

42. The Angel said . . . Friend, who art thou? 43. T. 391.

43<sup>e</sup>. The Angel of Heaven then looked at him, and said, My **friend**, come with me, and dwell with us.

P. 338<sup>4</sup>. Everyone (there) is his own love, and no one can live with any but those who are in a like love . . . Hence it is that after death everyone comes into the society of his own, who are those who are in a like love, and that he Knows these as his connections and as his **friends**; and, wonderful to say, when he meets and sees them, it is as if he had Known them from infancy: it is spiritual relationship and **friendship** which effects this.

R. 875. These two Angels, when they lived in the world, had been conjoined in interior **friendship**; but now one was in the eastern, and the other in the southern Heaven . . .

914<sup>e</sup>. My friend . . . T. 173<sup>2</sup>. 177<sup>e</sup>. 484<sup>2</sup>. 489. —<sup>2</sup>. 497. 502<sup>2</sup>. 521. 535<sup>2</sup>. 590<sup>e</sup>.

M. 55<sup>7</sup>. From this they have a chaste love of the sex, which, regarded in itself, is interior spiritual **friendship** . . .

155a<sup>2</sup>. Wives are as it were burning zeals for the preservation of conjugal **friendship** and confidence . . .

162. The love which is of the spirit, and from the spirit of the body, is insinuated into the souls and minds of married partners together with **friendship** and confidence; and when these two things conjoin themselves with the first love of marriage, marriage love is the result, which opens their bosoms and inspires into them

the sweetnesses of love; and this more and more intimately, in proportion as these two things join themselves to the primitive love; and that love enters into them, and they into it.

164. The virtues which pertain to the moral wisdom of the men are . . . called . . . **friendship**, etc.

180. That the states of (love truly conjugal) are . . . inmost **friendship**, etc.

—<sup>e</sup>. Innocence and peace belong to the soul; tranquillity to the mind; inmost **friendship** to the breast; full confidence to the heart . . .

183<sup>7</sup>. These heavenly nuptial sports, in the soul, are not at all perceived by man; but they thence insinuate themselves into the interiors of the mind under the appearance of peace and innocence; into the exteriors of the mind under the appearance of blessedness, happiness, and delight; into the bosom under the appearance of the deliciousness of inmost **friendship** . . .

214. That with those who are in love truly conjugal, the conjunction of minds increases, and therewith **friendship**; but that with those who are not in conjugal love, they both decrease. Ex.

—<sup>2</sup>. The reason this conjunction increases in proportion as **friendship** conjoins itself with love, is that **friendship** is as it were the face of that love, and is also as it were its garment; for it not only adjoins itself to the love as a garment, but also conjoins itself with it as a face. The love which precedes **friendship** is similar to the love of the sex, which, after the marriage vow, departs; whereas love conjoined with **friendship** remains after the marriage vow, and is also rendered stable. It likewise enters more interiorly into the bosom; **friendship** introducing it, and making it truly conjugal; and then this love makes this its **friendship** also conjugal; which differs greatly from the **friendship** of every other love; for it is full. The contrary takes place with those who are not in marriage love . . . With them, the first **friendship**, which had been insinuated at the time of betrothal, and afterwards during the honeymoon, recedes more and more from the interiors of the mind, and from these it successfully departs at last to the cuticles; and, with those who think of separation, it goes away altogether . . .

216<sup>4</sup>. They who are in love truly conjugal have regard to what is eternal; and if this idea escapes from their inmost thoughts, they are disunited as to marriage love, however they may not be so as to **friendship**; for **friendship** dwells in externals, but marriage love in internals.

231. A company consisting of such as in the world had been judges influenced by **friendship** and by gifts. Des.

—<sup>4</sup>. If you take away **friendship** for some one, these judges sit mute like statues. . . They see nothing except what belongs to their friend. . . We in Heaven regard them as monsters, whose heads are constituted of things belonging to **friendship** . . . and the soles of their feet of those which belong to justice.

248<sup>e</sup>. After a tacit agreement between (married partners, one of whom domineers, and the other is a slave), it appears as if marriage love had become **friend-**

ship; but the difference between conjugal and servile friendship in marriages is like that between light and shade . . .

[M.] 271. On the causes of apparent love, friendship, and favour in marriages. Chapter.

— As it is out of their power to prevent internal disagreements, it is enough for them, by apparent loves and favours, from conscience to allay the disagreeables which arise: hence, also, friendship is able to return, in which marriage love lies concealed on the part of such, although not on the part of the other.

273<sup>3</sup>. It frequently happens there, that friends meet after death, and recollect their friendships in the former world; and they then believe that they will consociate in a life of friendship as before; but when this consociation, which is of the external affections only, is perceived in Heaven, a separation takes place according to their internal affections . . .

278. That from this there is apparent love, apparent friendship, and favour between married partners. Ex.

—<sup>e</sup>. From this . . . external friendship appears like internal friendship.

290. That if favour does not cease with the wife, when faculty ceases with the man, there may exist a friendship resembling conjugal friendship when the parties grow old. Ex.

291. That there are various kinds of apparent love and friendship between married partners, one of whom has been subjugated . . . Ex.

—<sup>e</sup>. Such (domineering) men have no friendship of love except what is infatuated; and such (domineering) wives are in the friendship of spurious love, from lust.

333. That it is only with one wife that love truly conjugal is possible, consequently friendship, confidence, and potency truly conjugal . . . Ex.

334. As love truly conjugal conjoins the souls and hearts of two persons, it is united also with friendship, and, through this, with confidence, and it makes both conjugal, and so exalts them above other friendships and confidences, that as this love is the love of loves, so also is this friendship the friendship of friendships . . .

355<sup>6</sup>. Hence also love together with its inmost friendship with the wife, and wisdom together with its happiness with the husband, are perennially increasing, and this to eternity. This is the state of the Angels.

T. 446. That the friendship of love, attached to a person irrespective of what he is as to his spirit, is detrimental after death. Gen.art.

— By the friendship of love is meant interior friendship, which is of such a nature that it loves not only the external man, but also the internal, and this without any scrutiny of his quality as to the internal or spirit . . . Such friendship is attached by many persons from various causes, and for the sake of various ends. It is distinct from that external friendship which belongs to the person alone, and which exists for the sake of various delights of the body and the senses, and for the sake of various kinds of intercourse, commercial or otherwise. This friendship may be contracted with anyone . . . This is called simply friendship; but the former is called the friendship of love; because friend-

ship is natural conjunction, but love is spiritual conjunction.

447. That the friendship of love is detrimental after death, may be evident from the state of Heaven, from the state of Hell, and from the state of the spirit of man, respectively. . . Immediately on his entrance into the Spiritual World . . . a man is for some time being prepared for his own Society . . . and this preparation is effected by the rejection of every love which is not in agreement with his principal love; and therefore one person is separated from another; friend from friend, client from patron, parents from children, and brother from brother; and each is interiorly adjoined to his like . . . At the beginning of this time of preparation they meet, and converse in a friendly way with each other, as they used to do in the world; but by little and little they are separated, which is done insensibly.

448. But they who in the world have attached friendships of love with one another, cannot be separated according to order as others can . . . for they are interiorly attached as to the spirit, and cannot be torn asunder, because they are like branches which are grafted into other branches; and therefore if one as to the interiors is in Heaven, and the other in Hell, they cohere together, much like a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in Hell inspires his infernal things into him whose interiors are in Heaven; for . . . evils can be inspired into the good, but not goods into the evil . . . The consequence is, that when goods thus cohere with evils, the interiors are closed, and both are thrust down into Hell, where the good man suffers hard things; and at last, after an interval of time, he is taken out, and then first begins to be prepared for Heaven. I have been permitted to see such attachments, chiefly between brothers and relations; also between patrons and clients, and of many with flatterers . . . I have seen them kissing each other, and vowing fidelity to their former friendship; and I have perceived the good then drinking in the delights of the evil, and walking hand in hand, and entering caverns together . . . But after a time I have heard from the good lamentations of fear . . . and from the evil joyful utterances like those of enemies over the spoil; not to mention other sad scenes. I have heard that the good, when taken out, are prepared for Heaven by the means of reformation, but with greater difficulty than others.

449. The case is quite different with those who love what is good in another; thus who love justice, judgment, sincerity, benevolence from charity, especially who love faith and love to the Lord; these persons, as they love the things which are within a man, abstractedly from those which are without him, if they do not observe the same in his person after death, at once recede from friendship; and are associated by the Lord with those who are in like good. It may be said that no one can explore the interiors of the minds of those with whom he is in company and intercourse; but this is not necessary; only let him beware of the friendship of love with anybody indiscriminately. External friendship for the sake of various uses does no harm.

454. That the friendship of love among the evil is intestine hatred towards each other. Gen.art.

455a. Every man who . . . has led a civil moral life . . . and yet has not bridled the concupiscences which reside in the internal man, may believe that his **friendship** is not of this character; but that it is so, in various degrees with them all who have rejected the faith, and spurned the holy things of the Church . . . I have been given to know for certain by many examples in the Spiritual World. Ex.

D. 2643<sup>e</sup>. Thus the one loves to torment the other, even if he is his dearest friend.

2651. It makes no difference that . . . the one is the friend of the other; the one may be in Hell . . . and the other in the interior sphere of good Spirits.

2740. They who in the life of the body have been of such a character, that by interior cunning they could allure to themselves companions and friends, (there become addicted to magical arts).

2771. That relations, friends, and companions find each other in the other life.

2858<sup>e</sup>. Such as cannot be perceived not to be a friend, either from the tone of voice, or from what they say, and yet nurse a disposition to injure and destroy. Des.

2891. It is not hatred . . . for the moment they cease . . . they can be friends . . .

2974. In a dream a certain person I had known as a friend seemed to be lying near me . . . Suddenly he wanted to bite me, and suck my blood . . .

3137. Those who . . . simulated friendship together for the sake of agreeable social intercourse . . .

4375. There was one who was known to me . . . who always looked at me as a friend. He was with me for months, and continually thought evil, and studied . . . to torture me . . . I told him that I would perform the works of friendship . . . but this was as nothing . . . Such are the evil in the other life . . .

4439. On the Societies of friendship.

— They live together in a friendly way, thus in the delight of friendship; but not in the delight and blessedness of mutual love. . . Wherever they go they take to themselves the delights of others . . . This, they said, they were not aware of . . . I was informed that such is the delight of friendship, when it is not the delight of mutual love . . .

4524. On friendship and the love of friendship.

— I heard good Spirits saying . . . that friendship is possible, but never any love of friendship, because the love of friendship ties minds together; sometimes dissimilar minds, which causes them much trouble in the other life; besides that the love of friendship cares for nothing unless there are the delights of life, which they abstract from the delights . . . of life of another; and it is such that when wealth and thus delights cease with anyone it is dissolved . . .

—<sup>e</sup>. Friendship belongs to civil life; but never the love of friendship.

4582. On the Hell of those who . . . appear outwardly to be . . . friends.

4653. They who have impressed on themselves that faith alone saves . . . are to the right . . . beneath the

sole of the foot; in that place are those who form a Society of more interior friendship.

4677. On consociations and friendships in the other life in Heaven.

— When I have had social intercourse with angelic Spirits, I have observed that they appear to me as . . . old friends . . . although I had never seen them before . . .

4716. When a man sees another, he reflects upon all things he has heard about him . . . and he acknowledges him as his friend . . . and forms a friendship from various causes; but not so a Spirit; they acknowledge as friends those who are like themselves; and as acquaintances all those who receive their ideas; but this with great variety; and this whether they had before known them or not.

4731. In the other life, friendships and familiarities are not acquired by keeping company or by social intercourse; but likenesses of minds effect such things; and therefore the moment that anyone appears, he is known either as a friend or as an enemy from the similitude or the dissimilitude . . .

4793. They do good to them in turn, but from friendship which counterfeits charity.

4796. The reason interior friendship exists with them, is that they think much about their salvation; and that they are saved and not others; this is the source of such friendship among them. 4801.

4856. They who hate and persecute . . . everybody except their friends; and who commit injustice for the sake of their friends; and have no regard for what is just and fair, except from friendship, produce adultery with a sister. (Lars Benzelst.)

5791<sup>‡</sup>. A great part of them ran about wherever they could find delight . . . and thus took away from others the delight of their life, like the Societies of friendship . . .

6110<sup>29</sup>. The love of inmost friendship such as it is among them; that the inmost of friendship is continuous, and constitutes the delight of heavenly social intercourse.

D. Min. 4716. How the Societies of friendship withdraw the delights from others.

4735. On a Society of friendship.

4763. Their quality was shown, namely that it (the Moravian Church) is a Society of interior friendship; for, like the Societies of friendship, wherever they go, they take away the external delight of life from others . . . so that they are a Society of interior friendship. This they were unwilling to admit; but they were shown incontrovertibly that it is so; for they call all brothers who are within the society, and with them have interior delight of life, but they spurn all others who are without the Society, and call them dead; so that they despise others in comparison with themselves, and so judge others to Hell, and believe themselves alone to be the elect . . . They praise a life of good of those who are within their congregation . . . but this they do, not from charity, but from interior friendship; for friend praises friend, and thinks well concerning him;

and this in the degree in which he perceives delight from social intercourse with him. J.(Post.) 295.

[D. Min.] 4810. On the love of **friendship**. In a dream I saw a virgin . . . with others . . . they had intimate social intercourse . . . She perceived that there was not such love of **friendship** with me . . . When I awoke . . . I spoke to her about the familiarity of social intercourse and the love of **friendship**. I said . . . that in the internal form she had either lasciviousness, delight in idleness, or contempt for others; thus that there was not anything of **friendship** . . . in the internal form. . . . She appeared like an angelic virgin; but was sent among her **female friends** and her **male friends** . . . and then what was within came out. She spoke contemptuously and abusively about others, so far as the modesty which is in **friendship** was relaxed, and she communicated with Societies of adultery and whoredom. She was shown what sort of glory and splendour was theirs who feel **friendship** for good, with whomsoever it may exist, and that . . . she could not be tolerated there . . .

E. 409<sup>10</sup>. 'Ye are My **friends** if ye do whatsoever I command you' (John xv.14). By '**friends**' here are meant those who are free, because '**friends**' here are opposed to '**servants**.' That they are not servants, but are **friends** or freemen, who receive Divine truth in doctrine and life from the Lord, is taught by these words, 'If ye do whatsoever I command you, I no longer call you servants, but **friends**' . . .

661. 'To send gifts'=to be consociated from love and from **friendship** . . . The wicked enter into **friendships** . . . in order to inflict injury on the upright; the delight of hatred . . . consociates them; and then they appear as if they were **friends** at heart, when yet they are enemies.

813<sup>3</sup>. The temptations which the faithful will then undergo for the sake of truths, are described by 'being delivered up by fathers, brethren, kindred, and **friends**' (Luke xxi.16) . . . By 'fathers, brethren, kindred, and **friends**' are meant those who belong to the same Church, but are in evils and falsities.

863<sup>14</sup>. 'The virgins after her, her **female friends**' (Ps.xlv.14)=the spiritual natural affections of truth, which are of service.

D. Love xii<sup>3</sup>. The delights (of use) are those with friends, etc. . .

**Frighten**. See DETER.

**Frigid**. See COLD.

**Fringe**. *Fimbria*.

A. 3540. 'For the multitude of thine iniquity are thy **skirts** uncovered' (Jer.xiii.22) . . . Here, '**skirts**'=external truths.

9825<sup>e</sup>. 'To enlarge the **borders** of their robes' (Matt. xxiii.5)=to speak truths in a magnificent style, merely to be heard and regarded by men.

9917. 'Thou shalt make upon the **borders** thereof' (Ex.xxviii.33)=in the extremes where the Natural is. . . For by 'the robe' is signified the Divine truth in the Spiritual Kingdom in its internal form; and, in general, the Spiritual Kingdom; and by 'the **borders**,' which

are all around below, are signified its extremes; and the extremes of the Spiritual Kingdom are natural things. . . And as the scientifics of truth and good are in the external . . . man, pomegranates were placed in the **borders**.

—<sup>2</sup>. That 'the **borders** of the robe'=the extremes where the Natural is. III.

