

'Seas' = scientifics, which are natural Truths. 'To dwell at the **haven** of the seas' = spiritual conjunction with doctrinal things from the Word. 'Ships' = doctrinal things and Knowledges of all kinds.

[E.] 514¹⁷. 'Zebulon' = the conjunction of good and truth; 'he shall dwell at the **haven** of the seas' = the life of truth; 'and he shall be at a **haven** of ships' = according to doctrinal things from the Word.

Havilah. *Chavillah.* (The land.)

A. 110. 'The land of **Havilah**' (Gen. ii. 11) = the mind.

115. 'The land of **Havilah**' . . . is also mentioned in Gen. xxv. 18, where it treats of the sons of Ishmael, that they dwelt from **Havilah** even to Shur, which is by the faces of Egypt, by which one comes into Asshur.' They who are in a heavenly idea do not perceive from these things anything but intelligence, and the things which flow from intelligence . . .

1951. 'They dwelt from **Havilah** even to Shur . . . ' **'Havilah'** = that which is of intelligence.

3277. 'They resided from **Havilah** even to Shur . . . ' = the extension of intelligence.

9881^e. The good of Knowledges [is also signified by] 'gold from **Havilah**' (Gen. ii.).

Havilah. *Chavillah.* (Son of Cush.)

A. 1168. 'The sons of Cush, Seba and **Havilah** . . . ' (Gen. x. 7). By 'the sons of Cush' are signified those who had not internal worship, but had the Knowledges of faith, in the possessing of which they placed religion. 'Seba, **Havilah**,' etc., are so many nations, with which they were. In the internal sense, by the same nations are signified the Knowledges themselves. 1170.

Havilah. *Chavillah.* (Son of Joktan.)

A. 1245. 'Joktan begat . . . Ophir and **Havilah** . . . ' (Gen. x. 26, 29). These were so many nations from the families of Eber, by which are signified so many rituals.

1247. Thus the sons (of Joktan) can signify nothing else than the things which are of external worship, which are rituals; and, in fact, so many kinds of them. . . In the Word they do not occur, except Ophir and **Havilah**; but they are not from this stock; for the 'Sheba' and '**Havilah**' treated of in the Word, were of those who were called 'sons of Ham,' as is evident from verse 7 of this chapter.

Hawk. *Accipiter.*

R. 655⁴. Thus fly away with them, like a hawk with its prey under its wings.

T. 72^e. A hawk flew up, and put his neck into the snare, and was caught; and the dove, seeing the hawk, flew past.

361^e. Their internal may be compared to a hawk, and their external to a dove; and the faith and charity of the latter to the flight of a hawk above a fleeing dove, which it at last tires out . . .

383^e. Like a hawk in a dovecot.

Coro. 30². The natural man separated from the spiritual is like a hawk pursuing a dove.

Hazael. *Chasael.* D. 2791.

Hazel. *Corylus.*

A. 4013³. Some species of trees = exterior goods and truths, which are of the natural man; as the poplar, the **hazel**, the plane-tree.

4014. 'The **hazel** and the plane-tree' (Gen. xxx. 37) = the power thence of natural Truths. 'The **hazel** and the plane-tree' = natural Truths.

Hazezon-tamar. *Chazezon Thamar.*

A. 1680. 'The Amorites that dwelt in **Hazezon-tamar**' (Gen. xiv. 7) = the kinds of evils which are thence.

Hazor. *Chazor.*

A. 382⁴. Of 'the inhabitants of **Hazor**' (Jer. xlix. 28), or those who possess spiritual riches, which are of faith, it is predicated 'to let themselves down into the deep,' or to perish.

3048⁶. Here, 'Arabia and the kingdoms of **Hazor**' (Jer. xlix.), in the opposite sense, = those who are in the Knowledges of celestial and spiritual things for no other end or use than that they may be reputed wise and intelligent by themselves and the world.

E. 280¹². '**Hazor**' (Jer. xlix.) = the Knowledges of truth.

417⁷. These things are said (Jer. xlix.) of the devastation of Arabia and **Hazor** by the king of Babel; and by 'Arabia and **Hazor**' are signified the Knowledges of good and truth; and by 'the king of Babel,' evil and falsity laying waste.

447⁴. By the king of Canaan reigning in **Hazor** . . . is signified the falsity of evil.

714¹⁷. By '**Hazor**' are signified spiritual treasures, which are the Knowledges of truth and good from the Word: the devastation of them until they are no more, but in place of them evils and falsities, is signified by, '**Hazor** shall be for a habitation of dragons, a devastation even to an age' (Jer. xlix. 33).

He. *Ille.*

She. *Illa.*

M. 44⁶. They perceive, he that she is his; and she, that he is hers.

Head. *Capitellum.* R. 31. M. 293^e.

Head. *Caput.*

A. 172. Two Angels were sitting at the head.

247. In ancient times . . . by the head were signified the things which are highest.

250. 'He shall trample on thy head' (Gen. iii. 15) . . . By 'the head of the serpent' is meant the dominion of evil in general, and of the love of self in special. 257, Ex.

259. They referred his celestial and spiritual things to the head and face.

447². He was over my head, and not standing on the earth.

822. They leap over the head of the other.

1115. They who were of the Most Ancient Church . . . are very high above the head . . .

1270. They were allowed to inflow into the right side of my head . . . but by no means into the left of my . . .

head; for if they had done this I should have been destroyed, because then they would have inflowed with their persuasions . . . But when they inflowed into the right of the head, and thence into the left of the breast, it was by cupidities. This is the case with influx. D.3362.

1276. Over the head are those who are self-exalted in mind . . .

1307. 'And the head of it in heaven' (Gen.xi.4)=even to domineering over the things which are in Heaven; for 'to have the head in heaven'=to extend self-exaltation even to Heaven; as is evident from . . . the things before said concerning 'the lifting up of the head.'

— The more any of them want to lift up the head into Heaven, the more deeply they depress themselves . . .

1380². They often appear above the head, but still they are in Hell under the feet.

2129². One (of the murmurs) inflowed around the head . . .

2162². Celestial and spiritual things are represented by the head, and the things of the head.

—³. 'The head' (of the statue)=celestial things, which are inmost, and are 'gold.' 3021⁸.

—⁷. The Word such as it is in the internal sense is signified by 'the rainbow round the head,' and by 'his face as the sun' (Rev.x.1).

2219⁴. This love (of self) is also 'the head of the serpent,' which . . . the Lord tramples on. P.211.

2851⁸. 'The enemies have become the head' (Lam.i.5) =that evils reign.

3542². 'To smite the head from the house of the impious' (Hab.iii.13)=to destroy the principles of falsity.

3641. All, both in Heaven and Hell, appear . . . with the head upwards . . . But in themselves, and according to angelic sight . . . those who are in Heaven appear with the head towards the Lord . . . but the infernals . . . with the head downwards . . . 5013². D. Min.4683.

3700. 'The head (of the ladder) reaching to heaven' (Gen.xxviii.12)=that there was communication with the Divine. 'The head of the ladder,' or its summit=what is highest.

3728. 'He poured oil upon the head of it' (ver.18)=holy good. . . 'The head'=what is higher; or, what is the same, what is interior. . . It is signified . . . that good should dominate, as the head does over the body.

3749. (A Spirit who inflowed into the head.) Ex.

3750. They who appear above the head are those who . . . had wanted to be worshipped as gods . . . They appear above the head from the phantasy of height; but still they are under the feet in Hell.

—⁴. Such Popes are ruled by a crew of Sirens which is above the head . . .

4046. There appeared a number of Spirits at a middle distance above the head . . . When I applied my hand to the left part of the skull or head, I felt a pulse under the palm . . . from which I knew that they belonged to the brain.

4319². When they were inspected, the higher part of their head appeared withdrawn, and the brain bristly

and darkish. . . With those who know and believe, the head appears human, and the brain ordinated, snowy, and lucid . . .

4403. They who appear above the head, and near it, are they who teach, and who also suffer themselves to be easily taught.

4804. (The Societies of friendship) . . . were seen especially a little to the right above the head . . . D.4439.

4938. The celestial things in the Grand Man constitute the head.

4939. Once, when I was elevated into Heaven, my head appeared to be there, and my body below, and my feet still lower down. Ex.

5058. He was admitted into a Society where are simple good, who are in front above the head.

5124. 'Pharaoh will lift up thy head' (Gen.xl.13)=what is provided, and thence what is concluded. . . 'To lift up the head' was a customary formula of judgment with the ancients, when the bound . . . were being judged to either life or death. Ill. and Ex.

—^e. But 'to lift up the head from upon anyone' signified to be judged to death. Ex. 5155. 5162.

5145. 'Perforated upon my head' (ver.16)=without termination anywhere in the middle. . . 'The head'=the interiors, especially those of voluntary things. For in the head are all the substances and forms in their beginnings; and therefore all the sensations tend thither and present themselves there; and all acts descend and revive themselves thence. That . . . the understanding and will are there is evident; and therefore by the head are signified the interiors. These 'baskets' represented the things which are in the head.

5180. There are Genii and Spirits who induce a species of suction . . . in the head. Des. and Ex.

5328. The Inmost . . . Heaven relates to the head.

5965². These are in the internal of the Church; for with the head they are within Heaven. . . These are in the external of the Church; for they are not in Heaven with the head; but their head is illuminated thence from without.

5988. There were Subjects with me near the head . . .

5989. The most deceitful who are above the head . . . 6197.

5992. The Angels through whom the Lord leads man, and also protects him, are near the head . . .

6033. The neck conjoins the head and the body; and by the head are signified interior things . . .

6188. 'Israel bowed himself upon the head of the bed' (Gen.xlvii.31)=that he turned himself to those things which are of the interior Natural. . . Thus 'the head of the bed'=what is higher, that is, more interior, in the Natural; for by 'the head' . . . is signified what is interior; and this relatively to the body, which is exterior.

6195. Spirits have long been with me, not so good nor so evil, a little above the head. . . When they . . . separated themselves a little . . . I felt a pain in my head . . .

[A.] 6292. 'Put thy right hand upon his head' (Gen. xviii. 18)=that thus he is in the first place. . . That they put the hand on the head when they were blessing, was from a ritual received by the Ancients; for in the head is the very Intellectual and Voluntary of man; whereas in the body are the acts according to them. . . Thus to put the hand upon the head was a representative that blessing was communicated to the Intellectual and Voluntary, thus to the man himself. . . The same ritual remains to this day, and is in use in inaugurations, and also in blessings.

6321^e. Those Spirits were cast down into their Hell. They appeared to the left in the plane of the top of the head, where at first they were in concealment.

6436. 'They shall be on the head of Joseph' (Gen. xlix. 26)=that they shall be as to the interiors. 'The head' = the interiors; because all things which are with man are there in their beginnings. That the interiors are what are signified by 'the head,' is also from correspondence. . . This correspondence is from the fact, that Heaven relates to a Grand Man; and the Inmost Heaven . . . relates therein to the head . . .

6463². 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 in front to the right.

6524³. 'The head'=the Celestial, where wisdom is. Refs.

6811^e. (The Spirits of Mercury) induced on the right part of my head a species of contraction attended with pain . . .

6914². Even at this day, some who are more deceitful than others . . . are under the view of the celestials, and are so long withheld from their wicked deceits: they are directly above the head; and the celestial Angels, under whose view they are, are still higher. 8054², Ex.

6952³. The Intellectual is signified also by 'the head.' —⁶. The centre is where the Lord is in His Sun. Hither the heads of the Angels are elevated; but the feet of the infernals.

7111². These emissaries appear in their own stated places . . . and from the places where they appear it may be known from what Hell they are. Some appear above the head at various heights, and in various obliquities; some near the head to the right or to the left, and also behind it; some below the head in various relations to the body, in planes from the head down to the soles of the feet. Sig.

7230². 'These are the heads of their father's house' (Ex. vi. 14)=the chief things of the Church. —^e.

7252. (The Spirits of Venus) appeared near above the head.

7442³. The head'=spiritual things.

7744. There was a certain one above my head . . . Such relate to the longitudinal sinus.

7745. Some Spirits introduced themselves towards the front part of the head, where he was . . . They were Spirits from Mars.

7827. 'The head of the months' (Ex. xii. 1)=the prin-

ciple of all the states. . . 'The head,' when predicated of the months of the year, and, in the internal sense, of the states of life, =the principal one. 7828.

7859. 'His head upon his legs and upon his middle' (ver. 9)=from the inmost to the external. 'The head,' when it is said 'upon his legs and middle,' =what is inmost; for the head is what is highest; and, in the spiritual sense, what is highest is what is inmost.

—². The command to roast the head upon the legs and upon the middle, represented that the interiors and the exteriors must be conjoined; that is, must act as one . . .

8468. 'An omer for a head' (Ex. xvi. 16)=as much as is sufficient for each one.

8726. 'He gave them for heads over the people' (Ex. xviii. 25)=influx into those truths. . . 'To give them for heads'=to inflow, and thus to qualify, so that . . .

8827. 'To the head of the mountain' (Ex. xix. 20)=in the Inmost Heaven. . . For the head of the mountain is what is highest there. 10606, Ex.

8995². When the spiritual man dominates, the man looks upwards; this is represented by having the head in Heaven. But when the natural man dominates, the man looks downwards; which is represented by having the head in Hell.

—⁴. When man is being regenerated, he is to be completely inverted; and . . . when inverted, he is with the head in Heaven; but before he was inverted, he had been with the head in Hell. He was with the head in Hell when he had as an end the delights of the love of self or of the world; but he is with the head in Heaven when he has these as means to an end.

9166⁷. 'To swear by one's head' (Matt. v. 36)=by the truth which the man himself believes to be truth, and makes of his faith; for this makes the head with a man; and is also signified by 'the head' in (the following places). Ill.

9232. Certain Spirits (of the moon) appeared above the head . . .

9434. 'The head of the mountain'=the inmost of Heaven . . .

9566. 'The head,' when it is said 'from below to the head' (Ex. xxvi. 24)=from the interior. The reason this is signified by 'the head,' is that the head is above the body; and by higher things are signified interior things . . . Moreover, the interior things of man are in his head; for there are the beginnings of the senses and of the motions; and the beginnings are the inmost things, because from them all the rest are derived. Ill.

9731. This Sensuous, which is signified by 'the gratifying . . .' extends itself with man from the head down to the loins, and there ceases.

9806⁴. 'The head' of Aaron (Ps. cxxxiii. 2)=the inmost of good.

9809⁵. 'He hath smitten the head over much land' (Ps. ex. 6)=the casting down into the Hells of the infernal love of self, and its damnation. (=to destroy all. L. 14³.)

9827. 'A mitre'=intelligence and wisdom, because it

is a covering for the head ; and by 'the head' are signified the interiors of man, which are intelligence and wisdom. All articles of clothing derive their signification from the part of the body which they cover . . .

—². In the other life, when Spirits are deprived of wisdom and intelligence . . . they appear to be deprived of the covering of the head . . . and afterwards, when intelligence and wisdom return, the head is again covered. But the covering of the head there does not signify so much the wisdom which is of good, as the intelligence which is of truth. The mitre, however . . . signifies wisdom also . . .

9913. 'The mouth of the head of the robe in the midst thereof' (Ex.xxviii.32)=where there is influx from what is higher ; or, what is the same, from what is interior ; and thus from the Celestial Kingdom into the Spiritual Kingdom . . . for the head with man corresponds to the Lord's Celestial Kingdom ; and the body to His Spiritual Kingdom . . .

9960³. When nakedness has respect to the head, which is baldness, it=the deprivation of the intelligence of truth and the wisdom of good. III.

—⁴. 'To shave the head' (Is.vii.20)=to deprive of the internal truths of the Church.

10005⁴. The head with man corresponds to the Inmost or Third Heaven. 10011. H.29. 65. T.119. 608.

10011. 'Thou shalt pour upon his head, and anoint him' (Ex.xxix.7)=a representative of the Divine good in the Lord as to the whole Human. . . The reason 'the head'=the whole Human, or the whole man, is that from the head descends everything of man ; for the body is a derivation thence ; and therefore that which man thinks and wills, which is done in the head, is presented in effect in the body. The head is like what is highest or inmost in the Heavens ; this descends and inflows into the Heavens which are beneath, and produces and derives them . . .

—². (Thus) to anoint the head is to anoint the whole body.

—³. That by 'the head' is meant the whole of man. III.

10030³. 'The head' (of the statue)=the first state of the Church.

—⁶. In general, 'the head'=celestial good, which is the good of love to the Lord.

10044. 'Upon the head of the ram' (ver.15)=with the whole. 'The head'=the whole man, thus the whole. The reason 'the head'=the whole, is that it is what is highest ; and in it is the inmost of man ; and from what is highest proceed all the things which are below ; as also from what is inmost proceed all the things which are without ; for the latter and the former things are thence derived. What is inmost with man is his will and understanding ; these in their beginnings are in the head . . .

10051. 'Thou shalt put them upon the pieces and upon the head' (ver.17)=the ordination of exterior things under interior and inmost ones. . . 'The head'=what is inmost. Refs.

10071. 'To cut off the head and the tail' (Is.ix.14)=(to cut off) good and truth. . . That 'the head'=good. Refs.

—¹. In the opposite sense, 'the head'=evil ; and 'the tail,' falsity.

—². 'No work which makes the head and the tail' (Is.xix.15)=that they have neither good nor truth.

10076². When from head to heel he is such as his love is . . .

—⁷. The dissipation of Divine good in the Heavens is signified by 'to shave the head' (Lev.xxi.10).

10087. The head with man corresponds to the good of love to the Lord, which good is the good of the Inmost Heaven, and is called the Divine Intellect.

10184. Because 'a roof' has a like signification to that of 'the head' with man. That 'the head'=what is inmost. Refs.

—¹. These degrees are from correspondence signified by 'the head,' 'the breast,' and 'the feet.'

10264³. The whole man, from head to heel . . . is nothing but his own truth or falsity, and his own good or evil ; and the body is their external form.

10586. (The Spirits of the Fourth Earth) appeared above the head, thus near me . . .

H. 96. They who are in the head (of the Grand Man) are in all good above the rest ; for they are in love, peace, innocence, wisdom, intelligence, and the derivative joy and happiness. These inflow into the head and into those things which are of the head with man, and correspond to them.

97. (Thus) by 'the head' is signified intelligence and wisdom.

251. The influx of the Lord Himself with man is into the forehead, and thence into the whole face . . . The influx of the Spiritual Angels with man is into his head . . . from the forehead and temples to every part beneath which is the cerebrum ; because this region of the head corresponds to intelligence. But the influx of the Celestial Angels is into that part of the head beneath which is the cerebellum . . . for this region corresponds to wisdom.

354². Their heads appear callous, as if made of ebony.

491². One of the most deceitful (was cast into Hell) head downwards . . . 510, Ex. 548^e.

528². Every Spirit, from head to heel, is such as his love is . . .

534^e. 'The head of the corner' is where the two ways are.

558a^e. The love of self, with the man in whom it is, makes the head . . . Hence it is that those who are cast into Hell, appear to be cast in head downwards . . .

S. 35². 'The head' (of the prophet Ezekiel) (Ezek.v. 1)=wisdom from the Word.

49³. 'The head,' in the Word, = the heavenly wisdom which is with Angels and men from the Lord through Divine truth.

W. 24. That a king is the head . . . The body spiritual is the Church ; its head is God Man . . . The Church would then appear as one body with a number of heads . . . If it is said that these heads have one essence, and that thus together they make one head, there can result no other idea than either that of one head with a number

of faces, or of a number of **heads** with one face . . . When yet the one God is the **head**, and the Church is the body, which acts under the command of the **head**, and not from itself . . . 25.

[W.] 25. The **head** rules the body under it . . . for in the **head** reside the understanding and the will . . .

—². Think then, if to one body there were a number of **heads**; and if each **head** were its own master . . . could the body subsist? Ex.

141^e. There are two loves which are the **heads** of all the rest . . . The love which is the **head**, or that to which all heavenly loves relate, is love to the Lord; and the love which is the **head**, or that to which all infernal loves relate, is the love of dominating from the love of self. P.146^e.

268. (Thus) the man who has confirmed himself in evils and falsities is such from **head** to heel.