—'. 'His **skirts** filled the temple' (Is.vi.1) . . . By '**skirts**,' here, are signified Divine truths in the ultimates or extremes, such as are the truths of the Word in the sense of the letter; and which are said 'to fill the temple' when they fill the Church. The same is signified by 'the **skirts** which fill the temple,' as by the smoke and the cloud which fill the tabernacle and also the temple, which are occasionally mentioned in the Word . . . E.220<sup>5</sup>. 253<sup>2</sup>. 285<sup>2</sup>.

—<sup>3</sup>. By the woman afflicted with an issue of blood being healed, when she touched the hem of the Lord's garment (Matt.ix.20,22); and in general, by as many as touched the border of His garment being healed (Matt.xiv.36; Mark vi.56), there was signified that salvation goes forth from the Divine in its extremes or ultimates; for . . . strength and power are in the ultimates of the good and truth which are from the Divine. E.815<sup>4</sup>.

—'. In Matthew: Jesus said of the Scribes and Pharisees, that they 'do all their works to be seen of men, that they make broad their phylacteries, and enlarge the **borders** of their robes;' where it is very evident, that 'the **borders** of the robe'=the external things which are exhibited to the sight; and that 'to enlarge them'=to do works in externals, that they may appear, or be seen.

—<sup>4</sup>. In Jeremiah: 'Jernsalem has sinned a sin, her filthiness is in her **skirts**' (Lam.i.9). 'Filthiness in the **skirts**'=in the deeds and words, thus in the extremes; for the extremes derive their essence from the interiors; and therefore when the interiors are unclean, the extremes are also unclean. 9960<sup>1</sup>.

—<sup>5</sup>. In Nahum: 'I will uncover thy **skirts** over thy faces; and I will show the nations thy nakedness' (iii.5). 'To uncover the **skirts** over the faces'=to remove external things, in order that internal things may appear . . .

—<sup>6</sup>. In Jeremiah: 'For the multitude of thine iniquity are thy **skirts** uncovered. . . I will lay bare thy **skirts** over thy faces, that thy shame may be seen' (xiii.22,26) . . . 'To uncover the **skirts**,' and 'to lay them bare'=to take away external things, which veil and conceal, so that the interiors may be seen; for a man, for the sake of reputation, honour, and gain, learns to put on what is good, honest, and sincere . . .

—<sup>c</sup>. From these things it is evident, that by 'the **borders** of the robe' are signified goods and truths in the ultimates or extremes, which are in the natural world.

9920. 'Upon the **borders** thereof round about' (Ex. xxviii.33)=in the extremes, where the Natural is, in every direction.

E. 395<sup>11</sup>. By 'the **borders** of their robes which they enlarge,' are signified external truths; external truths are those which are in the ultimate sense of the letter;



'the robes'=truths in general; and 'the borders'=their ultimates.

### Fringe. *Peniculamentum.*

A. 9467. 'Let the sons of Israel make for themselves a fringe upon the wings of their garments . . . and let them put upon the fringe of the wing a hyacinthine thread' (Num.xv.38). Life 2<sup>e</sup>. E.576<sup>4</sup>. 1042<sup>6</sup>.

T. 378<sup>2</sup>. Like those who cover their eyes with a skirt . . .

### Frivolous. *Frivolus.*

M. 526. This is a frivolous word. B.65.

T. 183<sup>2</sup>. Absurd, ludicrous, and frivolous ideas.

5 M. 1. A frivolous opinion.

### Frog. *Rana.*

A. 7265<sup>e</sup>. The third degree (of vastation), which is, that they reasoned from falsities against the truths and goods of the Church, is described by the frogs out of the river. 7295<sup>e</sup>.

7351. 'I will affect all thy border with frogs' (Ex. viii.2)=reasonings from mere falsities; (for) 'frogs'=reasonings; and that they are from mere falsities is signified by their crawling forth out of the river; and because it is said that all the border should be affected with them . . .

—<sup>2</sup>. That 'frogs'=reasonings from falsities, is evident from . . . 'I saw three unclean Spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the Spirits of demons . . .' (Rev. xvi.13,14). That 'frogs'=reasonings from falsities against truths, is evident from everything that is here said . . .

—<sup>3</sup>. In David: 'He made frogs crawl forth into their land, in the chambers of their kings' (Ps.ev.30). It is said 'in the chambers of their kings,' because there is meant reasoning from falsities against truths.

7352. 'And the river shall make frogs crawl forth' (Ex.viii.3)=reasonings from these falsities; (for) 'the river of Egypt'=falsity; and 'frogs'=reasonings. The reason 'frogs'=reasonings, is that they are in waters, and there make a chattering noise, and croak; and they are also among unclean things. What reasoning from mere falsities is. Examps.

7357. 'And the frogs shall come up both on thee, on thy people, and upon all thy servants' (ver.4)=that reasonings from falsities shall be in each and all things.

7386. 'And the frog came up' (ver.6)=ratiocinations from mere falsities.

7389. 'And (the magicians) made frogs come up upon the land of Egypt' (ver.7)=as to ratiocinations from the natural mind; (for) 'frogs'=ratiocinations from mere falsities.

7392. 'Let Him take away the frogs from me, and from my people' (ver.8)=that they should not be driven to reason from mere falsities. . . 'Frogs'=ratiocinations from mere falsities.

—<sup>2</sup>. This is why Pharaoh deprecated the evil of the frogs, but not the evil of the blood . . . for by the evil of the frogs is signified infestation by ratiocinations

from mere falsities, by which they cannot do harm; whereas by the evil of the blood is signified infestation by falsities from fallacies and appearances . . .

7397. 'To cut off the frogs from thee, and from thy houses' (ver.9)=that the ratiocinations should cease; (for) 'frogs'=ratiocinations from mere falsities.

7398. 'Only in the river shall they remain' (id.)=that they should remain with falsities, where they are. Ex. . . Hence it is that . . . the frogs were gathered into heaps, and that the land stank with them, by which is signified that these reasoning falsities were arranged fascicularly in the Natural, giving rise to what is hideous and revolting.

7402. 'And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people' (ver.11)=that they should not be driven to reason from mere falsities.

7407. 'And the frogs died out of the houses, out of the courts, and out of the fields' (ver.13)=that with them there ceased ratiocinations from mere falsities everywhere in the Natural.

W. 345<sup>e</sup>. (That noxious things upon the Earth originate from man, and thus from Hell) may be inferred from the locusts, frogs, and lice in Egypt.

P. 40. The delights of the concupiscences of evil may be compared to the lascivious delights of frogs in ponds . . . The same things as affect frogs . . . also affect those in the Hells who are in the concupiscences of evil.

R. 702. 'Three unclean Spirits like frogs' (Rev.xvi.13)=that there arise mere ratiocinations and cupidities of falsifying truths. . . By 'frogs' are signified ratiocinations from cupidities; because they croak, and are lasciviousnesses. . . The frogs here have the same signification as the frogs of Egypt, because the devastation of the Church with the Egyptians is equally described by the miracles which were performed. . . The reason the frogs were produced from the waters of Egypt, and remained in the river, was that the waters in Egypt, and especially the waters of the river there, signified the falsities of doctrine from which they reasoned.

926<sup>2</sup>. Instead of a floor there was a marsh containing a multitude of frogs.

Ad. 2/1955. By 'frogs' are meant unclean Spirits, thus evil men, like the Egyptians . . . as is evident from Rev.xvi. . .

1956. It here treats of unclean Spirits of the lowest sort . . . who rule the lowest parts of man . . . and who excite the cupidities which are properly of the body and blood, and are called the pleasures of the senses . . . properly the various luxuries of the body from the taste. These unclean Spirits . . . are thus called frogs, which are larger insects, of various shapes; and which in like manner once appeared to me, as they went forth . . . I saw them creeping . . . and presently they were gathered together into one; and then they were as it were fire, and they burst asunder with a noise . . . the place was afterwards cleansed. It was in London, in April, 1745. As it were a smoke burst out through the pores; but on the ground there appeared as it were so many crawling worms, in great abundance.

**E.** 1000. 'Three unclean Spirits like frogs'=ratiocinations from mere falsities against Divine truths. . . This signification of 'frogs' comes not only from their croaking, but also from their abiding in marshy and stinking ponds, by which also are signified infernal falsities; for they who reason from falsities against Divine truths abide in Hells which appear like marshes and fetid ponds; and those who are there, when looked at in the light of Heaven, are like frogs, some of greater size, and some of smaller, according to their elation of mind from a more acute or a grosser ratiocination. . .

—<sup>2</sup>. That 'frogs'=ratiocinations from mere falsities against Divine truths, may appear from the miracle of the frogs in Egypt. . . That by 'the frogs' there, are signified the reasonings of the natural man from falsities against the truths of the spiritual man, is evident from the description of this miracle in Moses. . . 'The frogs' here=the reasonings of the natural man from falsities against Divine truths.

—<sup>3</sup>. 'The frogs crawling forth on the lands' (Ps. cv.30)=the reasonings of the natural man from falsities.

**Frölich.** *Frolick.* D. 5573.

**From.** *Ab.*

**A.** 3267<sup>e</sup>. Although in the Church, not of the Church.

3938<sup>s</sup>. That which proceeds from Him. . . is not in Him, but is from Him.

**From.** *Ab-apud.* A. 7736. 7738.

**From.** *Ex.*

**E.** 1126<sup>g</sup>. We cannot say life from itself, because from itself involves an origin. . .

**From day to day.** *Indies.*

**H.** 334<sup>e</sup>. Thus are they perfected from day to day.

**Front.** *Anterior.*

**Front, In.** *Antrorsum.*

**A.** 1276. In front are those who are of a middle sort.

2744<sup>2</sup>. They hastened in front to the Sirens. . .

2751. In front above before the left eye. . . were adulterers.

2784. There are others in front upwards a little to the right. . . who claim all good from themselves.

3639. See SITUATION.

4050<sup>e</sup>. When they hear anything about marriage love, they apply it to whoredoms. . . These appeared in front at some distance to the right.

5035<sup>2</sup>. Evil or infernal Spirits appear in front and at both sides beneath the Earth of Lower Things; but evil or infernal Genii beneath the hinder part. . .

6463<sup>e</sup>. When Jacob is thought of, there appears in the World of Spirits a bed in which a man is lying: this appears at a distance above the head towards the front parts on the right.

7800. The Spirits from Jupiter appear in front to the left at some little distance, and this constantly. There, also, is that planet in the idea of Spirits and Angels.

9668<sup>s</sup>. In Heaven. . . the east is where the Lord

appears as a Sun, which is in front opposite the right eye. . . All in Heaven look to the Lord; for to look in front there, is to look to Him.

**H.** 142<sup>g</sup>. In Heaven the front parts are turned to the common centre, but in the world, the lower parts. . . Moreover, the interiors of the Angels are actually turned in front.

311<sup>2</sup>. The Hell which is in front—*anterior*—, where are those who are called evil Spirits, is called Satan. 544<sup>2</sup>.

327. The men of the Ancient Church. . . who became idolaters, were in front towards the left. . .

332<sup>e</sup>. This Heaven (of infants) appears in front, opposite the forehead. . .

**W.** 120. In the natural world. . . in front is the north.

—<sup>e</sup>. In the Spiritual World, the determination of the quarters. . . is from the east; *overagainst-antrorsum*—this, is the west.

**P.** 319<sup>3</sup>. With (the good, these substances and forms) are spirated forwards; but with the evil backwards; and those which are spirated forwards are turned to the Lord. . .

**E.** 422<sup>17</sup>. They built their temples so that the front parts, where was the oracle, looked to the east.

**Frontlet.** *Frontale.*

**A.** 1038<sup>s</sup>. 'Frontlets between the eyes' (Deut.vi.8; xi.18)=the understanding.

7847. The lintel and the posts have a similar signification to the frontlet and the hands.

8090. 'And for frontlets between the eyes' (Ex.xiii.16)=that it must be perpetually in the understanding. (Compare 8067.)

9936<sup>4</sup>. 'For frontlets' (Deut.vi.8)=for a sign of love to Jehovah God. It is said 'between the eyes,' because the eyes=the intelligence and wisdom which are from that love; and the wisdom from that love is to have God continually before the eyes.

**E.** 427<sup>8</sup>. Its being said 'for frontlets before the eyes,' was a representative that the Lord looks at Angels and men in the forehead, because from Divine love; and gives to Angels and men to look at Him from intelligence and wisdom; for 'the eyes'=the understanding; for all man's understanding is from his good of love.

**Frost.** *Gelu.*

**Frosty.** *Gelidus, Gelatinus.*

**Congeval, To.** *Congelare.*

**A.** 3146<sup>e</sup>. Man would be like ground bound with frost.

5232<sup>e</sup>. The man who is in faith alone. . . is in frost and in darkness; in frost because he is against good. . .

8288. 'The deeps were congealed in the heart of the sea' (Ex.xv.8)=that mere Falsities from the evil of the cupidities of the love of self could not possibly emerge; (for) 'to be congealed,' when predicated of those who are in the Hells,=not to be able to emerge.

H. 482. In the light of winter . . . all things are torpid, bound with frost.

M. 510<sup>e</sup>. At a distance they appear . . . as frozen substances—*gelatina*.

T. 185. In the frigid zones there . . . there appear lands bound with frost.

D. 3365<sup>2</sup>. With their intensely frosty persuasion they can kill anyone they meet.

3375<sup>e</sup>. They infuse direful persuasions, and kill the ideas of a man or a Spirit, like frost which kills a man's members . . .

3550. Spirits so cold, or rather frosty . . .

E. 991<sup>4</sup>. (With adulterers and adulteresses) in externals there is what is fiery, in internals what is icy.

### Froth. *Spuma*.

A. 3348<sup>e</sup>. They call such things feculent froth.

4744<sup>2</sup>. 'Setting the pot empty upon the coals, that . . . the scum thereof may be consumed' (Ezek. xxvii. 11) . . . 'An empty pot' is one in which there is uncleanness and scum, that is, evil and falsity.

8408<sup>2</sup>. 'Woe to the city of bloods, to the pot whose scum is in it, and whose scum hath not gone forth out of it' (Ezek. xxiv. 6). Here, 'the pot' = the city or the people therein in whom is the evil of the profanation of good . . . The evil is the 'scum' from it; the profanation of good is the 'scum' which remains. ('The scum in it' = the external which favours filthy loves; and when this is not removed, truth is defiled. 10105<sup>4</sup>.)

R. 421. They cohere like the conereted froth of the sea.

T. 30<sup>e</sup>. Both brains . . . would go away into froth.

D. 1248. They would be cast out like froth.

E. 391<sup>28</sup>. 'Her king is as foam upon the faces of the waters' (Hos. x. 7) . . . 'Foam upon the faces of the waters' = what is empty and separate from truths.

403<sup>6</sup>. 'He hath reduced my . . . fig-tree into froth' (Joel i. 12) . . . 'Froth' = where there is no truth within.

556<sup>4</sup>. 'To reduce the fig-tree into froth' = the destruction of natural truths.

### Fruit. *Fructus*.

**Fructify.** *Fructificare*.

**Fructification.** *Fructificatio*.

**Fruitbearing.** *Fructiferus*.

See PRODUCT—*genimen*.

A. 43. 'Be fruitful and multiply' (Gen. i. 22) . . . Everything which has life in it from the Lord, fructifies and multiplies itself immensely; not so much while man lives in the body, but in the other life amazingly. 'To fructify,' in the Word, is predicated of those things which are of love; and 'to multiply,' of those things which are of faith; the fruit which is of love has seed, by means of which it multiplies itself so greatly. The blessing of the Lord also signifies in the Word fructification and multiplication, because these come from it.

55. 'Be fruitful and multiply' (ver. 28) . . . As the most ancients called the conjunction of the understand-

ing and will . . . a marriage; whatever of good was produced from that marriage they called fructifications; and whatever of truth, multiplications. III.

—<sup>2</sup>. The fruits thence derived which are of truth, are called 'sons'; and the fruits which are of good, 'daughters,' and this very frequently in the Word.

57. 'The tree in which is fruit' (ver. 29) = the good of faith. 'Fruit' is that which the Lord gives to the celestial man; but 'seed from which is fruit,' is that which He gives to the spiritual man. . . That celestial food is called 'fruit from a tree,' is evident from the following chapter, where the celestial man is treated of.

—<sup>2</sup>. 'Neither shall the fruit thereof be consumed; in its months it shall be reborn . . . and the fruit thereof shall be for meat' (Ezek. xlvii. 12) . . . 'Fruit' = wisdom, which shall be meat for them.

161<sup>e</sup>. Unless charity is in an action . . . it cannot be called a work of charity, or a fruit of faith.

198. 'The fruit of the tree of the garden' (Gen. iii. 2) = the good and truth revealed to them by the Most Ancient Church. 'The fruit of the tree which is in the midst of the garden, of which they should not eat' = the good and truth of faith, which they were not to learn from themselves.

199. That 'the fruit of the tree of which they might eat' = the good and truth of faith revealed to them by the Most Ancient Church, or the Knowledges of faith, may be evident from the fact, that it is called 'the fruit of the tree of the garden of which they might eat,' and not, as before, where the celestial man was treated of, 'the tree of the garden.' 'The tree of the garden' . . . = the perception which is of good and truth; which good and truth, being from that source, are here called 'fruit'; which, also, is the signification of 'fruit' many times in the Word.

346. 'Cain brought of the fruit of the ground an offering to Jehovah' (Gen. iv. 3) . . . 'The fruit of the ground' = the works of faith without charity. 348, III.

348<sup>2</sup>. But that such fruit is no fruit, or that the work is dead, and that both the fruit and root perish. III.

— . . . But the works of charity are living, of which it is said, that they take root downwards, and bear fruit upwards (Is. xxxvii. 31). 'To bear fruit upwards' is from charity. Such fruit is called 'the fruit of excellence' (Is. iv. 2). It is also 'the fruit of salvation' (Is. xlv. 8).

501. The succession of Churches . . . is like that of fruits or their seeds, in that in the midst of them, or in their inmosts, there are as it were fruits of the fruits, or seeds of the seeds, from which all the successive things live in order . . .

627<sup>2</sup>. 'The fruit of his works' (Jer. xxxii. 19) = life from charity.

885. 'Fruit' (Ezek. xlvii. 12; Rev. xxii. 2) = the good of love and of charity. III.

913. 'Let them be fruitful' (Gen. viii. 17) = increasings of good; and 'let them multiply' = increasings of truth. . . . 'To be fruitful,' in the Word, is predicated of goods; and 'to multiply,' of truths. . . . It here treats of the operation of the internal man into the external . . . then for the first time is good fructified, and truth multiplied, when the external man is reduced to . . . obedience . . . The fructification of good, and the multiplication of

truth, take place in the external man ; the fructification of good, in his affections ; and the multiplication of truth, in his memory. The external man is here called 'the earth' . . . upon which they fructify and multiply themselves.

[A.] 983. 'Be fruitful' (Gen. ix. 1) = the goods of charity ; and 'multiply' = the truths of faith, which should now receive increasings. III. 1015.

1015. 'This fructification and multiplication' (ver. 7) are predicated of the goods and truths in the interior man . . . The reason fructification and multiplication are predicated of the interior man, or of the Rational, is that the operation of the internal man is not felt in the interior man, except in a very general way.

1069. In the Word, Churches are described by gardens, and also by the trees of a garden . . . and this from the fruits, which = the things of love and charity ; and therefore it is said that a man is Known by his fruit.

— (Thus) the Celestial Church is described by a paradisaical garden . . . and by the trees of the garden are signified the perceptions of that Church ; and by the fruits, the goods of every kind which are of love. But the Ancient Church, being spiritual, is described by a vineyard, from its fruits, which are grapes, which represent and signify the works of charity. III.

1488<sup>2</sup>. 'The fruit of justice' (Amos vi. 12) = goods, which are 'turned into wormwood.'

1809. 'If thou be able to number (the stars)' (Gen. xv. 5) = the fructification of love, and the multiplication of faith ; or, what is the same, the fructification of good and the multiplication of truth . . . because they cannot number them.

1861<sup>10</sup>. 'Every tree that maketh not good fruit is cut down, and cast into the fire' (Matt. iii. 10 ; Luke iii. 9). By 'good fruit' is meant charity ; and he who deprives himself of this cuts himself down, and casts himself into such fire.

1873. (Some Spirits thus illustrated the internal sense of the Word by the fruits of faith.) It was said that good works are the fruits of faith in the sense of the letter ; but that these works are inanimate unless they proceed from charity, and therefore the fruit of faith in the next interior sense is charity ; but as charity . . . ought to proceed from love to the Lord, this is the fruit of faith in the internal sense ; and as all love is from the Lord, it is the Lord Himself.

1940. 'In multiplying I will multiply thy seed' (Gen. xvi. 10) = the fructification of the rational man when he submits himself to the authority of the interior man adjoined to good. . . Here, by 'multiplying seed' is signified the fructification of the celestial things of love in the Rational when the Rational submits itself to interior or Divine truth. 'Multiplication' is predicated of truths, and 'fructification' of goods ; but as the Lord is here treated of, by 'multiplication' is signified fructification, because every truth in His Rational was made good, thus Divine.

—<sup>2</sup>. How the case is with the multiplication and fructification in man in his Rational. Ex.

1997. 'I will multiply thee very exceedingly' (Gen. xvii. 2) = the fructification of the affection of truth to

infinity. 'To multiply' is predicated of truth ; but because it is here predicated of the Lord it = the fructification of truth from good to infinity.

2013. 'I will make thee fruitful very exceedingly' (ver. 6) = the fructification of good to infinity. 'To fructify' is predicated of good.

2039<sup>8</sup>. 'Fruits' represent and signify charity, as may be evident from many passages in the Word.

2088. 'I will bless him, and I will make him to be fruitful, and I will make him to be multiplied, very exceedingly' (ver. 20) = that they shall be imbued and gifted immensely with the goods of faith and with the derivative truths ; (for) 'to be blessed' = to be gifted with all goods . . . 'to be fructified' = the goods of faith with which they are gifted ; and 'to be multiplied' = the derivative truths.

2336<sup>2</sup>. 'The twelve fruits' (Rev. xxii. 2) = what are called the fruits of faith ; for 'twelve' = all things of faith. (= all things of charity. 3272<sup>3</sup>.)

2349<sup>e</sup>. The things which are of charity are also called the fruits of faith.

2455<sup>4</sup>. 'A land of fruit into saltness' (Ps. cvii. 34) = the vastation of good in truth.

2468<sup>2</sup>. They are not unlike fruits which in outward form are not unbeautiful, but which within are mouldy or rotten.

2657<sup>4</sup>. The first Rational is at first like unripe fruit, which successively ripens, until the seeds are formed in it, and then . . . it begins to separate itself from the tree . . . But the second Rational . . . is like the same fruit in good ground, in which the things which encompass the seeds rot away, and the seeds thrust themselves out . . . until at last there are new fruits.

2679<sup>2</sup>. They are like fruits as yet unripe.

2722. The spiritual things derived from (the celestial ones) were represented by fruitbearing and leafy things.

2846. 'In blessing I will bless thee' (Gen. xxii. 17) = fructification from the affection of truth. . . Fructification is here spoken of, because it is predicated of affection ; but multiplication, of the truths thence derived.

3146<sup>2</sup>. Unless faith or truth is coupled with good in the Rational . . . there is nothing of fruit from it ; for everything that is called the fruit of faith is the fruit of the good which is of love and charity through the truth which is of faith.

3186. 'Thou our sister be for thousands of my riads' (Gen. xxiv. 60) = the fructification of the affection of truth to infinity. . . With man the case is this : goods are not fructified, nor are truths multiplied with him, until the conjunction of truth and good has been effected in his Rational, that is, until he is regenerate ; for then the fruits or offspring come forth from a lawful or heavenly marriage, which is that of good and truth . . .

3207<sup>e</sup>. The goods of life appear to man as the fruits of faith, but they are the fruits of charity.

3416<sup>2</sup>. They who attend (to what the Lord has said about love and charity) call those things the fruits of faith, which they thus distinguish, nay separate, from charity.

3427<sup>a</sup>. They set that which is behind before ; for they lay it down that faith is the essential of the Church, and that the things which are of love to the Lord and of love towards the neighbour are the **fruits** of faith ; when yet the fact is, that if love to the Lord is compared to the tree of life in the paradise of Eden, charity and its works are the **fruits** from it, whereas faith and all things of faith are only the leaves. Since, therefore, they thus invert the Word, and deduce the **fruits** not from the tree but from the leaves, it is no wonder that they deny the internal sense of the Word . . .

3435. 'We shall be fruitful in the land' (Gen.xxvi. 22)=increasings of good thence. 'To be fructified'=increasings of good. 'That to be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

3470<sup>a</sup>. This is like as it is with fruits, which are first filled with bitter juice, before they can receive sweet juice ; that bitter juice, which is not genuine, is the means of introducing the sweet . . .

3578. 'Which Jehovah hath blessed' (Gen.xxvii.27)=which is multiplied and fructified from the Divine.

3579. With the multiplication of truth and the fructification of good, the case is this. (See GOOD, here.)

—<sup>2</sup>. 'The vine shall give her fruit' (Zech.viii.12)=that the Spiritual of the Church or the truth of faith shall give good.

3610<sup>a</sup>. In every tree and in every plant there lies inmosty concealed the endeavour to produce fruits or seeds ; but this endeavour cannot manifest itself until it has first produced all the means, namely, twigs, leaves, and flowers.

3668. 'And make thee to be fruitful, and multiply thee' (Gen.xxviii.3)=the goods and truths thence derived. 'To be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

3671. Since the Natural is as ground, good and truth can be fructified and multiplied in the Rational . . .

—<sup>2</sup>. The very scientifics and works are as ground ; and when man is affected with the scientifics which confirm good and truth, and still more when he perceives delight in acting them out, the seeds are there as in their ground, and grow ; thus good is fructified, and truth is multiplied . . . The case is different when a man understands good and truth . . . but still does not love to know them, and still less to do them ; then good cannot be fructified nor truth multiplied in the Rational.

3814. 'Yielding its fruit every month' (Rev.xxii.2)=a state ever new as to the reception and the consequent exercise of good.

3834<sup>a</sup>. Just as a tree is known by its fruit.

3858<sup>a</sup>. That love is the essential and the chief of all things in the Lord's Kingdom, and that from it is all fructification. Sig.

3903. After this conjunction there is described the fructification and multiplication of truth and good, which is signified by the flock which Jacob acquired by means of the flock of Laban. 3971<sup>a</sup>.

3911. 'Who withholdeth from thee the fruit of the womb' (Gen.xxx.2)=that this must be from the Internal.

. . . For, in the internal sense, 'the fruit of the womb' has the same signification as birth ; namely, the acknowledgment of truth and good in faith and act ; and still more, the conjunction of truth and good therefrom.

3934<sup>a</sup>. What are the works of faith, which also, from the appearance, may be called its **fruits** ; and what are the works of charity . . . shall be fully explained elsewhere.

3942. With the ancients who belonged to the Church, all **fruits** and flowers were significative . . .

3969. 'She called his name Joseph, saying, Let Jehovah add to me another son'= . . . in the external sense salvation, and fructification and multiplication.

3971<sup>a</sup>. For after a conjunction has been effected of the interior man with the external . . . there takes place the fructification of good and the multiplication of truth . . . Hence, too, it is, that by 'Joseph,' in the external sense, is signified fructification and multiplication. Fructification is predicated of good, and multiplication of truths. Refs.

3982. This good . . . is like what is immature in new fruits, by which the juice is introduced, and which, when it has served its purpose, withers away, and the fruits ripen by means of other fibres, and at last by the fibres of genuine juice.

3987. That now his own good shall from this be fructified. Sig. . . That 'to do for this house'=good being fructified from this, is evident from the fact, that it now treats of the fructification of good and the multiplication of truth ; for by Joseph who was last born this fructification is signified, and by the flock which Jacob acquired by the flock of Laban . . . this signification is described.

—<sup>a</sup>. From this it may be evident, that good cannot be fructified with anyone, unless the doing of good is conjoined with the willing of good, and the teaching of good with the thinking of good ; that is, unless the external man is conjoined with the internal.

3995<sup>a</sup>. Hence it is that so many . . . say, that the goods of charity are the **fruits** of faith ; for so it appears at the beginning of regeneration.

4180<sup>a</sup>. If man is like spring or summer, he receives the good which is of love and charity, and produces **fruits** ; whereas if a man is like autumn and winter, he does not receive the good which is of love and charity, and therefore does not produce **fruits** ; but still he can receive light . . .

4259. Fructification and multiplication then. Sig. . . Fructification is predicated of the good which is of charity, and multiplication of the truth which is of faith. Refs.

4573. 'To be fruitful and multiply' (Gen.xxxv.11)=good and derivative truth Divine. 'To be fructified' is predicated of good ; and 'to be multiplied,' of truth. Refs.

4663<sup>a</sup>. See FAITH ALONE (on the fruits of faith). 8311.

4683. They preach . . . at last . . . faith alone . . . and then they no longer call works the works of charity, but of faith, and name them the fruits of faith . . . But

as they know from the Word . . . that faith is nothing without **fruits**, they make saving faith to consist in confidence, in order thus to get away from **fruits** . . .

[A.] 4689<sup>e</sup>. From this it is evident that at this day . . . the **fruits** which they adjoin to **faith** are only in doctrine, and not at all in their minds.

5115<sup>2</sup>. Like a tree (the man who is being reborn) produces leaves, then the flower, and finally the **fruit**; for he produces such things as are of intelligence . . . then such things as are of wisdom . . . and finally such things as are of life, namely, the goods of love and of charity in act, which in the Word are signified by '**fruits**.' Such is the representative likeness between a **fruitbearing** tree and a man who is being regenerated.

5116. The germination and **fructification** of a tree represent . . . the rebirth of man . . . The **fructification** represents the third state, which is the state of regeneration itself. Hence it is that . . . the **fruits** signify the things which are of life, or the works of charity, inasmuch as these follow, and constitute the state of regeneration itself.

5117. In the regeneration all truth tends to conjunction with good. Before this, truth does not receive life, and therefore is not **fructified**. This is represented in the **fruits** of trees when they are ripening. In unripe **fruits**, which are here 'the clusters,' is represented the state when truth as yet predominates; but in the ripe **fruits**, which are here 'the grapes,' is represented the state when good has the predominance . . .

—<sup>7</sup>. 'To make clusters, and eat the **fruit** thereof' (Amos ix. 14)=to appropriate the goods thence derived.

—<sup>12</sup>. As (in these passages) it treats of charity towards the neighbour, it is said that they should be 'Known from their **fruits**,' which are the goods of charity.

5144<sup>4</sup>. 'The first-fruits of the **fruit** of the earth' (Deut. xxvi. 2)=the goods which are thence derived.

5351<sup>3</sup>. Charity and its works they indeed call the **fruits** of faith; but who believes that the **fruits** conduce at all to salvation when it is believed that man is saved by faith at the last hour of his life . . .

5355. 'Because God hath made me to be **fruitful**' (Gen. xli. 52)=the consequent multiplication of truth from good. 'To make to be **fruitful**'=multiplication, namely, of truth from good; for '**fructification**' is predicated of good, and '**multiplication**' of truth. Refs. Therefore Ephraim was named from **fructification** . . .

5365<sup>2</sup>. In the earlier times of man's regeneration, truth is multiplied, but good not so much . . . In this state . . . also, according to the influx of good into the Natural, there takes place the conjunction of truth with good; but still no **fructification** takes place from this conjunction. But when the man has been regenerated, good increases . . . and procures truth with which it may be conjoined; hence the conjunction of good with truth. When this takes place, then is truth **fructified** from good, and good from truth.

5376<sup>4</sup>. Regeneration (is here signified) by 'to give a branch, and to bear **fruit**' (Ezek. xxxviii. 8).

5527. That thus truths from good shall be **fructified**. Sig. . . For when conjunction has been effected by the

medium—which is Benjamin—of the external man . . . with the internal . . . or, what is the same thing, when man has been regenerated, then truths are continually **being fructified** from good; for he who is in good is in the faculty of clearly seeing the truths which flow from general things . . . Such a faculty is there in good, and such a consequent **fructification**. Des.

5622. The reason these '**nuts**' have such a significance, is that they are **fruits**; and '**fruits**,' in the Word, =works; the **fruits** of useful trees, good works; or, what is the same, the goods of life . . . —<sup>2</sup>.