P. 168^s. (Such) appear like faces with no **head**, or as faces . . . with wooden **heads** behind them.

169. This illustration . . . is seen . . . as a luminosity round the **head** . . .

233^s. Thus uses make the **head**; and the love of self . . . the feet to walk with. Who does not see that good must make the **head** . . . Who does not see that if evil is the **head** the devil is there?

—¹¹. The love of self, which is the **head** of all evils . . . 277.

296. For every man is his own evil or his own good from the **head** to the sole of the foot.

300^s. With those who are in Hell, concupiscences of evil make the **head**, and affections of good the feet; but with those who are in Heaven, affections of good make the **head**, and concupiscences of evil the soles of the feet.

310^e. 'Seven **heads**'=cunning.

R. 47. 'His **head** and hairs were white as wool . . .' (Rev.i.14)=the Divine love of the Divine wisdom in primes and in ultimates. By 'the **head**' of man is signified everything of his life, and everything of the life of man relates to love and wisdom; and therefore by 'the **head**' is signified wisdom and at the same time love. But as there is no love without its wisdom, nor wisdom without its love, therefore it is the love of wisdom which is meant by 'the **head**;' and when predicated of the Lord, it is the Divine love of the Divine wisdom. As, therefore, by 'the **head**' is meant love and at the same time wisdom in their primes . . .

49. The Divine Celestial is meant by 'the **head**' of the Son of Man . . .

—². The universal Heaven before the Lord is as One Man, in which they who are in the Divine Celestial of the Lord make the **head** . . .

438. Therefore the **head** and tail make one, as the prime and the ultimate. When, therefore, by 'the **head**' is signified faith alone justifying and saving, by 'the tail' are signified all its confirmations . . .

—². The prime of the understanding, which is taken as a principle, is signified by 'the **head**;' and its ultimate by 'the tail' in these passages. Ill.

451. 'The **heads** of the horses were as the **heads** of

lions' (Rev.ix.17)=phantasies concerning faith alone as if they were in power. By 'the **heads**' are signified the imaginary and visionary things with them concerning faith alone, which in one word are called phantasies.

455. 'Their tails were like unto serpents, having **heads**' (ver.19)=that they are sensuous and inverted, speaking truths with the mouth, but falsifying them from the principle which makes the **head** of the doctrine of their religion.

463. The father turtles had two **heads**; one great . . . and the other small . . . which they could draw back . . . and also insert unseen into the greater **head**. 'I kept my eyes on the great red **head**;' and saw that it had a face like a man . . .

—³. These are the things which the small **head** represents, which they withdraw . . . and insert into the great **head** when they are speaking with the laity; for they do not speak with them from the small **head**, but from the great one. Ex. T.462.

502^s. That the love of dominating from the love of self, and the love of reigning from the pride of Own intelligence, are the **heads** of all the loves of Hell, and thus the **heads** of all the evils and derivative falsities in the Church, is at this day unknown.

—³. The latter love is heavenly, but the former infernal; and therefore when the one makes the **head**, the other makes the feet . . .

538. 'Having seven **heads**' (Rev.xii.3)=insanity from the falsified and profaned truths of the Word. By 'the **head**' is signified wisdom and intelligence; and, in the opposite sense, insanity . . . Ill.

568. 'Having seven **heads**' (Rev.xiii.1)=insanity from mere falsities. 571.

576. 'I saw one of his **heads** as it were wounded to death' (ver.3)=that this [point] of the doctrine, which is the **head** of the rest, that man is justified and saved by faith alone without the works of the law, does not agree with the Word, where works are so often commanded. By 'one of the **heads**' is signified the chief and fundamental of the whole doctrine of the Church of the Reformed; for there were seven **heads** of the beast, by which is signified insanity from mere falsities; thus, also, all falsities in the complex; and as all the falsities of their doctrine concerning salvation depend upon this one, that man is justified and saved by faith alone without the works of the law, it is this which is here signified by 'the one **head**' of the beast.

724. 'Having seven **heads**, and ten horns' (Rev.xvii.3)=intelligence from the Word which at first is holy intelligence; afterwards no intelligence; and at last insanity . . . 'The **head**'=wisdom and intelligence, when predicated of the Lord and of the Word; and, in the opposite sense, insanity and folly.

737. 'The seven **heads** are seven mountains, where the woman sits upon them, and they are seven kings' (ver.9)=the Divine goods and Divine truths of the Word, upon which the Roman Catholic religiosity is founded; in time destroyed; and at last profaned. . . By 'the **heads**' (of the scarlet beast) are signified the goods of love and truths of wisdom (in the Word) . . .

— That by 'the **head**,' when predicated of the

Lord, is signified the Divine love of His Divine wisdom and the Divine wisdom of His Divine love. Refs.

823. 'Upon His head many diadems' (Rev. xix. 12) = the Divine truths of the Word from Him. 'Upon His head' = from the Lord; for by 'the head' is signified wisdom from love; and from the head man is ruled through wisdom from love.

M. 79³. In their heads there is iron mixed with clay . . .

231⁴. Their heads are made of things of friendship . . . and their soles of things of justice . . .

269². Man is man, when the love of the neighbour, or the love of doing uses, makes the head; the love of the world the body; and the love of self the feet: whereas, if the love of the world makes the head, the man is not man, except as a hunchback: but when the love of self makes the head, he is not a man standing on his feet, but on his palms, head downwards . . . T. 405⁵.

—³. When the love of the neighbour makes the head, the man appears from Heaven with an angelic face, and with a beautiful rainbow round his head: but if the love of the world makes the head, he appears from Heaven with a face pale like that of a corpse, and with a yellow circle round his head: but if the love of self makes the head, he appears from Heaven with a dusky face, and with a white circle round his head. . . The circles round their heads . . . represent intelligence. Ex. T. 507.

—⁴. I saw a devil rising up with a lucid white circle round his head.

T. 133. The idea (of God) is as the head, from which proceed all things of the body . . .

156. Therefore they err who believe that the mind . . . is only in the head; it is there only in its beginnings . . .

163. Like a chain from its head.

171. Like a man with three heads on one body; or with three bodies under one head . . .

375. Has not man a head and a body, and the conjunction of them by the neck? Is there not in the head a mind . . . and in the body power . . . Would not man then be as a head only . . . Charity and faith are not charity and faith while they are only in the head . . .

381³. A hypocrite is like a graven image which has a double head, one within the other; the internal head coheres with the trunk or body; the external one, which is rotatory round the internal one, is painted in front . . . like a human face . . .

395. These three loves are rightly subordinated, when the love of Heaven makes the head; the love of the world the breast and belly; and the love of self the feet and soles. 403.

403². All the works which a man does with the body are done according to the state of his mind in the head . . . This is the case because the will and understanding are in their beginnings in the head . . .

404. But man puts on an entirely different state, if the love of the world or of riches makes the head . . .

405. But if the love of self or the love of dominating makes the head . . .

—^c. (Such) would appear as beasts . . . with two heads; one above with a ferine face, and the other below with a human face . . . All these are sensuous men.

D. 266. That there is a Society of Spirits of whom some are in the head of man, and some outside it . . .

542. Their Angels . . . keep the place of their heads, which they inlil in a special manner; not as the Spirits of this Earth, who as it were obsess the brain and head . . .

1177. I was obsessed within the head . . .

1725. They spoke above the middle of the head . . . for the interior membranes of the body are continued to the membranes of the head . . . and therefore they are heard above the head . . .

1727. These are heard still higher above the head.

2467². The exterior part of his head seemed to me to be withdrawn . . . 2468.

2700. So long as they were above my head . . . with their feet standing on my head, the Spirits . . . were greatly distressed . . .

3010. There was a Spirit . . . who stood on my head about an hour . . .

3153. The opposite of it is above the head . . .

3199. I have sometimes observed that [Spirits] stand upon my head; and I have been informed by experience that they are those who have derived the sphere from life that they should inform others; thus preachers and others; not only good, but also evil.

3203. On the nakedness of the head.

— . . . A certain one wished that his head should be laid bare . . .

3278. They afterwards appeared above the head . . .

3296. He attempted . . . to cast himself upon my head.

3311. There inflowed into my thoughts the more subtle evil Spirits who are above the head . . . 3312.

3319. (These) are called the head of the serpent.

3361. They were permitted to come . . . even to my head; and then the other Spirits receded.

3398. The Angels have as it were the head in Heaven, and the feet in the Heaven of the interior angelic Spirits. These in like manner have as it were the head in their own Heaven, but the feet in the world of the lower angelic Spirits. These also have the head in their own world of Spirits, but the feet in man . . . Whereas evil Spirits . . . the interior ones, have the head in the tail, and the feet upwards.

3428. He applied himself to my left ear, with the head downwards, and the feet upwards . . .

3843^e. Such (interior evil Spirits) keep their place above the head; and are distinguished according to their height . . .

3846. But the Angels who are at the head are ruled by the Lord immediately, and also through Heaven . . . nor have they any communication with the former who are above the head: they only rule their Subjects.

3895. Above my head there gathered certain (female

Spirits) with a rather sweet undulation above my head . . .

[D.] 3905. He was still in an obscure darkness above the head . . . His weight as it were . . . moved my head forward ; so that unless I had been in bed my head would have gravitated forward . . .

3911. He flew out thence above the head, and thence spoke with me . . . There then came Spirits above my head who affected the brain like a soft volume . . . This undulating volume adhered variously to the head . . .

3922^e. These (lascivious ones) dwell rather high above the head . . .

3926. On the very deceitful above the head.

3929. The Angels above the head moderating the speech . . .

3964. There were Subjects with me, above the head, as it were lying upon it . . .

3999. That the Sirens above the head are adulterers.

4068. Noble offspring of the Most Ancient Church, who were high above the head . . . spoke with me ; and then the most deceitful . . . sank down over my head, and so gravitated upon my head . . .

4086. Some . . . who are in Hell . . . appear in the World of Spirits ; as the most deceitful above the head . . . When (the phantasy of height) is taken away, they are at once in their Hell ; as also was evident ; for they then gravitated upon my head.

4149. That holy Truths are found in a certain place of the head.

— In a certain place on the left of the head, where are Truths and Falsities ; as in the right part of the head there are cupidities . . . So that truths and falsities have their own places in the head. When there is falsity, the head is indurated in those places ; and is pained when inspected . . . But when there are Truths it is soft, and free from pain.

4183. On (the Antediluvians) above the head.

4189. On (evil Spirits who suppose themselves to be very subtle) above the head.

4686^e. When man is not far from the end of his life, his head droops . . . 4687.

4885. Some such Societies made his head ; some his arms . . .

5508. The succession (of vastations) . . . appears in the body, from the head to the heel successively . . . The reason it is so, is that all man's interiors cease . . . progressively from the head to the sole . . . They advance from the head, to the arms . . . down to the ultimates of the feet ; as if all things were written therein ; for so they are ordained in man . . . Hence it is that the whole man, from head to heel, is his love.

5520². They who are vastated and are once in Hell do not return : if they merely lift up their heads they are direfully tormented.

D. Min. 4723. On certain reasoners high above the head.

E. 65³. As the . . . Third Heaven corresponds to the head, by 'the head' is signified the good of celestial

love, which is the good of love to the Lord : the reason is that this good reigns there and makes it.

66. 'His head and hairs white' = the Divine in primes and ultimates. 'The head,' when predicated of the Lord, = the Divine in primes . . . because the head is what is highest of man, and in it are his primes, which are called beginnings . . .

152⁴. Prophets . . . are also called 'heads' (Is.xxix. 10), because 'the head' = intelligence.

281². 'The head of the twigs' = the primary Knowledges.

295¹⁰. 'The head of Joseph' = the wisdom of the internal man ; and 'the crown of the head of the Nazarite of his brethren' = the intelligence and knowledge of the external man.

326⁴. 'The head of the mountains' = the good of love with them. 405¹².

329¹⁸. 'The head of the mountains' = Heaven, whence from the Lord they have the good of love.

355³⁵. 'To make man for our head' = that there is no understanding of truth.

375²⁶. By 'the head' is signified what is inmost.

376³². 'Heads' = the wise ; and, abstractedly, wisdom.

403¹². As they dwell above the rest in the Heavens, it is said of that mountain that it 'is established for the head of the mountains.'

411⁴. By 'the head' of the statue which was 'of gold' is signified the Most Ancient Church . . . or the Church in which reigned the good of love to the Lord. This good is signified by 'gold,' and also by 'the head.'

430¹³. By 'the head' is signified intelligence.

518²⁴. By 'the head which he smote in much land' is meant the love of self ; from which are all evils and falsities.

— 'To exalt the head' = so long to resist. Ex.

553. 'Upon their heads were crowns as of gold' = that they appear to themselves when reasoning as wise and victors. 'The head' = wisdom and intelligence.

—². By 'the head' in the Word, is signified wisdom and intelligence, because they reside in it. But when it treats of those who are not in any wisdom and intelligence, because they are in falsities from evil, then by 'the head' is signified folly and insanity, because falsities and evils are there, and are thence . . .

555. The reason 'hairs' = the things which are of the natural man, is that 'the head' = the things which are of the spiritual man . . . Moreover, the head corresponds to spiritual things . . .

559⁴. By 'the head' is signified intelligence and wisdom ; and therefore it is said, 'the old and honourable he is the head' . . .

—³. 'The head,' here, = the Knowledges of spiritual things through which is intelligence.

—⁶. 'To make them the head' = to make spiritual and intelligent, so that they may be elevated out of the world into the light of Heaven. —⁷.

577. 'The heads of the horses were as the heads of lions' = knowledge and thence thought destructive of truth . . . 'The head of a lion' = the forces of the mind

by which it destroys, which are reasonings from falsities.

—¹. The reason 'the heads of the horses'=knowledge and thence thought, is that 'the head'=intelligence; and 'a horse,' the understanding . . .

—². The reason 'the head'=intelligence, is that the understanding and will . . . reside in the interiors of the head; and thence in the front part of the head, which is the face, are the senses of sight, hearing, smell, and taste, into which inflows the understanding and will from within, and vivifies them, and also causes them to enjoy their sensations; hence it is that by 'the head,' in the Word, is signified intelligence . . .

—³. That by 'the head,' in the Word, is signified intelligence and wisdom; and, in the opposite sense, knowledge, and thence fatuous thought. Ill.

—⁵. By 'the head of gold'=is represented and signified the Most Ancient Church which was in celestial wisdom, and thence in intelligence above the following ones . . .

—⁶. 'To cause a man to ride on our head' (Ps.lxvi. 12)=that there is no intelligence.

—⁸. That 'blessings shall come upon the head of Joseph'=that all the things before mentioned . . . shall take place in the interiors of his mind, which are of the life of his understanding and will.

—⁹. It is said, 'for heads' (Deut.i.13) because there is meant wisdom and intelligence . . .

—¹¹. 'To put the hands upon the head'=that there was not any intelligence. Ill.

—¹². But by 'the head,' in the opposite sense, is signified the cunning possessed by those who are in the love of dominating. Ill.

—^c. Moreover, by 'the head,' as being what is highest and primary in man, are also signified a number of other things; as the peak of a mountain, the top of anything, what is primary, the beginning of a way, of a street, of a month, and the like things.

581. 'To have heads' (Rev.ix.)=to reason by means of these scientifics; for by 'the head' is signified intelligence; and therefore by 'to have a head' is signified to be intelligent. The reason it signifies to reason by means of these scientifics, is that by 'the head,' when predicated of the sensuous man, is signified knowledge, and thence fatuous thought; and therefore also reasoning by means of sensuous scientifics.

595. 'A rainbow was over his head' (Rev.x.10)=the interiors of the Word. . . 'Over the head'=what is interior; for what is above and higher=what is within and interior. Ex.

600. Heaven in the whole complex relates to one man; the head corresponds to the . . . Third Heaven, the Angels of which are celestial. 606².

608⁹. By 'the head' is meant intelligence thence.

627^c. 'To smite His head'=to reject and deride the understanding of truth, and the Divine wisdom; for the Lord's 'head' signifies this.

637¹¹. 'To make the head descend to the earth' (was a sign) representative of mourning and grief on account of the Church being devastated by evils and falsities.

—¹⁵. 'Baldness upon the head'=mourning on

account of the understanding of truth having been destroyed.

652²⁴. 'The head,' or beginning, 'of the streets'=the entrance to truth; thus all truth.

687¹⁸. By 'the Angel sitting at the head' was signified Divine truth in primes; and by 'the Angel at the feet,' Divine truth in ultimates; both proceeding from the Lord.

700²². 'Dragon'=their religiosity, which, being without spiritual good, was also without all intelligence . . . For 'the head'=intelligence . . . The like takes place in the Spiritual World; when Divine truth inflows from Heaven with such, they appear as if they were without a head . . . because they are without intelligence . . .

708. In the head of the Grand Man, which is Heaven, are those who are in love to the Lord from the Lord; and these are called the celestial.

709. 'Upon her head a crown of twelve stars'=the wisdom and intelligence of those who are of that Church by means of the doctrinal things and the Knowledges of all things of truth and good from the Word. 'The head'=wisdom and intelligence; here, of those who are of that Church . . .

714⁴. These constitute the head of (the dragon). —⁹.

715. 'Having seven heads' (Rev.xii.)=the knowledge of the holy things of the Word, which they have adulterated; and thence insanity; but still cunning. 'The head'=intelligence and wisdom; and, in the opposite sense, insanity and folly . . . and also cunning. Refs.

—³. The reason 'the head of the dragon'=cunning, is that all those who constitute its head are merely natural and sensuous; who, if at the same time they have studied the Word and the doctrine of the Church, and have seized upon falsities for truths, and also confirmed these scientifically, are cunning above all others; but this cunning does not manifest itself so much in the world as afterwards when they become Spirits . . . The cunning, however, which is signified by 'the head of the dragon' is cunning in perverting the truths and goods of the Word by means of reasonings from fallacies and from sophistical things, and also from persuasive things, by which the understanding is fascinated; thus inducing on falsities the appearance as if they were truths.

717. 'The head of the dragon'=the scientific truths of the Word which are adulterated and profaned . . .

739¹². By 'the head of the serpent' is meant all evil.

768³. As all Divine truth is from the Lord, and by means of it the Lord destroys falsity from evil, it is said, 'He shall trample on thy head' . . . 'The head'=all falsity from evil.

775. 'Having seven heads' (Rev.xiii.)=the knowledge of the holy things of the Word which are falsified and adulterated. 'The head'=intelligence and wisdom; and, in the opposite sense, insanity and folly; and as intelligence and wisdom cannot be predicated of those who by means of reasonings from the natural man confirm the separation of faith and life . . . therefore by 'the head' of (the beast) 'is signified knowledge. The reason it is the knowledge of the holy things of the Word,

is that there were 'seven heads;' and 'seven' is predicated of holy things . . .

[E.775²]. The reason 'the head'=wisdom, intelligence, and the knowledge of Truths; and, in the opposite sense, insanity and the knowledge of Falsities, is that these things reside in the head, and are there in their beginnings; as may be manifestly evident from the fact that all the origins of the fibres are there . . .

—⁴. For such as a man is in his beginnings, such he is in the whole . . . as also may be manifestly evident from a man when he becomes a Spirit, good or evil; for then his whole spiritual body, from head to heel, is completely such as is his mind . . .

778. 'Upon his heads the name of blasphemy'=falsifications of the Word. 'Heads'=the knowledge of the holy things of the Word, which are falsified and adulterated. 785.

785. By 'the head,' in the Word, where it treats of the Church and of the things which are of the Church, is signified intelligence and wisdom; and, in the universal sense, the understanding of truth and the will of good; but as it here treats of those who do not want the understanding to enter into the mysteries of faith . . . it follows that by 'the head of this beast' is signified knowledge; for, where the understanding does not see, there is no intelligence, but in place of it knowledge . . .

907. 'Having upon his head a golden crown' (Rev. xiv. 14)=the Divine good made ready for the Judgment.

1029⁵. 'The head' (of the statue)=wisdom. †

1040. 'Having seven heads' (Rev. xvii.)=and profaned . . . Because these 'heads' were the heads of the scarlet beast, by which is signified the Word as to its holy things . . . and because seven were seen, therefore by 'the seven heads' are signified the holy things of the Word profaned . . . By 'the head' of the beast, in the proximate sense, is signified the Word as to the understanding of it, and thence as to the intelligence and wisdom in it and from it; but when its truths and goods . . . are falsified and adulterated, then by its 'heads,' when seven were seen, are signified the holy things of the Word profaned.