6091. 'To **bless**'=many things . . . as, **fructification** from the affection of truth . . . here, a solemn wish . . . for conjunction, and thus for **fructification**; for **fructification** follows from conjunction; because when conjunction has been effected, good increases and truth is multiplied . . .

6172. 'They made themselves **fruitful**, and multiplied exceedingly' (Gen. xlvii. 27)=the derivative goods of charity and truths of faith. 'To **fructify** themselves'=to produce the goods which are of charity . . . For 'to be **fructified**' is said from **fruits**, which in the internal sense =the works of charity; and 'to be multiplied' is said from a multitude, which in the internal sense is predicated of the truths of faith . . .

6231. 'And He said unto me, Behold I make thee to be **fruitful-fructificans**—and to be multiplied' (Gen. xlviii. 4)=vivification through the good of charity and the truth of faith. (For 'to be **fructified**' is predicated of the good of charity; and 'to be multiplied,' of the truths of faith. Refs.)

6256<sup>2</sup>. Hence, too, it is, that (the spiritual) call the goods of charity the **fruits** of faith; and yet those are but little solicitous about **fruits** who assert that faith alone saves without good works, and this at the last hour . . .

6417. 'Joseph is the son of a fruitful one—*focundae*' (Gen. xlix. 22)=the Spiritual Church. (For 'Joseph' . . . in the external sense, =**fructification** and multiplication; and as 'Joseph'=the **fructification** of good and the multiplication of truth, he is called 'the son of a fruitful one.')

6418. 'The son of a fruitful one—*focundae*—upon a fountain' (id.)=**fructification** from truth from the Word. . . 'A fruitful one'=**fructification** from truth.

—<sup>e</sup>. They who are of the Lord's Spiritual Church . . . from truth from the Word learn to know what good is, and thus through truth are initiated into good. This is the source of the **fructification** in their case, which is signified by 'a fruitful one.'

6430. 'Blessings'=the multiplication of truth and the **fructification** of good; for, in the spiritual sense, blessing is nothing else.

6502<sup>e</sup>. '**Fruits**, which are for food'=the goods of love. Refs. 9031<sup>4</sup>.

6634. In this first chapter (of Exodus) it treats of the state of the established Church, when good . . . is **being fructified** by the multiplication of the truths of faith.

6647. 'The sons of Israel became **fruitful** and productive' (Ex. i. 7)=that the truths of the Church increased as to good. . . 'To be **fructified**'=to increase as to good. Refs.

6804<sup>10</sup>. 'To make them fruitful and multiply them' (Lev.xxvi.9)=to gift with charity and faith . . .

7093<sup>3</sup>. 'The fruit of a tree of honour,' etc. (Lev. xxiii.40)=joy from good and truth from the inmost of man to his external; the good of love, which is inmost, is signified by 'the fruit of a tree of honour.'

7127<sup>2</sup>. They indeed say that the works of charity are the fruits of faith, but still they make them of no account, and persuade people that man is saved by faith alone . . . thus by faith without its fruits . . .

7484. (The inhabitants of Mars) said that they live on the fruits of trees, especially on a certain round fruit, which grows on their Earth . . .

7690. 'The locusts ate) all the fruit of the tree' (Ex.x.15)=everything which is cognitive of good; (for) 'fruit'=the works of faith or of charity, thus goods; whence 'to fructify' is predicated of good. . . The reason 'fruits'=the works of charity, thus goods, is that the first of a tree is the fruit containing the seed, and its last is the fruit containing the seed, and its intermediates are the branches or leaves. The case is the same with the good of love and the truth of faith . . . That 'fruits'=goods. Ill.

7966<sup>e</sup>. This is presented representatively in the Spiritual World as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves from which all the rest are derived.

8326. Therefore man, in the Word, is compared to a tree . . . the truths of faith with him are compared to leaves, and the goods of charity to fruits; and the seeds from which come new trees, to the truths which are from good . . .

8369. 'The fruit of a tree of honour'=celestial good.

8505. Man is called a field from this, that he receives the truths of faith, which are seeds; and produces the fruits of seeds, which are goods.

8603<sup>2</sup>. The derivations and successions therefrom . . . may be presented to the idea from fruits; as citrons, apples, and the like; the most external things are the skins which encompass them; the interior things are the pulp; the still more interior things are the seeds, which are encompassed with . . . membranes, beneath which is the interior pulp, containing the first form, as a soul; from which again come new trees and new fruits . . .

8956. (The inhabitants of Saturn) live on fruits and pulse of various kinds . . .

9258<sup>2</sup>. With the good which lies inwardly concealed in . . . truths . . . the case is as it is with the prolific germ in the seed of a fruit. While the fruit is being formed, all its fibres look towards the prolific germ of the seed, which they nourish and form by the percolating sap; but after it has been formed, the fibres retreat, and carry the sap away from the seed. In consequence of this, the pulp of the fruit splits open and rots, and then serves the prolific germ as soil. . . The prolific germ in plants corresponds in man to good; the seed itself corresponds to internal things; and the pulp of the fruit around the seed corresponds to external things. When

the internal of man is being . . . regenerated, the scientific and truths which belong to the external man are like the fibres of the fruit, through which the sap is carried to the internal; afterwards, when the man has been regenerated, these things are also separated, and serve as soil. . . All things are thus made new, and are afterwards multiplied and fructified to eternity.

—<sup>3</sup>. Falsities in which there is evil . . . are like trees bearing evil fruits, which must be rooted up and cast into the fire. Ill.

—<sup>e</sup>. From this it is evident that all good which is to bear any fruit must be from the Lord . . .

9294. 'Harvest'=the fructification of truth, thus its implantation in good.

9296<sup>4</sup>. Such are the things which . . . were represented by this feast, which was called the feast of the ingathering of the fruits of the earth . . .

—<sup>5</sup>. By 'the fruit of the earth' (Lev.xxiii.39) which was then gathered in, is signified the good of charity. Refs.

—<sup>6</sup>. By 'the fruit of a tree of honour' which they were to take on the first day (ver.40), was signified festivity and joy on account of good implanted.

9337. 'Until thou be fruitful' (Ex.xxiii.30)=according to the increase of the good. . . In the Word *passim* a man is likened to a tree, and the truths of his faith are then signified by leaves, and the goods of love by fruits; from which it is evident not only that to be fructified=an increase of good, but also that the chief thing with man is good, as fruit is the chief thing of a tree. The leaves are indeed brought forth first, yet for the sake of the fruit as the end . . . Ill.

—<sup>e</sup>. From this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without the good of life, is only a leaf; and thus that a man . . . when he abounds with leaves without fruit, is the fig-tree which withers away, and is cut down.

9666<sup>2</sup>. The case herein is the same as with fruits; inmost in them are the seeds; on the outside of these is the pulp; and the seeds are in a more perfect state than the pulp which is outside . . .

10161. (The Spirits of the Second Earth) said that in their Earth they have . . . forests full of fruitbearing trees . . . and that they live . . . on the flesh of fishes, and besides on the fruits from trees, and pulse.

10185<sup>2</sup>. The fruits are the ultimate ends for the sake of which the prior things existed, and to which they all look . . . and the fruit corresponds to good itself, which, in so far as it ripens like fruit, puts itself forth into works. Hence it is that 'fruits,' in the Word,=the works of charity.

10835. (The Spirits of the Sixth Earth) said that in that Earth they live on fruits and pulse.

H. 176<sup>2</sup>. On the trees (in Heaven) there are fruits according to the good of love in which are the intelligent. . . Fruitbearing trees correspond to intelligence and wisdom.

185. In some places the leaves were as of silver, and the fruits as of gold.

520<sup>2</sup>. The four ways which lead to the Celestial King-

dom appear adorned with olives and fruitbearing trees of various kinds . . . and this because olives and fruits correspond to the affection of good and its uses.

S. 66. Out of the ground . . . a tree extracts . . . a purer juice for the pulp of the fruits; and the purest for the seeds within the fruits.

Life 17. 'He that abideth in Me, and I in him, the same bringeth forth much fruit' (John xv. 5) = that all good is from the Lord; 'fruit' = good.

46<sup>2</sup>. (The faith of an evil man) is like a tree abounding with leaves, and yielding no fruits . . . 'Fruit' = the good of love.

F. 17<sup>e</sup>. Therefore it is a fallacy that faith produces good as a tree does fruit. The tree is not faith; but the tree is man.

W. 207. There is the like (simultaneous) order of these degrees in every seed, and in every fruit.

279<sup>e</sup>. Before the Angels, every act or every work of a spiritual man is like a well-flavoured fruit . . .

P. 56. It presents this image (of the infinite and eternal) . . . in the fructification and multiplication of all things. —<sup>3</sup>. Ex.

57. The fructifications and multiplications of (affections of love and perceptions of wisdom), which are spiritual, (are infinite and eternal) . . . This capacity of fructification and multiplication without end . . . men have in natural things; the spiritual Angels in spiritual things; and the celestial Angels in celestial things. Not only are affections, perceptions and knowledges such in general; but also every single thing in them, even the most minute, in particular. They are of this character because they come forth from the Infinite and Eternal in itself, through what is infinite and eternal from itself.

107. Celestial love together with the affections of good and truth and the derivative perceptions, and at the same time together with the delights of these affections and the derivative thoughts, may be compared to a tree. . . . The life's love is that tree; the branches together with the leaves are the affections of good and truth together with their perceptions; and the fruits are the delights of the affections together with their thoughts.

215<sup>e</sup>. One (man) is like artificial fruit, which in outward form appears like the fruit from a tree, when yet it is coloured wax, containing within it dust or bitumen; whereas the other (man) is like noble fruit, pleasant in flavour and odour, and containing seeds within it.

332<sup>3</sup>. There is a correspondence of man's life to the vegetation of a tree . . . His infancy is comparatively like the tender shoot of a tree sprouting out of the earth from the seed . . . the primitives of the spiritual marriage are like the beginnings of the fruit; spiritual goods, which are the goods of charity, are like the fruits, and are also signified by 'fruits' in the Word; the procreations of wisdom from love are like the seeds . . . Man is indeed an evil tree from the seed, but still there may be a grafting . . . with little branches taken from the tree of life, whereby the sap drawn from the old root is turned into sap which makes good fruits.

R. 84. Every man regards the truths of doctrine in

the first place, but so long as he does this, he is like unripe fruit; whereas he who is being regenerated, after he has imbued the truths of doctrine, regards the goods of life in the first place, and in proportion as he does this, he ripens like fruit; and in proportion as he ripens, the seed in him becomes prolific.

122. Good without truths is like . . . fruit in which there is no juice . . .

360. 'Joseph' . . . in the natural sense, = fructification and multiplication.

400. In some places in Hell there are forests of trees which bear evil fruits, according to the correspondence with the concupiscences and derivative thoughts of those who are there.

417<sup>4</sup>. (Those who appeared like goats) replied that they had come to the conclusion, that faith alone produces the goods of charity . . . as a tree produces fruits. But . . . an Angel . . . cried . . . They have not receded from their former faith . . . Faith is not a tree, but man is the tree . . .

—<sup>5</sup>. (The left-hand flock of sheep) said . . . Are not faith and charity one, as a tree and its fruit are one? for the tree through its branch is continued into the fruit; take away anything from the branch which inflows by continuity into the fruit, and will not the fruit perish? . . . The priests . . . said that it was so; faith is preserved by means of the fruits; but they were unwilling to say that faith is continued into the fruits. Then one of the priests who was among the sheep on the right hand . . . said . . . They think differently . . . they think that every good of charity . . . done by man for the sake of salvation is . . . evil . . .

—<sup>8</sup>. They then asked, What then is the nature of their goods of charity or works, which are the fruits of faith? He replied, They are invisible, being inwardly in man from the Holy Spirit, concerning which man knows nothing. Further ex. T. 506.

566<sup>7</sup>. One who had been a leading writer concerning faith alone . . . said, When I was in the world . . . I taught . . . that faith could not exist . . . without good works, as a tree could not without fruit . . . He then touched the Word, and suddenly fire and smoke issued from it, and an explosion took place . . . which threw him into a corner of the room, and there he lay as if dead for about an hour.

649<sup>8</sup>. These goods are called goods of charity, and are meant by the fruits 'of the vineyard,' which are 'grapes' and 'clusters'; but the goods of love to the Lord are meant in the Word by the fruits of trees, especially by olives. III.

782. 'The fruits of the desire of thy soul' (Rev. xviii. 14) = nothing else than the blessednesses and happinesses of Heaven; because these are the fruits of all things of doctrine and worship . . . and because they are the desires of men when they die . . . (=the gladnesses and joys which they expected from worship and life according to the traditions of the Babylonish nation. E. 1158.)

933. 'The tree of life, which bears twelve fruits' (Rev. xxii. 2) = the Lord in His Divine love, from whom flow forth all the goods which man does apparently from



himself. . . By 'fruits' are signified the goods of love and of charity, which are called good works.

934. That 'fruits' = the goods which a man does from love or charity, is indeed known without confirmation from the Word; for by 'fruit,' in the Word, the reader understands nothing else. The reason why by 'fruits' are meant the goods of love or of charity, is that man is compared to a tree, and is also called a 'tree.' That 'fruits' = the goods of love or of charity, which are commonly called good works. Ill.

935. 'And yielding fruit by the month' (id.) = that the Lord produces goods with man according to every state of truth with him. . . 'To yield fruit' = to produce goods. That 'fruits' = the goods of love and of charity, has been shown above: and as the Lord produces them with man essentially, although man does them as of himself, thus apparently, it is evident that the signification is that the Lord from the inmost, when He is there, produces them.

936. Because by 'a tree' is signified man . . . by 'fruits' are signified the goods of love and of charity; and by 'seeds' are signified the last and the first things of man.

—2. With those who are in the goods of love and at the same time in the truths of wisdom, there appear fruitbearing trees luxuriant with beautiful leaves. But with those who are in truths of some wisdom . . . but are not in the goods of love, there appear trees full of leaves, but devoid of fruits.

M. 13. The Angel said, Come with me into the garden of our Prince . . . They said, We see only one tree, and on its branches and at its top as it were fruits of gold, and leaves of silver . . . At this, the Angel with an inspired voice said, That tree is in the middle of the garden . . . But come nearer . . . They did so . . . and they saw trees most luxuriant with fruits of fine flavour, entwined with vines full of leaves, whose tops with their fruits were swaying towards the tree of life in the middle. These trees were set in a continuous series . . . forming a perfect arboreal spiral, in which species followed species without a break according to the noblenesses of the fruits. . . The first trees were the most excellent of all, luxuriant with sumptuous fruits . . . they are never seen or possible on earth . . . Here and there in this arboreal spiral . . . there were seats, formed of the young shoots of the trees behind . . . and enriched and adorned with their fruits.

92. The reason such a sphere of the marriage of good and truth proceeds from the Lord, is that this sphere is a sphere of propagation, that is, of prolification and fructification . . .

135. A tree = man, and its fruit the good of life. (This signification applied to the two trees in Eden.)

183. The Angels said . . . that all fructification, all propagation, and all prolification are originally from the influx of love, wisdom, and use from the Lord; from immediate influx from the Lord into the souls of men; from mediate influx into the souls of animals; and from influx still more mediated into the inmosts of plants; and all these things take place in ultimates from primes. That fructifications, propagations, and prolifications are continuations of creation, is evident . . .

355<sup>4</sup>. The very soul of man, being in the marriage of good and truth . . . is also in the perpetual effort for the fructification and production of its own likeness . . . and therefore this perpetual effort for fructifying and producing its own image . . . becomes also of the body . . . The reason the fructification is perpetual, is that the universal sphere of generating and propagating the celestial things of love and the spiritual things of wisdom, and thence the natural things which are of offspring, proceeds from the Lord, and fills the universal Heaven and the universal world . . . Moreover, love truly conjugal is just like the vernal heat, from the influx of which all things aspire to germinations and fructifications . . . But the fructifications with us in the Heavens are different from those with men on earth. With us, the fructifications are spiritual, which are those of love and wisdom, or of good and truth. Ex.

B. 13. The *Formula Concordiæ* on the fruits of faith.

27. The Reformers distinguished between the works of the law proceeding from man's purpose and will, and the works of the Spirit proceeding from faith as from a free and spontaneous source, which latter they denominated the fruits of faith.

46. It is indeed said 'that good works follow faith, as fruit is produced from a tree;' but . . . who does them, or even thinks of them, or who is spontaneously led to perform them, while he . . . believes that they do not contribute anything to salvation . . .