1056². As man becomes wise, the spiritual mind becomes to him as the head, and the natural mind as the body . . .

1062². Those of the people who look to the Lord, and to the Pope only as to the head of the Church . . .

1092⁵. In a word, with his head man is in the Spiritual World, as with his body he is in the natural world. By the head, here, is meant his mind . . . and by the body . . . his senses . . .

1175. The reason 'to cast dust upon their heads'=mourning on account of damnation, is that by 'dust' is signified what is damned; and by 'the head,' the man himself.

J. (Post.) I. The English appear . . . in front, in a plane just above the head.

De Verbo 23. Each chapter (of the Word) relates to one of the Societies . . . 10².

D. Love xiv. (Then) they themselves are the head;

the world is the body . . . But with those who love uses from the love of them, the Lord is the head . . .

C. 161^e. (A good magistrate) will regard himself as the highest in the order of those who serve others; and not as the head; for the head leads all things of its body from love and wisdom in itself; and the Lord alone is love and wisdom in itself . . .

Can. Trinity xi. Note. The Lord is the head of the Church, and the Church is His body; and therefore he Himself who is the head is to be approached by the body.

Headlong. See under PRECIPITATE.

Heal. *Sanare.*

Health. *Sanitas.*

Healing. *Sanatio.*

Healthy. *Sanus.*

Healthily. *Sane.*

Healer. *Sanator.*

A. 258¹. 'God healed Abimelech' (Gen. xx. 17)=the wholeness of doctrine as to good. 'To heal'=to make whole . . . His wife also is said to be 'healed,' by which is signified the wholeness of doctrine as to truth.

258². With these, doctrine thus . . . lives; and of them it is said, that 'they are healed, and bring forth.'

347^{1e}. Natural good . . . is to be restored to health by painful things.

395¹³. That there may be a healthy mind in a healthy body.

4459⁶. With him who is in internals . . . the ruling affection is that the body may be nourished . . . for the sake of its health, to the end that there may be a healthy mind in a healthy body; thus principally for the sake of the health of the mind, to which the health of the body serves as a means. He who is a spiritual man does not rest here, but regards the health of the mind or soul as a means to imbue intelligence and wisdom . . .

4748⁴. As such truths are the means whereby man's Natural is perfected and also amended, therefore healing is ascribed to spices of this sort. Ill.

5159². With those who are not being regenerated . . . the causes (of change of state) are . . . also reflections upon the health of the body . . .

—³. But he who is being regenerated . . . loves the things of the body for the sake of the end that he may have a healthy mind in a healthy body; and he loves his mind and its health for the sake of an end still more interior . . .

5293. To the end that the mind may enjoy its food when the body enjoys its; that is, that the man may have a healthy mind in a healthy body.

5713². Nevertheless, this is no hindrance to man's being healed naturally; for the Divine Providence concurs with such means.

5949². Not for the sake of the body, but . . . in order that the soul, in a healthy body, may act correspondently . . .

6502. For evils and falsities take away **health** from the internal man . . .

—³. 'They that are **healthy** need not a physician' (Luke v.31). . . By 'the **healthy**' are meant the just.

— . 'The **health** of the daughter of My people' (Jer. viii. 22)=the truth of doctrine there.

—⁴. That **healings** . . . are not spoken of in the Word in a natural, but in a spiritual sense. Ill.

6936. Everyone ought to consult for his body . . . This must be the first thing, but to the end that there may be a **healthy** mind in a **healthy** body . . . But he who consults for the body merely for the sake of the body, and does not think of the **health** of the mind . . . consults evilly for himself to eternity.

7038². The delight of taste . . . has such delight because it serves for nourishment, and thence for the **health** of the body, according to which the mind acts **healthily**. The delight of smell is a less delight, because it serves only for recreation, and thus also for **health**.

7337. All the miracles which the Lord did . . . signified that such as are signified . . . would receive the Gospel, and be spiritually **healed**; and this by the Advent of the Lord into the world.

7996². See *FEAST-convivium*.

8365. 'I am Jehovah thy **healer**' (Ex.xv.26)=that the Lord alone preserves from evils. 'To **heal**'=to remedy, and also to preserve from evils. Ill.

8378. They added that useful food is to them savoury . . . It was said that this is well for man; for he thus has at heart to have a **healthy** mind in a **healthy** body . . .

8495^e. (Thus) it is evident . . . why a number of **healings** were done by the Lord on the Sabbath days. Ill.

8624^e. For the **healing** by looking at the serpent . . . signified **healing** from the evils of falsity by looking to faith in the Lord . . .

9049⁵. It is said, 'Lest I **heal** them' (John xii.40) because they who are **healed**, and again return to falsities and evils, profane. 10498^e.

9086². Hence **healings** were done by the Lord on the Sabbath day; for the **healing** involved the **healing** of the spiritual life . . .

9163⁵. 'To **heal**'=to amend and restore.

H. 505. When he lived in the world, he was **sane** in externals . . .

P. 231⁹. 'Lest they convert, and I **heal** them'=lest they acknowledge truths and afterwards recede, and thus become profane.

281². When man is allowed to think the evils of his life's love even to intention, they are **healed** by spiritual means, as diseases are by natural means.

—³. Meanwhile, he learns civil, moral, and spiritual things . . . and by means of them he is **healed** by the Lord; but no further than to know how to guard the door, unless he also acknowledges God . . .

282. The Lord could have **healed** the understanding with every man . . . and this by fears . . . But to **heal** the understanding alone, is to **heal** man only from without . . . and therefore the **healing** of the under-

standing only would be like a palliative **healing** . . . It is the will itself which must be **healed** . . . through instruction and exhortation by the understanding. If the understanding alone were **healed**, the man would become like an embalmed corpse . . .

M. 7^e. In which there was an aura of wisdom, by which **health** returned to their minds.

98². With these, the bridle of (the love of the sex) is not relaxed any further than conduces to **health**.

285. Thus the **health** of both their mind and body would be ruined.

D. 2665. I was as it were obsessed by them, although I was as **sane** as at other times.

2736. The Knowledge of (anatomy) contributes nothing to the preservation of **health**; so that he who understands nothing of these things, still lives as **healthy** . . . In like manner intellectual **health** may be possessed in a much greater degree by those who know nothing about the understanding . . .

3626. In all other things they are apparently **sane** . . .

3955. Aristotle is among the **sane** Spirits.

E. 279⁵. '**Healing** in his wings' (Mal.iv.2)=the truth of faith.

283⁹. The 'wings' of Jehovah, in which there is '**healing**'=the truth from that good, which is the Divine Spiritual. '**Healing**'=reformation thereby.

365³¹. Salvation by (His temptations) is signified by, 'By His wound **healing** is given to us' (Is.liiii.5).

—³². Deliverance from evils and falsities is signified by, 'I will make to ascend unto them **health** and cure; and I will **heal** them' (Jer.xxxiii.6); for to be spiritually **healed** is to be delivered from evils and falsities; and as this is done by the Lord through truths, it is said, 'I will reveal to them the abundance of peace and truth.'

513⁷. That both Knowledges from the Word, and confirming scientifics, receive spiritual life through this Divine truth, is signified by 'the waters of the sea being thence **healed**' (Ezek.xlvii.8).

— . They who cannot be reformed, because they are in the falsities of evil, are signified by 'the miry places and marshes which are not **healed**, and go away into salt' (ver.11).

584⁵. For all the **healings** of diseases which were done by the Lord signified spiritual **healings**.

654⁹. 'So shall Jehovah smite Egypt, in smiting and **healing** . . . and He shall be entreated of them and shall **heal** them' (Is.xix.22)=temptations, and thus conversion, and **healing** from falsities by means of truths.

786. 'Its plague of death was **healed**' (Rev.xiii.3)=the disagreement apparently removed by invented conjunctions of works with faith. Ex.

1152². This would be like a palliative curing, by which the disease or ulcer is **healed** outwardly.

D. Love xv. That a man is not of a **healthy** mind, unless use is his affection or occupation. Gen.art.

—². Whether they would rather wish to think **sanelly** or **insanelly** . . . It has been found that they

prefer to think insanelly. Ex. . . In the world, they had never thought sanely with themselves . . .

[D. Love xv. 3. But all who . . . have loved uses . . . think sanely in their spirit, and their spirit thinks sanely in their body . . .

xix². They who are in heavenly love act sanely ; but they who are in infernal love, insanelly.

Inv. 25. If this little work is not added to the former one, the Church cannot be healed. It would be only as a palliative cure ; a wound in which the corrupted matter remains, and eats away the neighbouring parts. Orthodoxy is this corrupted matter, and the doctrine of the New Church does indeed furnish the remedy, but only outwardly.

Healing. *Medela.*

A. 2693^e. (This occurs in the Word) that men may . . . lay open the feelings of the mind . . . which is wont to be a healing.

6502^d. That healings—*sanationes*, cures, remedies, and medicines, are not mentioned in the Word in a natural but in a spiritual sense. III.

—. 'I will bring it healing—*sanitatem*, and cure' (Jer. xxxiii. 6).

W. 336^e. (Evil uses) are serviceable in absorbing malignities, and thus as remedies.

E. 365^{3e}. See HEAL. **Inv. 25.**

D. Love xv². This is the sole cure of their insanity, that they are sent into works under a judge in Hell . . .

Health. *Valetudo.*

See PREVAIL—*valere*.

A. 4681^e. Salvation in the world, or health. Sig.

Heap. *Acervus.*

A. 4192. 'They took stones, and made a heap' (Gen. xxxi. 46)=truths from good. . . The reason 'a heap'=good, is from this . . . before they built altars they made heaps, and ate upon them for a witness that they were conjoined in love. But afterwards, when the representatives of the Ancients were accounted holy, instead of heaps they built altars also of stones, but disposed in a more orderly manner (Josh. xxii. 28, 34). Hence the like is signified by 'a heap' as by 'an altar ;' namely, the good of love ; and by the stones therein, the truths of faith. 4197⁵.

4193. 'And they did eat there upon the heap' (Gen. xxxi. 46)=appropriation from good Divine. . . 'A heap'=good ; here, good Divine.

4195. 'Jegar-sahadutha' (ver. 47), in the idiom of Syria, means 'the heap of witness' . . . Anciently, such heaps were for a sign, or for a witness, and afterwards also for worship ; here, for a sign and for a witness ; for a sign, that the boundary was there ; and for a witness, that a covenant was there made, and that none of them should pass it to do evil to the other . . . But in the internal sense, it=the quality of good from truths on the part of Laban ; that is, on the part of those who are in the goods of works ; that is, on the part of the gentiles.

4196. 'Jacob called it Galeed' (id.)=the quality on the part of the good of the Divine Natural. . . 'Galeed'

means 'a heap' and 'a witness,' or 'a witness heap,' in the Hebrew idiom.

4197. 'And Laban said, This heap is a witness between me and between thee this day' (ver. 48)=that it shall be so to eternity. . . 'A heap'=good. Ex.

4203. 'Behold this heap' (ver. 51)=conjunction . . . For the heap and the statue were for a sign and for a witness that a covenant had been made ; that is, that there was friendship ; thus, in the internal sense, that there was conjunction.

4204. 'This heap is a witness' (ver. 52)=confirmation. 'A witness'=confirmation ; namely . . . of truth from good, which is 'the heap.'

4205. 'If I will not pass this heap to thee, and if thou wilt not pass this heap and this statue to me, for evil' (id.)=a limit of the amount of what can inflow from good. . . 'A heap'=good ; and 'a statue,' truth ; and both the heap and the statue were for a sign and for a witness. . . As truths are what good inflows into, it is truths which limit the influx of good. Ex.

6978^e. 'A heap of the carcase, neither is there an end of the body' (Nahum iii. 3)=that thence were innumerable evils, and those who are in evils.

7408. 'They gathered them into heaps, into heaps' (Ex. viii. 14)=that these reasoning falsities were disposed fascicularly in the Natural. . . The reason 'to be gathered into heaps' has this signification, is that all things which are in man's mind are disposed into series, and as it were into bundles ; and into series within series, or into bundles within bundles . . .

8623. The reason it also=for memory, is that in ancient times they built heaps for a witness and a memory of a thing which was to stand firm and which they would remember ; and afterwards, altars also.

9145. 'And a heap is consumed' (Ex. xxii. 6)=injury to the truths and goods of faith which have been received. 'A heap'=the truth and good of faith which has been received. The reason 'a heap' has this signification, is that it is a crop already gathered in ; and by a standing crop is signified the truth and good of faith in their conception.

P. 203^e. As the scattered heaps . . . from which a house is to be formed.

E. 223³. The vastation of the Church as to doctrine is meant by, 'Thou hast made of a city a heap' . . . (Is. xxv. 2).

304²⁷. 'Asshur hath founded it for heaps' (Is. xxiii. 13) =that reasoning from falsities has destroyed.

587¹⁵. 'A heap of the field' (Micah i. 6)=the devastation of the Church.

714¹⁶. The falsification of truth and the adulteration of good, from which are mere falsities and evils, are signified by 'to give Jerusalem for heaps,' and by 'to reduce the cities of Judah into a waste' . . . (Jer. ix. 11). 1100¹⁴.

Heap, To. *Congerere.*

Heap. *Congeries.*

A. 761^e. So that he is a mere heap and compound of evils and the derivative falsities. 987. 2694⁴.

5295. 'Let them **heap** corn' (Gen.xli.35)=every good of truth together. 'To **heap**'=to gather together, and to preserve.

5345. 'Joseph **heaped** corn as the sand of the sea' (ver.49)=the multiplication of truth from good. 'To **heap**,' here, =to multiply.

H. 466. From the inordinated **heap** of things (in the memory).

488³. (Such) dwell among **heaps** of stones.

B. 56. The man himself does not see this **heap** or conglomeration of them . . .

T. 14³. Congestum occurs.

154⁵. In the . . . mind . . . there are **heaps** of ideas . . .

D. 5325. All the **heaps-congestiones** . . . were carried away by the . . . winds.

D. Wis.iii.4². The **mass** of the two interior degrees . . . was in the order and form of Heaven ; but the **mass** of the lowest degree . . . was in the form of Hell.

Heap, To. *Cumulare.*

Heap. *Cumulus.*

A. 983³. 'The city shall be built upon her own **heap**' (Jer.xxx.18). Ex.

8287. 'The streams stood as a **heap**' (Ex.xv.8)=that those who are continually attempting evil could not at all infest. 'To stand as a **heap**,' when said of the falsities from evil, =to continually attempt evil. Ex.

H. 358. Man may **heap up** wealth in so far as it is given . . .

R. 352. Gad (was named) from a troop or **heap**.

Heap, To. *Tumulare.*

Heap. *Tumulus.*

T. 110^e. They became **heaps-acervi**, which afterwards stood there like sepulchral **mounds**.

D. Min. 4725. He heard that his body was to be buried.

Heap up. *Coacervare.*

See EXAGGERATE.

A. 6486^e. He first **heaps up** materials of every kind, and throws them into **heaps-cumulos**.

8286. 'With the wind of thy nostrils the waters were **heaped up**' (Ex.xv.8)=that falsities were collected into one by the presence of Heaven. . . 'To be **heaped up**'=to be collected into one.

W. 229. From that substance, by **coacervations-coacervationes** . . .

Hear. *Audire.*

Hearing. *Auditio, Auditus.*

Audible. *Audibilis.*

See EAR, DEAF, and UNDER OBEY.

A. 322. (Spirits) have **hearing** so exquisite, that their hearing in the body cannot be compared with it . . .

367^e. 'They who **hear**' (Luke viii.21)=those who have faith ; 'they who do'=those who have charity.

623^e. 'A **hearing**' (Jer.li.46)=those things which are of the understanding.

652. 'The window'=the Intellectual ; and 'the door,' **hearing**.

654. As is known in the Churches, that faith comes by **hearing**. Ex.

656. By 'a door in the side' is signified **hearing**. . . For the ear . . . or the **hearing** which is of the ear, in respect to the Intellectual . . . is as a door in the side in respect to a window above.

1322. 'That they may not hear each man the lip of his fellow' (Gen.xi.7)=that they were all discordant, or one against another. Ex.

1460. Knowledges . . . in childhood never come from within, but from the objects of the senses, especially from the **hearing**.

1563. These organic vessels . . . are not opened except by means of the senses, especially those of the **hearing** and the sight . . .

1589². The external Sensuous, here, is the sight and the **hearing**.

1635. As I had **heard** men sonorously, so also I heard Spirits ; so that the Spirits sometimes wondered that their speech with me was not **heard** by others ; for, as to the **hearing**, there was no difference whatever between the two. But as the influx into the organs of **hearing** is different . . . they could not be **heard** by any others than myself . . . The discourse of Spirits does not (enter) through the ear, nor by means of the air ; but through an internal way, into the same organs of the . . . brain. Therefore the **hearing** is alike.

1642. Perfections ascend . . . as the **hearing** to the sight . . .

1707. 'Abram **heard** that his brother was made captive' (Gen.xiv.14)=that the interior man perceived in what state the external man was.

1763. Spirits have been **heard** who spoke with a sonorous voice, but as it were inwardly in themselves ; but still, as speech, it came to the **hearing**.

—e. These things . . . are **heard** as loudly and sonorously, by those whose interior organs of **hearing** are opened, and also by Spirits, as the sounds and the speech of man are **heard** on Earth . . .

1880². It has been granted (Spirits) . . . to **hear** men speaking to me.

1947. 'Jehovah hath **heard** thine affliction' (Gen.xvi.11)=when she submitted herself.

1953². The ear cannot know . . . the speech which it draws in ; but there is an interior **hearing** . . . It is the interior **hearing** which apprehends ; and afterwards there is an interior sight . . . which perceives ; thence through **hearing** comes the apperception of the sense of speech.

1977². When the **hearing** is so far opened, there is **heard** thence, as from afar, a sound . . . as of singing.

2072. Interior **hearing**, and obedience (are expressed in the Word) by 'the ear.'

2133. **Hearing** was lacking for want of an end . . .

2196³. (Spirits hear each other speak better than men do.)

[A.] 2309^e. Things seen and heard . . .

2520^b. 'Those who see and hear' (Matt. xiii. 13) = those who are within the Church, and who, although they see and hear, still do not understand.

2542. See EAR. —^c.

2641. 'Everyone that heareth shall laugh to me' (Gen. xxi. 6) = that all things there will have affection. . . 'To hear,' in the Word, is predicated of the things which are of affection; but 'to see' of the things which are of thought.

2665. 'Everything that Sarah saith to thee, hear her voice' (ver. 12) = that He should act according to spiritual truth. . . 'To hear a voice' = to act according to it.

2691. 'God heard the voice of the boy' (ver. 17) = help then. 'God hearing the voice' = to bring help. 2694.

2701^b. That they were obedient (is signified by) 'to hear with the ears' (Matt. xiii. 16).

2920. 'Hear us' (Gen. xxiii. 6) = reception. 'Hear us,' being a responsive formula of assent, = reception.

2932. 'Hear me' (ver. 8) = that they should comply or obey.

2963. 'Abraham heard to Ephron' (ver. 16) = confirmation to obey. . . 'To hear' = to obey.

3163. 'When Abraham's servant heard their words, he bowed himself to the earth to Jehovah' (Gen. xxiv. 52) = the perception of joy in the natural man. 'To hear the words' = to perceive.

3507. 'To hear Isaac speak' (Gen. xxvii. 5) = life thence; for 'to hear speak' = influx; from the fact that 'to hear,' in the representative sense, = to comply. . . Thus, in the supreme sense, 'to hear speak' = life thence. . .

3628^b. Unless there were interior modifications, which are of life, to which correspond the exterior modifications which are of the air, hearing would not exist.

3684. 'Jacob heard to his father and to his mother' (Gen. xxviii. 7) = obedience and affection. 'To hear to anyone,' or 'to hearken' = to obey. That it was to his father and mother = obedience from affection.

3861^a. 'He hath heard—*exaudivit*,' from which came the name 'Simeon.'