47. That the faith of the present Church cannot be conjoined with charity, and produce any fruits, which are good works. Gen.art.

48<sup>e</sup>. From this marriage (of good and truth) good works are produced, as fruits from a tree; and hence they become the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident that faith alone cannot possibly produce . . . any works which can deserve the name of fruits . . . and therefore the fruits of faith is a vain expression, and a word without meaning.

T. 374<sup>3</sup>. Man . . . is like a tree, in the seed of which there lie hidden as it were the end, intention, and purpose to produce fruits . . . and finally . . . it blossoms, and produces fruits; in these things the tree corresponds to good works with man; and it is evident that they are essentially of the seed, formally of the boughs and leaves, and actually of the wood of the tree.

585<sup>2</sup>. Thus initiate and successively form the fruit, which may be compared to the testicle, in which the seeds are perfected.

Ad. 1008. The fruits . . . are the uses in the human mind . . .

D. 396. A comparison of man's nature with trees and fruits. Ex.

413<sup>e</sup>. Charities are the fruits of faith.

1194<sup>e</sup>. Charity which becomes the good in works, which consequently are from the Lord alone, and are then first called the fruits of faith . . .

[D.] 1471. (They understand) what the fruits of faith are ; namely, that affection or love is the life . . . and is at last in the action, which is the fruit of faith.

3617. That there are fruits of faith in the other life.

— . They who were in the persuasion that faith alone saves without good works or the fruits of faith, inferred . . . that in the other life there are no good works or fruits of faith . . . But they were shown that good works or the fruits of faith pre-eminently exist in the other life, to wit, that there could be no happiness in mere repose . . . Such a life would be devoid of use . . . But they there pre-eminently exhibit good works or the fruits of faith. Enum.

5159. On the trees (in Heaven) are fruits resplendent with the most glittering celestial colours, in amazing forms.

5663. So long as they are virgins there are only flowers in their gardens, and not fruits until they become wives.

6005<sup>4</sup>. The learned leaders affirm all things which the laity say about the good of life, saying that it is the fruit of faith ; but they believe otherwise among themselves. Ex.

6024<sup>2</sup>. I was permitted to speak with those who are in faith separated, as to whether they are able to speak of the fruits of faith. They said that the last degree of justification is the endeavour to do what is good, and that they stop there ; because if fruits were added, they would be from man . . . and that therefore these fruits are from the Lord, not appearing to man . . . Then there were gathered together from all sides all who had been in such thought concerning the fruit of faith ; for the most part they were leaders who had been pre-eminently learned ; the rest, who had simply believed the fruits of faith to be good works, were not gathered together with them ; and those learned men were congregated . . . near Hell . . . nor were they permitted to preach any more . . . Many said that they had had no other thought about the fruits of faith, than that faith produces them as a tree does fruits, and that man ought to think about the works which he does and which he ought to do.

6041<sup>2</sup>. Luther remained in faith alone, believing that faith does indeed produce these things as a tree does fruit . . .

6060. (Zinzendorf) said, that when he entered gardens he did not see any fruits . . . when yet others who were with him saw both fruits and green leaves.

6085<sup>5</sup>. They likened faith to a tree, and the fruit to works ; but this is fallacious. By the tree is meant man ; by the branches and leaves, faith ; and by the fruits good works. The man is that which produces them.

D. Min. 4809. On faith and the fruits of faith.

— . I once spoke about good works with Spirits . . . who had believed them not to be necessary to salvation, saying, that nevertheless they declare good works . . . to be the fruits of faith, and that the tree is Known from its fruits . . . Allowing that faith is a tree, and that good works are its fruits, then if so of what quality do they believe that tree appears in the heavenly paradise, if it rejoices in leaves only, and is destitute of fruits ?

whether it would not be as the Lord says, that such a tree must be cut down ? To this they could answer nothing.

E. 48<sup>2</sup>. 'Fruit' (Matt.xxi.43)=good.

109<sup>5</sup>. The things which are upon trees . . . signify such things as are with man ; the leaves, the truths with him ; and the fruits, the goods. Ill.

—<sup>6</sup>. As fruits signified the goods of life with man, therefore in the Israelitish Church . . . it was commanded that the fruits of trees . . . should be circumcised . . . (Lev.xix.23-25).

— . As the fruits of a tree signified the goods of life, it was also commanded that in the feast of tabernacles they should take the fruit of a tree of honour . . . and should be glad before Jehovah (Lev.xxiii.40).

— . As fruits signified the goods of love, which are the goods of life, it was one of the blessings, that the tree of the field should yield its fruit ; and it was one of the curses, that it should not yield its fruit (Lev.xxv.3, 19). For the same reason it was forbidden, when any city was besieged, to ply the axe against any tree of good fruit (Deut.xx.19,20).

— . From these things it may now be evident that by 'fruits' are signified the goods of love, or, what is the same, the goods of life, which are also called good works. Ill.

167<sup>3</sup>. 'According to the fruit of his works' (Jer.xvii.10)= . . . the goods which are of love.

212<sup>2</sup>. They who are in faith from charity are here described by 'the tree which yieldeth good fruits' (Matt.vii.17) . . . moreover, 'fruits,' in the Word,=the works of charity . . . Whereas they who are in faith separated from charity are meant by 'the tree which yieldeth not good fruits' (ver.19) . . . moreover, 'evil fruits,' in the Word,=evil works . . .

237<sup>7</sup>. They who have adopted faith alone . . . when they read the Word, and see that the Lord says that man shall be recompensed according to his deeds and works . . . then call the goods which they do the fruits of faith ; not knowing or not being willing to know, that the goods which are called 'fruits' are all from charity, and none from faith separated . . .

281<sup>2</sup>. The multiplication and fructification of truth from good, thus the increase of intelligence, is described by its being 'planted in a good field . . . to bear fruit . . .' (Ezek.xvii.8) . . . 'To bear fruit'=to produce the goods which are of use.

304<sup>29</sup>. 'The fruit of the earth shall be for magnificence and ornament' (Is.iv.2)=the good of the Church.

—<sup>39</sup>. As by 'the fruit of the earth and the vine in the field' (Mal.iii.11) are signified the goods and truths of the Church ; by 'fruit' its goods, and by 'vine' its truths, they are called 'a land of well-pleasing.'

329<sup>18</sup>. Therefore it is said, 'On the head of the mountains the fruit thereof shall be shaken' (Ps.lxxii.16). 'The head of the mountains'=Heaven, whence . . . they have the good of love, which is, 'the fruit.'

340<sup>12</sup>. That truths will produce good, and that good will produce truths, is signified by, 'the tree shall yield her fruit, and the earth her produce' (Ezek.xxxiv.27).

—<sup>15</sup>. By 'the fruit of the belly' and by 'the fruit

of the land,' etc. (Dent. vii. 13) are meant the multiplications of truth and the fructifications of good; thus spiritual blessings.

375<sup>10</sup>. By 'the fruit of the belly which is a reward' (Ps. cxvii. 3) are signified the goods through which there is happiness.

—<sup>17</sup>. 'They shall have no pity on the fruits of the belly' (Is. xiii. 18) = the doctrinal things which will destroy all. . . derivative good. . . 'The fruits of the belly' = goods.

386<sup>21</sup>. 'To yield fruit of increase' (Ps. cvii. 37) = to do these things and to receive goods; for 'fruits' = deeds, and the goods of charity.

403<sup>10</sup>. 'The fields shall not yield fruit' (Hab. iii. 17) = that there shall be no spiritual nourishment.

—<sup>26</sup>. As by 'fruit' is signified the good of life, and the good of life is external good from internal, or natural good from spiritual, and as man is Known from this good, the Lord says, 'Every tree is Known from its Own fruit . . .' (Luke vi. 44; Matt. vii. 16).

—<sup>21</sup>. 'The fruit which He did not find' (Matt. xxi. 18, 19; Mark xi. 12, 13) = natural good.

405<sup>18</sup>. By 'the mountains of Israel' (Ezek. xxxvi. 8) are signified the goods of charity; and that from them are the truths of faith and the goods of life, is signified by, 'Ye shall yield your branch, and ye shall bear your fruit': 'branch' = the truth of faith; and 'fruit' = the good of life.

—<sup>21</sup>. By 'the earth is satisfied from the fruit of Thy works' (Ps. civ. 13) is signified that from the Divine operation the Church with man continually grows. 'The fruit of works,' when said of the Lord, = the Divine operation.

430<sup>7</sup>. 'By fruits' (Rev. xxii. 2) is signified the good from which are truths.

458<sup>4</sup>. By 'the fruit of a tree of honour' (Lev. xxiii. 39) is signified celestial good.

519<sup>6</sup>. Their having adulterated the goods of the Word, is signified by 'Ye have turned . . . the fruit of justice into wormwood' (Amos vi. 12).

543<sup>6</sup>. As the falsity and evil (of the sensuous man), when they break out thence into the natural man, completely ravage it, by destroying all truth and good therein, it is said that 'the locust . . . devoured every herb of the field, and all the fruit of the tree' (Ex. x. 15) . . . 'The fruit of the tree' = the good there.

617<sup>12</sup>. By 'to plant vineyards and to eat the fruit of them' (Is. lxxv. 21), is signified to enrich themselves with spiritual truths, and to appropriate to themselves the derivative goods.

622<sup>11</sup>. 'The fruit of the belly' . . . in the natural sense, = natural offspring; but in the spiritual sense spiritual offspring, which is knowledge, intelligence, and wisdom . . .

638<sup>13</sup>. As by 'a wife' is signified the affection (of truth), she is compared to 'a fruitful vine' (Ps. cxviii. 3); because by 'a vine' is signified the Church; and by 'a fruitful vine,' the Church as to the affection of truth.

644<sup>7</sup>. Therefore it came to pass that when they

'walked in the statutes, and observed the precepts' . . . the tree of the field 'yielded its fruit' (Lev. xxvi. 3, 4) . . . 'The fruit of the tree' = the good of love and the will of good.

—<sup>14</sup>. As from this (influx) is the fructification of good and the multiplication of truth, they are called 'rains of blessing' (Ezek. xxxiv. 26); and it is said that 'the tree of the field shall yield its fruit, and the earth shall yield its produce;' and by 'the tree of the field' . . . is signified the Church and the man of the Church; by 'the fruit of the tree of the field,' the fructification of good; and by 'the produce of the earth,' the multiplication of the truth thereof.

650<sup>40</sup>. 'The tree shall yield its fruit' (Joel ii. 22) = the production of the good of life by means of these Knowledges; for 'a tree' = the man of the Church; specifically, the mind imbued with Knowledges; and 'fruit,' the good of life.

—<sup>58</sup>. 'Until thou be fruitful' (Ex. xxiii. 30) = according to the increase of good.

695<sup>13</sup>. 'The vine shall give fruit, and the earth produce' (Zech. viii. 12) = that the spiritual affection of truth will produce the good of charity, and that the natural affection of good and truth will produce the works of charity. . . 'Fruit' = the good of charity; and 'produce,' the works of that good.

700<sup>35</sup>. The multiplication of truth and the fructification of good is signified by . . . 'when ye shall be multiplied and shall bear fruit in the land in those days' (Jer. iii. 16).

706<sup>17</sup>. 'To eat the fruit of (the vineyards)' (Is. xxxvii. 30) = the enjoyment of the goods and of the happinesses from them, which pertain to a regenerated man.

710<sup>5</sup>. 'They shall not yield fruit' (Hos. ix. 16) = not any good; for where there are no truths there is no good.

—<sup>13</sup>. By 'the fruit of the belly' (Ps. cxvii.) are meant those who are in good through truths; who have Heaven, which is 'the . . . reward.'

—<sup>23</sup>. By 'the fruit of the belly' (Deut. xxviii. 4) signified the good of love and the truth of that good; by 'the fruit of the earth,' is signified everything of the Church.

714<sup>8</sup>. (They who are in faith alone say that) the fourth and last degree is the endeavour to do what is good, and that it is . . . the fruit of faith.

727<sup>3</sup>. 'The east wind hath dried up her fruit' (Ezek. xix. 12) = the destruction of the good thereof. . . 'Fruit' = good; that good is meant which is left from the Word with those who are in the falsities of evil, the destruction of which is signified by 'the drying up of the fruit by an east wind.' . . 'A fire . . . hath devoured her fruit' = the consuming of good.

—<sup>11</sup>. As truth from the good of love alone produces fruit, which is the good of charity, 'Aaron's rod blossomed and produced almonds.'

764<sup>2</sup>. The rest in the same Church, who live the life of faith . . . are not dragons . . . for they know no other-wise than that it is from doctrine that faith produces fruits, which are good works. 787<sup>5</sup>.

789<sup>4</sup>. It follows that love produces faith . . . (there-

fore) to believe that faith produces goods, which are called good works, as a tree does **fruits**, is contrary to order.

[E. 789]<sup>6</sup>. Therefore to say that faith produces goods, as a tree does **fruit**, is to say that the thought and speech of man produce his life, and not the life them.

—<sup>9</sup>. A faith merely natural is produced from a love merely natural . . . From this it may be evident that the faith thence proceeding cannot produce goods, as a tree does good **fruits**; and that if it does produce any, they are goods from the proprium of man, which in themselves are evil and meritorious . . .

790<sup>14</sup>. Hence it is that the quality of faith is Known from charity and its goods, which are good works, as the quality of a tree is Known from its **fruit**. By the tree, however, is not meant faith, but man as to his life; by its leaves are signified the truths through which is faith; and by its **fruits** are signified the goods of life, which are the goods of charity.

798<sup>6</sup>. This Natural is that in which are they who are at the entrance to Heaven; whither they also come who do what is good only from obedience, who are those who in doctrine and life confirm with themselves that faith produces good works as a tree does **fruits**.

911<sup>3</sup>. 'When the blade grew and yielded **fruit**, then appeared the tares also' (Matt. xiii.) = that when truth increased and produced good, falsities from evil were intermingled.

919<sup>4</sup>. By 'the **fruits** of autumn' (Jer. xlviii. 32) are signified the goods of the Church. . . For bread, which is here 'the **fruits** of autumn,' = the good of the Church.

942<sup>2</sup>. After man . . . has been introduced into Heaven, the . . . third affection which is given him is the affection of **fructifying**. For when man is let into Heaven . . . he is like a tree growing from its seed . . . the birth of the **fruit** thence is from the affection of good; and the multiplication of itself again into trees is from the affection of **fructifying**.

943<sup>6</sup>. Man has . . . the affection of **fructifying** when he loves to do goods, and to be of service.

991<sup>2</sup>. From the marriage of good and truth, therefore, there comes forth the love of **fructifying**; namely, good through truth, and truth from good; from which love descends the love of prolificating, in which is every delight and pleasure. On the other hand . . . from the marriage of evil and falsity, through the love, there comes forth the love of **fructifying**; namely, evil through falsity, and falsity from evil; from which love descends the love of prolificating in adulteries . . .

1211<sup>4</sup>. In the Inmost Heaven there are **fruits** and seeds of pure gold; in the Middle Heaven, of silver; and in the Lowest Heaven, of copper.

J. (Post.) 216. The Englishmen said that faith operates charity as a tree its **fruit**. But they were shown . . . that in this case there is not meant faith, but man; by the branches and leaves the truths of faith; and by the **fruits** the goods of love.

De Just. 64<sup>6</sup>. Thus the saying that good works (are the **fruits** of faith) is a mere *vox et praterrea nihil*. Ex. Scia. 21.

D. Wis. xi. 5a<sup>2</sup>. 'Fruits' (John xv. 4, 5) = uses, or the goods of charity; and the goods of charity are nothing else than moral goods . . .

**Fruitful.** *Foecundus.*

**Fruitfulness.** *Foecunditas.*

**Fertilize, To.** *Foecundare.*

A. 3985. **Fruitfulness.** Sig.

6417. See FRUIT. 6418.

6418. 'A **fruitful one**-*foecundae*' (Gen. xlix. 22) = fructification from truth; for 'fruitfulness,' like 'birth,' in the spiritual sense, is that of truth and good . . .

D. 2660. From manure the earth is **fertilized** . . .

E. 357<sup>2</sup>. As all truths proceed from the Lord through the Spiritual Kingdom, Joseph is called 'the son of a **fruitful one**, the son of a **fruitful one** near a fountain.' By 'a **fruitful one**' is signified spiritual good, which is the good of charity.