3869. 'Because Jehovah hath heard' (Gen. xxix. 33) = in the supreme sense, Providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing: here, faith in the will, which is from the Lord alone.

— When the things which are heard penetrate to the interiors, they are changed into what is like sight; for the things which are heard are seen interiorly; and therefore by what is heard is signified that which is signified by what is seen; namely, that which is of the understanding, and also that which is of faith. But hearing at the same time persuades that it is so, and affects not only the intellectual part of man, but also his voluntary part, and causes him to will what he sees. Hence it is, that 'to hear' = the understanding of a thing, and at the same time obedience; and, in the spiritual sense, faith in the will. As this lies hidden in 'to hear;' namely, obedience and faith in the will, therefore these things also are signified by to hear, to hearken, to attend, in common discourse; for to be hearing is to be obedient; and to hearken to anyone, is also to obey.

—². Moreover, such is the circle of things with man, that whatever enters through the ear and eye, or through the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. . .

—³. That 'to hear,' in the supreme sense, = Providence. Ex.

—⁴. That by 'Jehovah hearing,' from which Simeon was named, in the interior sense, = obedience; and, in the internal sense, faith in the will from the Lord alone. Ill.

— 'To hear Him' (Matt. xvii. 5) = to have faith in Him, and to obey His precepts; thus to have faith in the will.

— 'To hear the voice of the Son of Man' (John v. 25, 27) = to have faith in the words of the Lord, and to will them. 'They who have faith in the will receive life; and therefore it is said, 'they who hear shall live.'

—⁵. 'To hear the voice' (John x. 3, 16, 27) = to obey from the faith of the will.

— 'To hear Moses and the Prophets' (Luke xvi. 29, 31) = to know the things in the Word, and to have faith in the Word, thus also to will them; for to have faith without willing, is to see and not to hear; whereas to have faith with willing, is to have faith and to hear; and therefore both, namely, 'to see' and to hear,' are mentioned together in the Word *passim*; and by 'to see' is signified that which is signified by 'Reuben;' and by 'to hear,' that which is signified by 'Simeon;' for they are conjoined as brother with brother. Ill.

—⁷. In these places both are mentioned, because the one follows the other; namely faith in the understanding, which is 'to see,' and faith in the will, which is 'to hear' . . . From this also it is evident why one son of Jacob was named from 'to see;' and the other from 'to hear.'

—⁸. That 'to see' = faith in knowledge or in the understanding, and 'to hear,' faith in obedience or in the will, is from the correspondences in the other life. . . They who are intellectual and thence in faith, belong to the province of the eye; and they who are obedient and thence in faith, belong to the province of the ear.

—⁹. Hence, then, it is, that 'the eye,' in the internal sense, = understanding; and that 'the ear' = obedience; and, in the spiritual sense, the faith thence, or faith in the will. Ill.

3921. 'Rachel said, God hath judged me, and hath also heard my voice' (Gen. xxx. 6) =, in the supreme sense, justice and mercy; in the internal sense, the holy of faith; in the external sense, the good of life. . . 'To hear my voice' = mercy; for the Lord . . . hears all from mercy. . . He hears from mercy, because from Divine good. . .

3954. 'God heard to Leah' (ver. 17) = Divine love. 'To hear to anyone,' when predicated of . . . the Lord, = Divine love; for 'to hear to anyone' is to do what he prays for and wishes; and as this is from Divine good, and Divine good comes from Divine love, by 'to hear to anyone,' in the supreme sense, = Divine love.

3966. 'God remembered Rachel, and God heard to her' (ver. 22) = foresight and Providence. . . 'To hear to anyone,' when predicated of God, = Providence.

4038². The sensuals of sight and hearing especially are what perfect his intellectual faculty . . .

4227⁴. They cannot be heard . . . because they pray for themselves . . . 5585.

4247². Everything scientific and cognitive is insinuated through the sight or hearing into the thought, and thence into the will ; and from the will through the thought into the act. —³.

4404^o. The sense of hearing (in general, corresponds) to the affection of learning, and also to obedience.

4408^o. The things which enter through the hearing, are changed within into appearances like those of the visual things which are from the light of the world.

4491. 'They heard to Hamor and to Shechem his son' (Gen.xxxiv.24)=consent.

4493⁴. Like one who hears another speaking . . . and does not attend to the words . . . Like one who hears another speaking, and in thought inheres in the words . . .

4601. 'Israel heard it' (Gen.xxxv.22)=that that faith was rejected. . . In the proper sense, that 'Israel heard' =that the Spiritual Church knew this and assented ; for by 'to hear' is signified to hearken ; and by 'Israel,' the Spiritual Church. Ex.

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

— . The thought of a man when speaking is nothing but the speech of his spirit ; and the apperception of speech is nothing but the hearing of his spirit . . . When man hears, the apperception appears no otherwise than as hearing in the ear . . .

—². That it is the spirit which speaks and which hears, has been manifestly evident to me from conversations with Spirits. When their speech was communicated to my spirit, it fell into my interior speech, and thence into the corresponding organs . . . Hence their speech was heard by me as sonorously as the speech of man. (Therefore) some of them have supposed . . . that they would be heard also by (the other men) who were present ; but reply was made that it is not so, because their speech inflowed into my ear through an internal way . . .

5001. 'Not to hear' (Gen.xxxix.10)=not to hearken to, or not to obey ; here, to be averse to, because he so far refused to hearken that he fled . . .

5017. 'He heard' (ver.15)=when it was apperceived. 'To hear'=to obey, and also to apperceive. . . That it is also to apperceive, is evident from the very function of the ear, and the consequent nature of hearing. The function of the ear is to receive the speech of another, and convey it to the general sensory in order that the sensory may thus apperceive what the other is thinking : hence 'to hear'=to apperceive. Therefore, the nature of hearing is to transfer into the thought of another what one speaks from his own thought ; and from the thought to transfer it into his will ; and from this into act : hence 'to hear'=to obey. These two offices are proper to hearing. In the languages, these offices are distinguished by to hear anyone, which is to apperceive ; and to hear or hearken to anyone, which is to obey. Ex.

5032. 'As her lord heard the words of his wife, which

she spoke to him' (ver.19)=the communication of falsity, that it appeared as truth. 'To hear the words'=communication ; for 'to hear'=to apperceive, thus to be communicated.

5077³. The sensual which is subject to . . . the intellectual part, and afterwards to the voluntary part, is the hearing.

5254. 'I have heard upon thee' (Gen.xli.15)=the faculty of the Celestial of the Spiritual. . . 'To hear upon thee'=to apperceive and to know that it is such ; and therefore the faculty.

—^o. (Thus) 'I have heard upon thee, saying, Thou hearest a dream to interpret it'=the faculty of the Celestial of the Spiritual to apperceive what is in the things foreseen.

5471. 'When he entreated us, and we did not hear' (Gen.xlii.21)=his continual sollicitation without reception. . . 'Not to hear'=not to be received.

5477. 'They knew not that Joseph heard' (ver.23)=that from the natural light in which those truths are, it is not believed that all things appear from spiritual light. . . That from this light the truths in the Natural appear, is signified by 'Joseph hearing ;' for 'to hear' =both to obey and to apperceive.

5673. 'They heard that they were to eat bread there' (Gen.xliii.25)=apperception that good would be adjoined to truths. 'To hear'=apperception.

5874. 'The Egyptians heard' (Gen.xlv.2)=even to ultimates. 'To hear' the voice in weeping=the perception of mercy and of joy.

6340. 'Hear ye to Israel your father' (Gen.xlix.2)=prediction about them from spiritual good ; in the supreme sense, the foresight of the Lord ; (for) 'to hear,' namely, what will happen at the end of the days, =prediction.

6624. Hence the silent thought of man is audible to Spirits and Angels, when it so pleases the Lord.

6771. 'Pharaoh heard this word, and he sought to kill Moses' (Ex.ii.15)=that the false scientific, apperceiving this, desired to destroy the truth . . . 'To hear' =to apperceive.

6803. 'God heard their groaning' (ver.24)=aid. 'To hear'=to obey ; but, when said of the Lord, it=to provide and render aid ; for him whom the Lord hears, He renders aid to.

6842. Internal exhortation and hearing. Sig.

6852. 'I have heard their cry from before their exactors' (Ex.iii.7)=the aid of mercy against those who wanted to compel them to serve. . . 'To hear'=to obey and to apperceive ; but, when said of the Lord, it=to render the aid of mercy to him who implores it. . . The Lord hears all, and thus renders aid to all, but according to the necessities. Those who cry to and implore Him for themselves alone . . . these, too, the Lord hears, but He does not render aid to them ; and when He does not render aid, it is said that He does not hear.

6900. 'They shall hear thy voice' (ver.18)=obedience. 'To hear'=obedience. Refs.

[A.] 6944. 'They will not believe me, nor hear my voice' (Ex. iv. 1) = that those of the Spiritual Church would not have faith, thus would not receive. . . 'Not to hear the voice' = not to receive.

6971. 'If they do not hear the voice of the former sign' (ver. 8) = if they do not obey what is announced from the Word. . . 'To hear' = to obey.

6974. 'If they do not hear thy voice' (ver. 9) = if they do not perform anything of obedience. 'To hear' = obedience.

—². 'To believe,' by which is signified faith, is said of the truth which is of faith; and thus relates to the understanding: but 'to hear,' by which is signified to obey, is said of the good which is of charity, and thus relates to the Voluntary.

6989. The reason 'deaf' has this signification, is that hearing corresponds to both perception and obedience; to perception, because the things which are heard are perceived inwardly; and to obedience, because it is thence known what ought to be done.

7065. 'The people believed, and they heard' (ver. 31) = faith and hope. . . 'To hear' = to obey, and also to apperceive; here, to have hope; for he who is in faith and obedience, when he apperceives confirmations, receives hope, because hope is thence.

7095. 'Who is Jehovah that I should hear His voice?' (Ex. v. 2) = contrary thought concerning the Lord, to whose exhortation they should hearken. . . 'To hear' = to obey; thus 'to hear the voice' = to obey or hearken to the exhortation.

7216. 'They did not hear to Moses' (Ex. vi. 9) = that they did not receive from faith and obedience. 'To hear' = to receive from faith and obedience. That 'to hear' = faith in the will and act, and obedience. Refs.