448<sup>6</sup>. 'The son of a **fruitful one** near a fountain' = fructification by truths from the Word. 'The son of a **fruitful one**' = fructification. 483<sup>13</sup>.

**Fruitful Field.** *Arvum.* M. 522. T. 531.

See CARMEL.

E. 654<sup>14</sup>. By 'the forest of the **fruitful field**' (2 Kings xix. 23) are signified scientifics.

730<sup>23</sup>. 'A **fruitful field**,' or land of harvest (Is. xxxii. 15) = the natural man fructified with truths.

**Fugitive.** *Profugus.*

See FLIGHT-*fuga*.

A. 330. Falsity and the derivative evil is 'a wanderer and a **fugitive** in the earth' (Gen. iv. 12).

382. That to be 'a wanderer and a **fugitive** in the earth' = not to know what truth and good are, is evident from the signification of 'wandering' and 'fleeing.' III.

E. 817<sup>3</sup>. As truth without good is carried hither and thither, for there is nothing to lead it, in consequence of which it successively falls into falsities, and disappears from the way which leads to Heaven, Cain was cast out from the face of Jehovah, and became a wanderer and a **fugitive**.

**Fulcrum.** *Hypomochlium.* T. 478<sup>2</sup>. D. 920.

See SUPPORT-*fulcrum*.

**Fulfil.** See under FILL-*implere*.

**Full.** *Plenus.*

**Fullness.** *Plenitudo.*

**Fully.** *Plene.*

**Plenary.** *Plenarius.*

**Plenarily.** *Plenarie.*

See under FIFTY.

A. 1109. They are reduced into **plenary** ignorance. D. 4051.

1557<sup>6</sup>. He fully conjoined the Human essence with the Divine.

2348<sup>2</sup>. Falsities . . . confirmed are called . . . 'Full of days' (Jer. vi. 11).

2449<sup>e</sup>. Separation is not plenary taking away . . .

2636. A full state of union (of the Divine of the Lord with His Human). Sig. . . This may be illustrated by those things which with man are called a full state when he is being . . . regenerated.

—<sup>2</sup>. Then man's state is said to be full . . .

2905. '127 years'=their fulness . . . Thus it is the fulness or end of what is holy of the Church . . . Their fulness, namely, that of the states and times of the Church, means their end . . . Its old age is called the fulness or end. . . So with the times and states of the day . . . When night comes, it is the fulness or end.

—<sup>e</sup>. Its being said of the Lord, that He would come . . . in the fulness of times, or when there was fulness, signifies the same ; for there was then no longer any good . . . or truth.

2906<sup>7</sup>. That 'a year' and 'years'=a full time of the Church. Ill.

—<sup>e</sup>. 'In the midst of the years'=in the fulness of time.

—<sup>e</sup>. As a year is what is full of time . . . instead of a year they have an idea of what is full relatively to the states of the Church.

3105. They are said to be 'two,' to denote fulness.

3107. What is full for initiation. Sig.

—<sup>e</sup>. 'Ten,' like 'a hundred,'=a full state.

3176. A state of departure appearing to them full. Sig.

3398<sup>4</sup>. Such a state was that which is meant by the fulness of times . . .

3923<sup>4</sup>. 'The earth . . . and its fulness'=the Church and all things of the Church.

5214. 'Thin' is opposed to full ; and that is called full in which there is use ; or, what is the same, in which there is good.

5955. That the medium had what is full of truth from good. Sig.

—<sup>e</sup>. 'Three hundred'=what is full.

6297. 'His seed shall be the fulness of the nations' (Gen.xlviii.19)=that the truth of faith would reign. . . 'The fulness of the nations'=abundance, thus that it would reign. 'Fulness,' in the Word, =all ; and where it does not=all, it=what is abundant ; and it is predicated of both truth and good ; for 'multitude' is predicated of truth, and 'magnitude' of good ; thus 'fulness' of both. Ill.

—<sup>e</sup>. 'The earth and its fulness' (Jer.xlvii.2)=all, both truth and good, that is, of the Church.

—<sup>2</sup>. 'Land' (Ezek.xii.19)=the Church ; and 'fulness,' the good and truth therein. That both are signified is evident from the things which precede.

6508. 'Seventy days'=a full state.

—<sup>2</sup>. That 'seventy'=an entire period, thus a full state. Ill.

—<sup>4</sup>. Hence it is said of Him that He would come in the fulness of time. 9228<sup>3</sup>.

—<sup>e</sup>. All the particulars here involve fulness.

—<sup>e</sup>. 'Seven' equally as 'seventy'=a full state.

6721. What is full of time in which he did not appear. Sig.

—<sup>e</sup>. 'Three months'=what is full of time, and

what is full of state. 'Three'=what is full, or an entire period from beginning to end.

7518. 'Take to you the fulness of your fists' (Ex.ix.8) =power given so far as it could be received. . . So far as it could be received, is signified by 'fulness.'

7984. 'Thirty'=a full state of remains ; (for) by 'three' is signified a full state.

—<sup>3</sup>. What a full state is. Ex.

8468. A homer . . . contained ten ephas, and therefore=what is full. Ill.

—<sup>3</sup>. 'Ten acres'=what is full, and also much.

8531. 'Put therein the fulness of an omer of manna' (Ex.xvi.33)=good therein as much as it contains.

8750. 'In the third month'=fulness of state.

—<sup>2</sup>. What fulness of state is. Ex.

—<sup>e</sup>. When a state comes to its end, it is then full, and is called fulness.

—<sup>e</sup>. There is here meant the fulness of the prior state . . .

9103. Corresponding penalty to the full. Sig.

—<sup>e</sup>. It follows that ('two' and 'four') also=to the full ; for that which is conjoined is full.

—<sup>2</sup>. The number 'four'=the restoration of interior good to the full. The reason why interior good is to be restored to the full, is that this good constitutes the spiritual life of man ; and unless spiritual life is restored to the full, the exterior good which constitutes the exterior life cannot be restored.

9137. 'He shall repay double'=restoration to the full.

9141<sup>4</sup>. 'Seven years'=a full state, thus to the full ; and therefore 'to kindle a fire for seven years'=to consume to the full through cupidities.

9198<sup>3</sup>. 'Three years and six months'=to the full.

—<sup>e</sup>. '1260 days,' which make three years and six months, =to the full or up to the end.

—<sup>e</sup>. 'A time, and times, and half a time' . . . =to the full, or up to the end.

9228. That 'seven'=an entire period from beginning to end, thus what is full. Ill.

—<sup>e</sup>. A full state of intelligence and wisdom from love and faith in the Lord. Sig.

—<sup>2</sup>. Plenary destruction through the cupidities of the loves of self and of the world. Sig.

—<sup>e</sup>. The plenary restoration of good and truth in the Church. Sig.

—<sup>3</sup>. 'Sevenfold'=to the full.

—<sup>e</sup>. 'Seventy,' also, =what is full. Also 'a week.'

9286. 'Three times in the year'=a full state up to the end ; for 'three'=what is full from beginning to end . . . Here, therefore, plenary and complete deliverance . . . Thus plenary deliverance from damnation . . . Therefore man is then fully delivered. 9296. —<sup>2</sup>.

9295<sup>2</sup>. The plenary implantation of truth in good . . . Sig.

9326. 'The number of thy days I will fulfil'=up to a full state.

—<sup>e</sup>. 'To fulfil the number'=to the full.

—<sup>e</sup>. Up to a full state, means until the man is regenerated.

[A.] 934<sup>8</sup>. 'To desolate the earth and its **fulness**' (Ezek.xix.7)=to destroy all things of the Church.

9437. What is **plenary** as to information and influx. Sig.

—<sup>1</sup>. 'Forty'=what is **plenary** . . . Because 'four'=what is **full** . . . In like manner 'ten.' Ill.

—<sup>2</sup>. Penalty to the **full**. Sig.

9487. 'Two and a half'=much and **full** . . . (For) 'five'=much and **full** . . . In like manner 'ten' . . . and also 'a hundred.'

9488. What is **full** as to truth. Sig.

—<sup>1</sup>. 'One and a half'=what is **full** . . . because 'three' has this signification. Refs.

9556. What is **full** as to good and truth. Sig.

9557. What is **full** as to scientifics from good. Sig.

9608. **Plenary** conjunction in the ultimates of the spheres. Sig.

—<sup>1</sup>. 'Fifty'=what is **full**.

9611. The **plenary** faculty of conjunction from good.

—<sup>1</sup>. 'Fifty'=what is **plenary**.

9617. What is **full** of truth from good. Sig.

—<sup>1</sup>. 'Thirty'=what is **full**.

9641. 'Twenty'=what is **full** ; thus in every way and altogether. (For) 'ten'=what is **full**, and all.

9643. **Plenary** support by means of truth. Sig.

—<sup>1</sup>. 'Forty'=what is **plenary**.

9659. 'Two,' and 'four'=conjunction to the **full** . . . Therefore, also, what is **full**. And therefore in every way ; for that which is **fully** is also in every way. By 'eight' is signified what is **full** . . . also because 'a week'=an entire period from beginning to end ; and therefore by 'the eighth day' is signified a **full** state. Ill.

9745. What is **full** with good from the Lord. Sig.

—<sup>1</sup>. 'A hundred'=all, much, and **full**.

9761. Goods and the derivative truths **fully** supporting. Sig.

—<sup>1</sup>. 'Three'=what is **full**. Refs.

1006<sup>2</sup>. By 'fulness' (Ps.lxxxix.11) is signified all the truth and good which make the Church.

10253. 'Five hundred'=what is **full**. Ex. 10259.

10492. The **plenary** closing up of the Internal. Sig.

—<sup>1</sup>. 'Three thousand'=what is **plenary**.

—<sup>3</sup>. The Internal with them is **plenary** closed up. That it is **plenary** closed up . . .

H. 71<sup>e</sup>. They are mistaken who believe that Heaven is closed from **fulness** : when yet . . . a greater and greater **fulness** perfects it.

349. The degree of the affection and desire is as the measure, which is increased to the **full**. Sig.

L. 3. That the Lord would come into the world in the **fulness** of times, which was when He was no longer known by the Jews, and, from this, when nothing of the Church was left.

S. 6<sup>2</sup> Therefore, when the Divine is in its ultimate degree, it is in its **fulness-pleno**.

37. That Divine truth in the sense of the letter . . . is in its **fulness-pleno** . . . Gen.art.

53. The Lord never operates anything except in **ful-**

**ness-pleno** ; and the Word in the sense of the letter is in its **fulness-pleno**.

97<sup>3</sup>. The Lord speaks with man only in what is **full** ; and the Word in the sense of the letter is Divine truth in **fulness-pleno**.

W. 101<sup>e</sup>. The correspondence is **plenary**. 413<sup>e</sup>.

217. That the degrees of height are in their **fulness-pleno** . . . Gen.art.

—<sup>e</sup>. For they are in their effect ; and every effect is the **fulness-plenum**-of the causes.

221. The first arcanum is, that the Word in the sense of the letter is in its **fulness-pleno** . . .

P<sup>6</sup>. The simpler and purer anything is, the more and the **fuller** it is.

277a<sup>e</sup>. All reformation takes place in **fulness-pleno**, that is, in primes and in ultimates together.

281. Man is in **full** freedom to think and will, but not in **full** freedom to speak and act . . .

R. 160. 'I have not found thy works **full** before God' (Rev.iii.2)=that the interiors of their worship are not conjoined with the Lord. . . They are called '**full** before God' when they are conjoined with the Lord.

—<sup>e</sup>. Unless (truths from good) are in worship, the works are not **full** before God, but are empty. . . Hence '**what is full**' is predicated of the man in whom there are truths and goods.

M. 156. Marriage is the **fulness** of man ; for by it man becomes a **full** man.

306<sup>3</sup>. The nuptials are an entrance to the **plenary** separation of the love of the sex from marriage love . . .

310. That after the nuptials, the marriage of the spirit becomes also of the body, and thus **full**. Ex.

324. One form, in which there is **plenary** unanimity and concord.

B. 63<sup>e</sup>. The time appointed for the New Church, when there is **fulness** and restoration.

T. 63<sup>e</sup>. Thus the universe as to essence and order is the **fulness** of God.

65<sup>2</sup>. There is a **plenary** correspondence between Heaven and man.

109. 'In Christ dwells all the **fulness** of the Divinity bodily' . . . From these things the Angels know that the Lord alone in the universal Spiritual Word is a **full** Man.

126<sup>e</sup>. That an inmost and thus a **plenary** union took place.

364<sup>3</sup>. All things are **full** of God, and everyone takes his own portion from that **fulness**.

503. They were **full** of confirmations for the **plenary** impotence of man in spiritual things.

755<sup>e</sup>. 'Decision'=the **plenary** consummation of both.

—<sup>1</sup>. The **fulness** of time, in which the Lord came into the world, and in which He will come, is also consummation.

E. 20. 'Seven'= . . . a **full** state . . . and as it=**what is full**, it also=**all** ; because all make **what is full** ; for **fulness**, relatively to those who make any society . . . are all ; and therefore when magnitude is treated of in the Word, by 'seven' is signified **what is full** . . .

—, 'Three,' too, in the Word, = what is full, and all. Refs.

189. 'I have not found thy works full before God' = that otherwise what is not Divine is in moral life. . . The things which are of moral life. . . are called 'full before God,' when they are from a spiritual origin; and 'not full,' when they are not from that origin. . . And therefore the works must be either full before God, or they are nothing at all before God.

257. 'Seven' = all men and all things, and also what is full and the whole. . . for what is full and the whole is predicated of the magnitude of a thing, and all. . . of the multitude.

285<sup>e</sup>. That this is the Divine truth which fills all things, is signified by, 'The fulness of the earth is His glory' (Is. vi. 3).

304<sup>16</sup>. 'Fullness' = all things of (the Church). —<sup>28</sup>. Coro. 34<sup>2</sup>.

331<sup>2</sup>. By 'the earth' (Is. xxxiv. 1) is signified the Church as to good; and by 'its fulness' are signified truths.

375<sup>29</sup>. 'The floors are full of pure corn' (Joel ii. 24) = fulness thence.

387<sup>2</sup>. Therefore man is born in plenary ignorance of all Knowledges of spiritual things.

448<sup>7</sup>. 'Its fulness' (Deut. xxxiii. 16) = Knowledges in the external man.

532<sup>6</sup>. 'Three' is predicated of truths. . . and = fulness. . . and spiritual fulness is formed by truths.

600<sup>10</sup>. 'The world' (Ps. lxxxix. 11) = Heaven and the Church as to good; and 'the fulness thereof' = Heaven and the Church as to truth.

601<sup>13</sup>. 'The land' (Ezek. xix. 7) = the Church; and 'the fulness thereof' = the truths thereof from the Word.

633. Six weeks = . . . also a plenary state; here, a plenary consummation of good and truth; that is, a plenary vastation of the Church.

—<sup>2</sup>. By 'forty' is signified either the plenary vastation of the Church, or a plenary state of temptation. III.

652<sup>28</sup>. 'Full of days' (Jer. vi. 11) = wisdom.

658. The plenary extinction of Divine truth and Divine good. Sig.

—<sup>2</sup>. 'Three days and a half' = what is plenary or full. Ex.

675<sup>14</sup>. 'The city' (Amos vi. 8) = doctrine; and 'its fulness,' the falsities of evil contained in it.

732. While it grows to the full. Sig.

—, '1260 days' = from beginning to end, and thus what is full. . . (For) three and a half, whether of years or days, = what is full.

—<sup>6</sup>. These were the causes why the Christian Church. . . did not arrive at its fulness-plenum—until after an age.

741<sup>8</sup>. 'The earth' (Ps. xxiv. 1) = the Church as to truth; and 'the fulness thereof' = all truths in the complex.

—<sup>15</sup>. As the Lord desires worship from goods and truths, it is said, 'The world is Mine and the fulness thereof' (Ps. l. 12); 'fulness' = goods and truths in their whole complex, as above.

764<sup>2</sup>. That the Church called the New Jerusalem will

stay among those who are in the doctrine of faith separated, while it grows to the full. . .

954. 'Full of the anger of God' (Rev. xv. 7) = all the falsities of evil. . .

1039. 'Full of names of blasphemy' (Rev. xvii. 3) = which are adulterated and falsified.

1045. 'Full of abominations and uncleanness of whoredoms' (ver. 4) = from profaned goods and truths.

1057<sup>4</sup>. By 'the fulness thereof' (Ps. lxxxix. 11) are signified all the goods and truths of the Church.

1087<sup>2</sup>. (Thus) Divine truth in the sense of the letter. . . is in its fulness-pleno. That is said to be full which contains in itself all the prior things even from the first. . . This fulness-plenum—of the Word is like. . .

—<sup>3</sup>. As Divine truth in its ultimate is in its fulness-pleno. . . therefore the Lord never operates except from primes through ultimates, consequently in fulness-pleno.

—, For man in the world is in his fulness.

Can. God vi. 8. As. . . the created universe is the fulness of uses in forms, it follows that the created universe is the fulness of God. VIII. 9.

Inv. 10. That 'the fulness of time' = consummation and desolation. . . The fulness (of natural times) is winter.

**Full.** *Satur.*

**Fulness.** *Saturitas.*

See SATISFY—*saturare*.

A. 220<sup>3</sup>. That they were averse to the goods of clarity, is signified by 'fulness of bread' (Ezek. xvi. 49).

3254. 'In a good old age, an old man and full' (Gen. xxv. 8). Ex.

4620. 'An old man and full of days' (Gen. xxxv. 29) = what is new of life. . . (For) 'full of days' = a full-plenus—state.

E. 721<sup>6</sup>. They who were of the Jewish Church are called 'full—*saturi*,' from the fact that they have truths in abundance.

**Fuller.** *Fullo.*

A. 8159<sup>2</sup>. 'Fuller's soap' (Mal. iii. 2). Ex.

T. 503<sup>6</sup>. Like the black face of a fuller.

**Fulminate.** See under LIGHTNING—*fulmen*.

**Function.** *Functio.*

**Discharge, To.** *Fungi.*

A. 1984. The functions of the body are different from those of the soul; so much so, that if the functions of the soul were disclosed, they would not be acknowledged. . .

3928<sup>2</sup>. If he does not perceive in himself something of affection for what is just and fair in his function. . .

4223. But still (the Heavens) principally correspond to the functions of these viscera or organs. . . The functions constitute one with their organic forms; for not any function can be conceived of except from the forms, that is, from the substances. Exampls. . . Func-

tions, therefore, are what the heavenly Societies principally correspond to ; and as it is the **functions**, it is also the organic forms to which they correspond ; for the one is indivisible and inseparable from the other ; inasmuch that whether you say the **function** or the organic form through which and from which the **function** exists, it is the same. Hence it is, that the correspondence is with the organs, members, and viscera, because it is with the **functions** ; and therefore when a **function** is brought forth—*productur*, the organ also is excited. The case is the same with everything man does . . . the organs move themselves . . . according to the intention of the **function** or use . . .

[A.] 4653a. There are many differences of the Spirits who correspond to the ear ; that is, to its **functions** and offices. Ennm.

4803. Good Spirits and Angels are conveyed into the interiors of the province in which they are, thus into nobler **functions**.

5078<sup>3</sup>. An external . . . by which he could be in the world . . . and discharge **functions**. . . In the other world, where there are other **functions**, and other forces and powers . . .

7038. Uses consist . . . in everyone discharging aright his **function** in his own station ; thus in . . .

8004. For the Societies in Heaven are distinct according to the **functions** of all the members, viscera, and organs in the body . . . The **function** of each member, viscus, and organ relates by correspondence to a peculiar good, distinct from another.

8122. Whether men are in any **function** or not . . .

8192<sup>e</sup>. By these names is signified . . . the angelic **function** itself ; thus also the Divine of the Lord as to that which is of the **function**. H. 52<sup>e</sup>.

8253<sup>e</sup>. The life of charity is . . . to act in every work from what is just and fair, and from what is good and true ; in like manner in every **function** . . .

8719. Thus **functions** and offices for them. Sig.

— For the Lord acts . . . mediately through Heaven . . . not because He needs their aid, but that the Angels there may have **functions** and offices . . .

9438. The body . . . being of use to him only for **functions** in this natural . . . sphere.

10797. No honour of any **function** is in the person, but is adjoined to him according to the dignity of the thing which he administers ; and . . . it is separated together with the **function**.

H. 95<sup>e</sup>. These are what correspond to the **functions** of the heart and lungs.

96<sup>e</sup>. The influx of Heaven is into the **functions** and uses of the members.

212. Some fibres . . . go forth to their **functions** . . .

312<sup>1</sup>. Served them for a body and its **functions** in the world.

359. A man can live . . . according to his condition and **function** . . . and discharge worldly things . . .

360<sup>2</sup>. To do what is just and right in every work and in every **function**.

—<sup>3</sup>. Fewer of those (are in Heaven) who have . . . become rich by offices.

387. On the **functions** (or **employments**) of the Angels in Heaven. Gen.art.

— The **functions** in the Heavens cannot be enumerated, nor described in special . . . for they are various according to the offices of the Societies . . .

388<sup>e</sup>. (Thus) there are many **functions** and administrations within every heavenly Society.

389. Hence, too, dignity is adjoined to every **function** according to the dignity of the use . . .

—<sup>e</sup>. He who thinks of honour for himself (in the first place) cannot **discharge** any office in Heaven.

391. There are Societies whose **functions** are to have the care of little children ; there are other Societies whose **functions** are . . .

—<sup>e</sup>. But all these **functions** of the Angels are **functions** of the Lord through the Angels . . .

392. These **functions** of the Angels are their general **functions**, but every one has his own charge in special . . .

393. These **discharge** the office of preachers.

394. He who in Heaven is in a **function** or work corresponding to his use, is altogether in a like state of life to that in which he was in the world . . .

435. The Corporeal added to him for the sake of **functions** in the natural world . . .

462a<sup>3</sup>. From their memory were recounted all things, from the first time of their **function** to the last.

508. They who . . . in their offices and **functions** have regarded the honour of self . . . are more stupid than all others.

535<sup>2</sup>. To act sincerely and justly in every **function**, business, and work . . .

555. The love of self . . . is believed to be the fire of life, from which a man is excited to seek for offices, and to perform uses . . .

563. They were therefore discharged from that **function**, and were left to seek functions—*munia*—elsewhere.

N. 81<sup>3</sup>. That the evil equally with the good can **discharge functions**, and perform uses . . . Refs.

139<sup>2</sup>. That those who have no conscience . . . can **discharge** eminent offices in the world . . . Ref.

Life 114. Christian charity exists with everyone as he performs his **function** faithfully.

W. 396. A man by the love of self . . . wishes . . . to solicit employments for the sake of use . . .

P. 210. Unless a man as from his own prudence disposes all things belonging to his **function** and his life, he cannot be led and disposed from the Divine Providence.

217<sup>3</sup>. Who does not see that the person, his **function** and honour, are for the sake of the thing which he administers ? Examps. . . Therefore everyone has dignity and honour . . . according to the dignity of the thing in the **function** of which he is.

296<sup>10</sup>. The ends which are uses are as many as are the particulars and singulars of anyone's business and **function**.

R. 8<sup>2</sup>. In Heaven the person is regarded from that which belongs to his office and **function**. . . Therefore,



when a prophet is mentioned, because his **function** was to write and teach the Word, there is meant the Word as to doctrine . . .

153<sup>7</sup>. They dare not any longer solicit **offices**.

849<sup>e</sup>. Everyone in Heaven who is in a **function**, discharges the office in his own Society as in the world, but under the Lord's auspices.

M. 5<sup>e</sup>. They fled away home, each to his own **function**, and to his own work.

6<sup>9</sup>. Everyone has this happiness from the use in his own **function**.

16<sup>3</sup>. Use is to perform the works of one's own **function** faithfully, sincerely, and diligently.

175<sup>2</sup>. It is believed by many that women can discharge the offices of men . . .

207<sup>2</sup>. There, and in Heaven, there are administrations, ministries, **functions**, businesses . . . T.694<sup>2</sup>.

T. 80<sup>2</sup>. I asked the satan what was his **function**; and he said, My **function** is learning.

119<sup>2</sup>. The internal man is well so long as the external man obediently performs its **functions**.

305. The Lord, in whose stead they discharge these **duties**.

394<sup>2</sup>. The love of self is . . . also the love of deserving and soliciting **offices**, and thus of reigning over others.

403<sup>2</sup>. The sensuous man in its own **function**.

—<sup>3</sup>. Nor can (a man of sound reason) condemn the honours attached to **offices** . . .

—<sup>e</sup>. There are administrations in Heaven . . . but they who discharge them love nothing more than to do uses . . .

410. So a king . . . would select one qualified for an **office** . . .

424. There are many who act justly and faithfully in their **function**, and . . . still do not possess any charity . . .

429. By the obligations of charity are not here meant the obligations of **functions** in a kingdom and a republic—as of a minister that he should minister, of a judge that he should judge, and so on—but there are meant the obligations of everyone, in whatever **function** he may be.

430. The public obligations of charity . . . ought not to be confounded with the obligations of **functions**.

431. Every man is carried into these obligations from a love different from that by which he is carried into the obligations of his **function** . . .

—<sup>2</sup>. But marriage love, and love towards children . . . do not produce love towards the neighbour as do the exercises of the obligations in **functions** . . .

441<sup>3</sup>. It is the same with the persons of magistrates who look only to the dignity of their **function**.

— . The mediate causes, which are of the **function**, are renounced if they do not promote the end.

508<sup>3</sup>. The political things which regard a man's life in the dominion where he is; in the civil things which are of his **function**; and in the domestic things which are of his house.

563<sup>2</sup>. So with everyone who is in any **function** or in any pursuit—*studio*.

694<sup>2</sup>. What are **functions** but labours?

D. 1710. According to the forms of the members, etc. . . . they perform their **functions** . . .

1712. Whatever flows in from the Lord flows into the universal grand man, with variety, according to the **functions**.

1713<sup>e</sup>. Hence the **functions** of all things . . .

2501. Such are wont to look upon those who are in employments . . . as nothing . . .

3119. These, because their causes are unknown, are called natural **functions**.

3914. Those with whom vastations recur, that they may be initiated into their services, which become their **functions** in the other life; for in the other life everyone is initiated to his **functions**, because to uses.

4347. It does not condemn to despise others who are not clever . . . whether as to **functions** or as to businesses. . . One ought to think concerning another . . . as to whether he is skilful for **functions** . . .

4630. The influx is into the **functions** and uses of the corporeals; and as it is into them, it is also into the forms . . .

4960. They are called spies, and everyone of them has his own **function**.

5046. Nearly all (the Swedes) seek public **offices**.

5639. Those who have been in the holy **function**, as many of the Jesuits . . .

5791<sup>5</sup>. The greatest part of them are such as seek **offices** in courts and kingdoms.

6105. Charity . . . is to perform faithfully, sincerely, and justly the **function**, the business, and the work, which belong to one's own **function**.

E. 624<sup>10</sup>. For by a person and his **function**, in the spiritual sense, is meant the thing itself which the person performs or speaks.

735<sup>2</sup>. By the Angels who are named in the Word . . . are meant administrations and **functions**; and, in general, determinate and fixed parts of the administration and **function** of all the Angels; and therefore, here, by 'Michael' is meant that of the **function** of the Angels which is spoken of above . . . consequently that of the **function** which combats . . .

D. Love v<sup>2</sup>. By which each and all things are brought forth into their vital activities and **functions**.

xiii. By uses they mean the uses . . . of ministry, administration, **function**, with priests and magistrates, with business men and workmen.

xviii<sup>2</sup>. For there are men in the world who perform their **functions** and duties—*munia*—with much study, labour, and ardour . . . from mere natural affection. Enum.

D. Wis. x.7<sup>2</sup>. As the love has formed the understanding . . . so it has formed all the other **functions** of life to their own uses.

xi. 4. That use is rightly, faithfully, sincerely, and

justly to discharge one's office, and to do one's work. Ex.

[D. Wis.xi.4]<sup>2</sup>. In the Heavens, as in the world, all are in some function and ministration, or in some office, or in some work.

C. 134. vi. 2. That ministries, functions, offices, and various works are the good uses which each person performs . . .

— By functions are meant various offices which are civil.

— The various functions which are civil maintain that what is just be there; and also that there be what is moral, as well as what is diligent, what is informed, and what is upright.

142. vi. 3. There are functions, offices, and works there innumerable; all spiritual, which can indeed be described, but not well to the apprehension.

**Functions.** *Munia.*

H. 563. See FUNCTION-*functio*. D. Love xviii<sup>3</sup>.

M. 6<sup>4</sup>. They desired to return to their domestic affairs; some to their functions; some to their businesses; and some to their works.

17<sup>2</sup>. All are intent on performing the duties of their offices.

T. 114. That in the Lord there are two functions, the priestly and the royal . . . From His priestly function-*munere*-He is called 'Jesus,' and from His royal function-*munere*-, 'Christ' . . . As to Redemption, it pertains to both functions-*munus*.

J. (Post.) 241. As they believed that they were worthy . . . functions were given them . . . but because they were of such a character they were cast out of their functions, and were allowed . . . to procure functions for themselves.

D. Love ix<sup>2</sup>. By which they perform their works, functions, and exercises.

xiii. The goods which do not flow from their functions they do not call uses, but alms . . .

D. Wis. vii. 5<sup>3</sup>. The functions of their offices in like manner differ from the . . . functions of natural men in the world, which cannot be described . . .

**Fundamental.** See FOUND-*fundare*.

**Funeral.** See under BURY.

**Funeral.** *Exequiae.*

A. 462<sup>2</sup>. He spoke with me about the funeral obsequies, while I was following his funeral-*funeralia*.

H. 312<sup>4</sup>. I have told them that now their funeral-*funeralia*-and funeral obsequies were being made ready for their burial. 452.

D. 4564. Through my eyes . . . he saw (his own) funeral, and those who were there. 5837. A.4527<sup>3</sup>.

**Funeral.** *Funeralis.*

A. 4622<sup>4</sup>. See FUNERAL-*exequiae*. H.312<sup>4</sup>.

D. Min. 4773. Polhem died on a Monday. . . When I was invited to the funeral he saw his coffin, and those who were there . . .

**Funereal.** *Feralis.* A.817. H.433.

**Furlong.** *Stadium.*

R. 654. 'For a thousand and six hundred furlongs' (Rev.xiv.20)=mere falsities 'of evil. 'Furlongs' have a like signification to 'ways,' because furlongs are measured ways, and by 'ways' are signified truths which lead; and, in the opposite sense, falsities in like manner.

907. 'Twelve thousand furlongs' (Rev.xxi.16)=all the goods and truths of that Church. . . By 'furlongs' are signified similar things as by 'measures,' and by 'measures' is signified quality. E.430<sup>6</sup>.

—<sup>2</sup>. The height of (the aerial atmosphere) does not exceed thirty furlongs.

T. 665. They almost filled the space of a furlong.

E. 924. 'For a thousand and six hundred furlongs' =evils in the whole complex. (For) 'furlongs'=productions in a series; for 'furlongs,' like 'miles,' and, in general, like 'ways,'=progressions in a series according to thoughts from affection.

**Furnace.** See CHIMNEY-*caminus*.

**Furnace.** *Fornax.*

A. 1296<sup>2</sup>. 'To repair the brick kiln' (Nahum iii.14)=worship thence.

2456. 'The smoke of the land as the smoke of a furnace' (Gen.xix.28)=the state of falsity, which is 'smoke,' from the state of evil, which is 'a furnace,' within the Church, which is 'the land.'

5354<sup>3</sup>. From himself man is nothing but evil, which continually exhales as from a furnace.

7519. 'The ash of a furnace' (Ex.ix.8)=of exciting the falsities of cupidities by presence with those who are infesting. . . 'The ashes of a furnace'=the falsities of cupidities. —<sup>5</sup>.

—<sup>5</sup>. As the evils of cupidities are signified by 'fire,' they are also signified by 'a furnace.' A furnace is the containant, which often involves the same as the thing contained. That 'a furnace'=these things. III.

—<sup>6</sup>. 'Burning as a furnace' (Mal.iv.1)=the cupidities of evil.

—<sup>7</sup>. 'The smoke of a furnace' (Gen.xix.28)=falsities from the evils of cupidities.

— 'The smoke of a furnace' (Rev.ix.2)= . . . falsities from the evils of cupidities.

—<sup>9</sup>. 'The brick kiln' (Nahum iii.14)=the falsities which they invent, and which are injected by the evil.

—<sup>e</sup>. 'The brick kiln' (Jer.xliii.9)=the cupidity of falsity from evil.

8821. 'Its smoke went up as the smoke of a furnace' (Ex.xix.18) = an obscurity like the obscurity from cupidities. . . 'A furnace'=cupidity.

H. 571<sup>2</sup>. (The heat exhaling from the Hells when closed is) in some places like that from a heated oven.

R. 421<sup>2</sup>. That pit, which is like the opening of a furnace . . .

422. 'He opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great

furnace' (Rev. ix. 2) = the falsities of the concupiscences of the natural man springing from their evil loves.

— . 'The fire of Hell' = evil love; in like manner 'a great furnace,' because this smokes from fire.

— . Love, when excited, appears . . . outside the Hells as . . . the smoke of a furnace.

—<sup>2</sup>. The falsities of the concupiscences springing from evil loves are also described elsewhere in the Word by smoke from a fire and from a furnace. III.

D. 1288. He sank down, first into fire . . . then into fiery smoke as of a furnace; presently, under that furnace; for the place was represented as the place of a great furnace.

2641. (The lighted furnace through which David made his enemies pass. 2 Sam. xii. 31). Des.

4500. She had borne a child and had thrown it into a furnace. 4504.

4502. There opened the entrance as of a great furnace tending into the deep. . . After some torments she escaped . . .

E. 177<sup>10</sup>. The doctrine thence is called 'a brick kiln' (Nahum iii.), from the fact that infernal love is made stable by things falsified.

539. 'There went up a smoke out of the pit, as the smoke of a great furnace' = dense falsities from the evils of earthly and corporeal loves. . . 'A great furnace' = the evils of earthly and corporeal loves.

—<sup>4</sup>. As that people was in earthly and corporeal loves, and thence in the falsities of evil, the Lord from mount Sinai appeared to them as . . . the smoke of a furnace.

540. It is important to show that 'a furnace' = the evils of earthly and corporeal loves. . . That 'a furnace' = these loves, is from the appearances in the Spiritual World; for the Hells in which those loves reign . . . appear like furnaces glowing with fire, and above them there appears smoke such as that which ascends from furnaces. . . Hence it is that in the Word 'furnaces' = either the Hells, or a congregation of men, or a man himself, in whom such loves and cupidities reign; or, what is the same, where the evils from them are springing forth. These things are signified by 'furnaces,' 'furnaces-furnos,' 'furnaces-caminos,' and 'ovens,' in the following places. III.

—<sup>8</sup>. 'To repair the brick kiln' = to repair the doctrine compacted of falsified truths and figments.

—<sup>9</sup>. By 'the great stones hidden in the brick kiln' (Jer. xliii. 9) are signified the truths of the Word falsified by figments which are from Own intelligence. . . 'The brick kiln' = doctrine compacted of fictitious things.

—<sup>10</sup>. As by 'Egypt' is signified the natural man as to the Scientific there, and by 'a furnace of iron' in like manner, therefore Egypt in the Word is called 'a furnace of iron.' III.

— . The natural man as to the Scientific is signified by 'a furnace of iron'; 'a furnace' = the natural man; and 'iron,' the Scientific. . .

600<sup>15</sup>. The evils which are to be dispersed by that Church are signified by, 'Like a furnace among the wood, and like a torch in a sheaf' (Zech. xii. 6).

## Furnace. *Furnus.*

A. 1861. 'Lo, a furnace of smoke' (Gen. xv. 17) = the densest falsity. . . It is said 'a furnace of smoke,' because a man, especially a man of the Church, who has the Knowledges of truth, and still does not acknowledge, but at heart denies them, and leads a life in things contrary to truth, appears no otherwise than as a furnace of smoke; he himself as a furnace, and the falsity from hatreds as smoke. The cupidities from which come the falsities appear no otherwise than as torches of fire from such a furnace.

—<sup>2</sup>. That by 'a furnace,' 'smoke,' and 'fire,' such things are signified in the Word. III.

—<sup>5</sup>. 'A burning furnace' (Mal. iv. 1) = the like things.

M. 263. From his mouth there belched smoke like a furnace.

E. 539<sup>3</sup>. 'Lo, a furnace of smoke' = the densest falsity from evils. 701<sup>24</sup>.

540<sup>7</sup>. That the falsities of evil . . . springing from filthy loves with the Jewish and Israelitish nation, are here meant by 'a furnace of smoke' . . . see above.

675<sup>12</sup>. 'Ten women shall bake bread in one oven' (Lev. xxvi. 26) = that in all things of the Church with man there is so little of good and truth that there is scarcely any. . . By 'an oven' is signified where spiritual food is prepared, thus the man with whom it is being prepared.

Furrowed. *Insulcatus.* D. Min. 4732<sup>2</sup>.

## Further. *Uterior.*

A. 2550. Its being said again = further thought.

2844. That there must be further union of the Human with the Divine. Sig.

## Fury. *Furor, Furiae.*

### Fury, A. *Furia.*

### Furious. *Furiosus, Furibundus.*

### Rage, To. *Furere.*

A. 814. Some Genii, or rather furies . . .

818. Aiming the knives at the breasts of others, like furies.

944<sup>o</sup>. (Such women) become like furies. Des.

1874. (It is said according to the appearance) that Jehovah is in . . . fury against the wicked. 3605<sup>1</sup>. 4307<sup>2</sup>.

3340<sup>o</sup>. He said that there was there such a fury of insanity against good and truth, and especially against the Lord, that he was amazed it could possibly be resisted. . . Therefore, unless that fury were continually repelled by the Lord, the whole human race would perish. D. Min. 4682<sup>2</sup>.

4502<sup>2</sup>. 'Cursed be their anger because it was vehement, and their fury because it was heavy' (Gen. xlix. 7) = the penalty of turning away from truth and good. . . 'Anger' = recession from truth; and 'fury,' from good.

5061<sup>o</sup>. Hatred . . . is as it were spiritual antipathy; and therefore, in the other life, the moment they perceive the sphere of him against whom they have felt hatred, they come as it were into fury.

[A.] 5798<sup>5</sup>. Here, 'fury,' 'anger,' etc., = nothing but the evils of penalty on account of turning away from and assault upon good and truth. Ill. —<sup>6</sup>.

6997<sup>5</sup>. By 'anger,' 'fury,' etc., are meant the punishments and damnations into which man casts himself, when he casts himself into evils. Ill.

8284. The fury of cupidities . . . with the evil. Sig.

9492. Therefore they come into fury when they perceive the blessedness of the upright.

P. 340<sup>7</sup>. It is as if fury takes possession of us when we see any Angel, and feel the Divine sphere about him. Then I said, So you are like wild beasts; on hearing which fury came upon them, which appeared like the fire of hatred. M.461<sup>8</sup>.

R. 829. 'He treadeth the wine-press of the fury and anger of Almighty God' (Rev.xix.15)=that the Lord alone endured all the evils of the Church, and all the violence offered to the Word, thus to Himself. 'The wine of the fury and anger of God'=the goods and truths of the Church, which are from the Word, profaned and adulterated, thus the evils and falsities of the Church.

M. 71<sup>3</sup>. As they approached (the angelic pair) they became like furies.

425<sup>2</sup>. When (confirmed adulterers) perceive the sphere of marriage love . . . if they harden themselves against it, they are exasperated with fury, and become like furies.

T. 123<sup>e</sup>. Hell attacks all those (who are being regenerated) with diabolical fury . . .

380<sup>3</sup>. All satans cannot endure to hear any truth from the Word, or to hear Jesus named: if they hear it, they become like furies . . .

691<sup>2</sup>. The Lord Himself does not descend, but an Angel . . . I have sometimes seen the wicked terrified by that descent . . . and some driven into furies.

D. 225. That the worst Genii, or furies, are shut up in Hell . . .

— The bond is relaxed to them . . . when man falls into furies-*furias*. I have experienced these furies-*furias* . . . that I might tell of them. When I had written these things the reins were relaxed a little to these furies . . .

228<sup>2</sup>. They complained of those free Spirits, or those furies, who are still entertained in the third Heaven.

1229. Thus they are as it were furies; that is, when they have made their all to consist in (natural things).

1288. The infernal Genius or fury . . .

1347. On a furious crew, or on furies.

— They who . . . have lived continually in quarrels, and in thefts . . . and who think nothing about the eternal life . . . and likewise those who are inwardly like them . . . after death become as it were furies. They appear naked, with dishevelled hair . . . (Fully des.)

4829. He then began to rage like a madman . . . After these furies-*furias*-, they fell down as if dead; and, when resuscitated, they again raged in a similar way.

6110<sup>9</sup>. As it were fury kindles the infernals when they feel the sphere of marriage love.

—<sup>17</sup>. If angelic Spirits speak about these two things in the World of Spirits, the Hells are violently moved, and they who are bound to the Hells as it were rage.

E. 727<sup>16</sup>. By 'the rod of fury' (Lam.iii.1) is signified the dominion of infernal falsity.

982<sup>3</sup>. If that which flows in (from Heaven) is strong, it is turned into fury.

1002<sup>e</sup>. At the presence of marriage love, diabolical Spirits become furious-*furibundi*.

## Future. *Futurus*.

A. 1382<sup>e</sup>. In their present (the Angels) have together things past and future. Hence they have no solicitude about future things.

1389. In the life of the body there flow in . . . solitudes about future things . . . concerning which they have no thought in the other life.

2493. I have spoken with the Angels about the memory of past things, and the consequent anxiety about future things; and I have been instructed that the more interior and perfect the Angels are, so much the less do they care about past things, and think about future things; and that from this, moreover, comes their happiness . . . Also, that this was meant . . . by the Israelites receiving manna daily . . . and by the daily bread in the Lord's Prayer; and also by the command that they were not to be solicitous about what they should eat or drink, and wherewithal they should be clothed. Yet, although they do not care about past things, and are not solicitous about future things, still they have a very perfect recollection of past things, and view of future things; because in all their present there is both the past and the future. D.2188.

2892<sup>e</sup>. He who believes that he rules himself is continually disquieted, is carried into . . . solitudes about future things, and thus into manifold anxieties.

3698. 'To dream' = to foretell future things; for prophetic dreams, which were Divine, were predictions of future things; as is evident from those treated of in the Word. 5195.

4815<sup>e</sup>. To the Divine, future things are present.

5091. The reason 'a dream,' in the supreme sense, = foresight, is that the dreams which flow in immediately through Heaven from the Lord foretell future things. (Examps.) The future things which are foretold by them are from no other source than the Divine foresight of the Lord.

5177. They who have been much solicitous about future things, and still more they who on that account have become griping and avaricious, appear in the region where the stomach is . . . The sphere of their life may be compared to the nauseous stench which is exhaled from the stomach, and also the heaviness from indigestion. They who have been of such a character stay long in this region; for solicitude about future things confirmed by act greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which belongs to the Divine Providence . . . D.Min.4785.

5178. As solicitude about **future things** is that which causes anxieties with man, and as such Spirits appear in the region of the stomach, this is the reason why anxieties affect the stomach more than the rest of the viscera . . .

—e. Hence, too, it is, that when a man is no longer solicitous about **future things** . . . the region around the stomach is free and expanded . . .

5195. To provide present things, and not at the same time to foresee **future things** . . . would be without end . . . thus not from the Divine.

5224. (To consult scientific) about **future things**. Sig. and Ex.

5331. 'Zaphnath Paaneah' . . . means 'the Revealer of Hidden Things, and the Opener of **Future Things**,' which, in the celestial sense, = the Divine therein; for to reveal hidden things and to open **future things** belongs to God alone.

5781. That it cannot be hidden from him who sees **future** and hidden things. Sig.

6811<sup>2</sup>. Once, when I was writing something about future things—*venturus*— . . . because I would not read them in their presence (the Spirits of Mercury) were highly indignant . . . They moved still further away, but yet stood still, wanting to know what I had been writing about **future things**. D. 3256.

8113. (When the Spirits of Jupiter were present) the cupidities and solicitudes about **future things** were removed . . .

8247. The reason their faces were smiling and cheerful, was that in (Jupiter) they have no solicitude about **future things** . . .

10048<sup>2</sup>. With those who are being regenerated, interior and exterior things are ordered by the Lord for all the following states, so much so that the present things involve the **future things**, and the **future things** in like manner, when they become present things; and this to eternity.

P. 59. The Divine is not in time, and therefore all **future things** are present to it . . .

178. It is the delight itself of reason, that from love it sees the effect in thought . . . not in the present, but in the **future**. Hence man has what is called hope . . .

179. See FOREKNOW.

333<sup>2</sup>. This is done by the Lord, because all the **future** is present to Him; and all the present is to Him eternal.

R. 227. 'I will show thee things which must be hereafter' (Rev. iv. 1) = revelations concerning **future things** before the Last Judgment . . .

D. 1579. On those who forebode **future things**, and are solicitous about **future things**.

2271. See *FUTURE-venturus*. 3973.

2956<sup>2</sup>. It was also insinuated, that (Spirits) cannot remember past things, and so cannot weigh **future things**; thus they are ruled by the Lord. I said that therefore their life is happy; but they were indignant.

3625. Still more (does melancholy arise from) . . . reflection about the **future**.

3878<sup>2</sup>. His delight thence I perceived from the fact that I was in a like state of love; for I am devoid of all solicitude and care about **future things**.

3962. In the other life it is not allowable to use one's own memory, because everyone who takes out past things from his own memory, is not only solicitous about **future things** . . . but also grieves . . .

4150. On Spirits who think about **future things**.

— There are Spirits who think about **future things**, from such a habit and nature in the world. They appear with a broad face, but it is not a face, but only the broad area of a face . . . It is as if were a kind of wooden something; neither do they speak, but only think. From them the sense of a man becomes so general that he thinks nothing distinctly; thus the mind is indeterminable. Such is the state of those who indulge in **future things**, and thus are emaciated, and devoid of understanding.

D. Min. 4796. There are Spirits beneath the anus, who are those who have been much solicitous about **future things** . . . They are not evil. They correspond to the anus.

4825<sup>2</sup>. Care about **future things** and the attendant anxiety, especially (takes away the influx from Heaven and from the Lord).

E. 87. 'Write the things which thou hast seen, and which are, and which **will be** hereafter' (Rev. i. 19) = that all things are for posterity because Divine . . . For the three times, namely, the past, the present, and the **future** = all things.

261. 'The first voice which I heard' = revelation now about **future things**, especially about the **future things** which are before the Last Judgment, at it, and after it . . .

## Future. *Venturus*.

See COME.

A. 730<sup>2</sup>. That which is **future**, or that which is present is the same with the Lord, and therefore in the angelic Heaven. That which is **future** is present, or that which will come to pass, has come to pass. Hence came the representation of the temptations . . .

6811<sup>2</sup>. See *FUTURE-futurus*.

6934. Everyone ought to provide for himself the necessities of life . . . not only for the present time, but also for the **future**.

J. 74. (The Angels) said that **things to come** they know not, because to know **things to come** belongs to the Lord alone . . .

D. 1460. A signification of the **future** in respect to the interior and more interior doctrine of man. Ex.

1465. A signification of the **future**. Ex.

2271. On **future things**.

— The Angels do not know **future things**; the Lord alone knows them, and he to whom He deigns to reveal them. I before perceived something to be as it were detested when some desired to know **future things** . . . but in the last times . . . **future things** are not

foretold. . . One reason only may be adduced. The Angels, in order to be in happiness, must not know the least of what is future-*futurum*; for the Lord provides for them what they should think every instant. So the Lord has said, that they be not solicitous about the future-*futuro*. Besides, the Knowledge of the future-*futuri*, which Spirits are very eager for, would involve very many things that would disturb them . . .

[D.] 3538<sup>e</sup>. Nor are they able or willing to acknow-

ledge . . . that man should not be solicitous about future things.

3624. There are various objects of the thoughts, which, while a man is kept in them . . . by Spirits, create much harm; as . . . concerning those things . . . which are future . . .

3973. As to what is eternal (the Angels) have no idea of past and future things-*futurorum*, but both past and future things are in their present.

END OF VOLUME II.