7223. 'Behold the sons of Israel have not heard Me' (ver. 12) = that the spiritual have not received the things announced to them. . . 'Not to hear' = not to receive from faith and obedience.

7275. 'Pharaoh will not hear to you' (Ex. vii. 4) = that those who are in falsities will not receive. 7301.

7314. 'Hitherto thou wouldst not hear' (ver. 16) = no obedience. 'To hear' = obedience.

7339. 'He did not hear to them' (ver. 22) = no reception and no obedience. 7413. 7534. 7794.

8360. 'If hearing thou wilt hear the voice of Jehovah thy God' (Ex. xv. 26) = the faith of the precepts of the Lord. 'To hear' = apperception and faith.

8361. As concerns the word 'to hear,' it properly = obedience; but when, as here, 'to do' is also mentioned, 'to hear' = faith; and 'to do,' life. III.

—². In these places, 'to hear' = to perceive, to understand, and to have faith; and 'to do' = to live according to these things. But when it is said 'to hear,' and not at the same time 'to do,' then 'to hear' = faith in the will and act, thus obedience. The reason is that what is heard passes into the internal sight which is the understanding; and it is there laid hold of by the will; and passes as through a circle into act. Hence in the word 'to hear' there is from nature the signification of obedience; as to hear or to hearken to anyone. Ref.

8428. 'In His hearing your murmurings' (Ex. xvi. 7) = that their complaints will cease. 'To hear,' when said of Jehovah, = to have mercy and to render aid; thus that their complaints will cease.

8440. 'Because He hath heard your murmurings' (ver. 9) = on account of the pain in temptation, that He may render aid. 'To hear,' when said of Jehovah, = to be merciful and to render aid; thence, also, to cause to cease.

8479. 'They heard not to Moses' (ver. 20) = no faith, and thence no obedience. 'To hear' = to perceive, to have faith, and to obey. Refs.

8645. 'To hear' (Ex. xviii. 1) = perception.

8702. 'Now hear my voice' (ver. 19) = consent from union. 'To hear the voice' = obedience; but here, consent, because it is said by Jethro, by whom is represented the Divine good united to the Divine truth which is represented by Moses.

8766. 'Now if in hearing ye will hear my voice' (Ex. xix. 5) = the reception of truth. 'To hear' = obedience . . . and as 'to hear' = obedience, it also = reception.

8767². It is often said 'to hear the precepts and keep them;' and by 'to hear,' there, is signified to receive them in faith; and by 'to keep,' to receive them in life . . .

8782. 'That the people may hear in My speaking with thee' (ver. 9) = that those of the Spiritual Church may apprehend Divine things. 'To hear' = to apperceive, thus to apprehend.

8802. 'In drawing jobel;' or, what is the same, 'in hearing the sound of the trumpet' (ver. 13) = a general perception of celestial good; for by 'to be heard' is signified perception.

9202. Even the silent supplication of those who supplicate from the heart is heard in Heaven as a cry . . . The case is the same with those who are teaching; they are heard in Heaven as though they were crying aloud. . . But the affections of evil and falsity are not at all heard in Heaven . . . These are heard in Hell . . .

9203. 'Hearing I will hear their cry' (Ex. xxii. 23) = that they should be aided. 9218.

9284. 'It shall not be heard upon thy mouth' (Ex. xxiii. 13) = that they should not obey with any affirmation. 'To hear' = to obey. Refs.

9307. 'And hear His voice' (ver. 21) = obedience to the precepts which are from Him. . . 'To hear' = obedience.

9311. 'For if hearing thou shalt hear His voice' (ver. 22) = instruction concerning the precepts of faith, and their reception. 'To hear' = to be instructed and to receive.

— 'To hear,' in the Word, = not only simply to hear, but also to receive in the memory and to be instructed; and also to receive in the understanding and to believe; and also to receive in obedience, and to do. The reason these things are signified by 'to hear,' is that the speech which is heard presents itself before the internal sight or understanding, and is thus inwardly received; and there, according to the efficacy of the reasons, or according to the forces of the persuasions from any other source, it is either retained, or believed,

or obeyed. Hence it is that there is a correspondence of the ear and of hearing with such things in the Spiritual World. Refs.

—². 'That 'to hear'=to receive in the memory and to be instructed; and also to receive in the understanding and to believe; and also to receive in obedience and to do. Ill.

— . Here (Matt.xiii.13-17) 'to hear' is mentioned in every sense:—to be instructed, to believe, and to obey. 'Hearing they hear not'=to be taught and yet not to believe; also to be instructed and not to obey. 'To hear heavily with the ears'=to refuse instruction, faith, and obedience. 'The ears which are blessed because they hear'=blessedness from the reception of the doctrine of faith concerning the Lord and through the Word from the Lord.

—³. 'To hear the voice' (John x. 3)=to be instructed concerning the precepts of faith; and to receive them in faith and obedience. Like things are signified by what the Lord so often said: 'He that hath an ear to hear, let him hear.' Ill.

—⁴. 'To hear the voice of the Son of God' (John v. 25)=to be instructed in the truths of faith and to obey them.

—⁵. 'To hear' (Mark vii. 37)=to be instructed, to receive, and to obey.

— . 'Whatsoever things he shall hear' (John xvi. 13)=whatever things he shall receive from the Lord.

—^e. 'To hear the words or discourses' (Luke vi. 47)=to learn and know the precepts of faith which are from the Lord.

9398. 'All things which Jehovah hath spoken we will do and hear' (Ex.xxiv.7)=the reception of the truth which proceeds from the Divine Human of the Lord, and obedience from the heart and soul. . . 'To do'=obedience from the will, thus in the heart; and 'to hear'=obedience in the understanding, thus in the soul. Obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith.

9506. 'Thou shalt make a propitiatory with pure gold'=the hearing and reception of all the things of worship from the good of love . . . (For) they who have been propitiated or expiated, that is, cleansed from evils, are alone heard . . . 9518. 9682.

—². No one is admitted into Heaven . . . unless he is in . . . the good of love to the Lord and in the good of charity towards the neighbour . . . and therefore he is not heard; neither is his worship received.

—⁵. By the propitiatory . . . there was also signified the hearing and the reception of all things which are of worship; for he who has been cleansed from evils is heard, and his worship is received. This was represented by Jehovah speaking with Moses upon the propitiatory . . .

9926. 'His voice shall be heard' (Ex.xxviii.35)=the influx of the truth with those who are in the Heavens and who are on earth. 'To be heard'=reception and perception; hence, also, influx; for the things which are received and perceived must inflow.

9996. The scientific Sensuous, which is the ultimate

of the Intellectual, is drawn in through two senses, which are hearing and sight . . .

10177. (The altar of incense)=a representative of the grateful hearing and reception of all things of worship from love and charity from the Lord. Ex.

—⁵. What is holy and pious, which is not from (love and charity), is indeed heard; but is not received gratefully . . .

10199. Grateful hearing and reception. Sig.

— . 'Incense'=the hearing and reception of all things of worship which are from love and charity from the Lord.

— . The (sense of) hearing=what is perceptive from the good of faith, and from obedience.

—³. That the hearing corresponds to the perception of the good of faith, and to obedience. Refs.

10240². 'Thou hearest the voice thereof' (John iii. 8) =that those things come to perception in the external or natural man.

—^e. 'To hear'=perception. Refs.

10430². They who are such are indeed heard, but still they do not receive into them anything of Heaven and the Church . . .

10454. 'Joshua heard the voice of the people in their vociferation' (Ex.xxxii.17)=a survey and apperception as to the quality of the interiors of that nation. 'To hear'=survey and apperception. Ex.

10535. 'The people heard this evil word, and they mourned' (Ex.xxxiii.4)=their grief on account of no eminence over others.

10813^e. Through my eyes it has been given to them to see the things which are in the world . . . and also to hear men speaking to me.

H. 248. The speech of an Angel or a Spirit with a man is heard as sonorously as the speech of a man with a man; but it is not heard by others who are standing by; but by himself alone. The reason is that the speech of an Angel or Spirit inflows first into the thought of the man, and through an internal way into his organ of hearing, and thus moves it from within . . . Hence it is evident, that the speech of an Angel and Spirit with a man is heard in the man; and as it equally moves the organs of hearing, it is equally sonorous. (Continued under EAR.)

271. The Angels of the Inmost Heaven do not lay by Divine truths in the memory . . . but when they hear them they at once perceive them and commit them to life . . .

—². The Angels of the Third Heaven are perfected in wisdom through the hearing, and not through the sight. The things which they hear from preaching do not enter into their memory, but immediately into their perception and will, and become of the life. But the things which these Angels see with their eyes enter into their memory, and they reason and speak about them. Hence it is evident that the way of the hearing is with them the way of wisdom. This, too, is from correspondence; for the ear corresponds to obedience; and obedience is of life: whereas the eye corresponds to intelligence; and intelligence is of doctrine. Sig.

402. There is given to every sense a delight according

to its use . . . That the **hearing** has such a delight is from the use which it performs to both the understanding and to the will by means of hearkening.

[H.] 434. (For) man cannot **hear** without an organ which is the subject of his **hearing**. . . So, also, with . . . perception, which is internal **hearing** . . .

461². A Spirit man . . . **hears** and speaks as before . . .

—³. He retains all things whatever which in the world he has **heard**, seen . . . But the natural objects which are in the memory . . . are quiescent . . . but still are reproduced when the Lord pleases.

462. They who are in Heaven . . . see and **hear** much more exquisitely . . . than when they were in the world ; for they . . . **hear** by means of a spiritual atmosphere, which surpasses the earthly one by many degrees. Des.

—². In like manner their **hearing** corresponds to their perception, which is of both the understanding and the will ; and thus in the tone and words of one who is speaking they perceive the most minute things of his affection and thought . . .

— . But the rest of the senses with the Angels are not so exquisite as the senses of seeing and **hearing** ; the reason of which is that seeing and **hearing** are of service to their intelligence and wisdom ; but not the rest . . .

F. 3. Spiritual truths . . . when **heard**, fall into the perception as to whether they are truths or not . . .

—². (Thus) spiritual things can be comprehended equally with natural things ; but (only) when they are **heard** or read . . .

W. 41. It is the same with the **hearing** : it appears as if the **hearing** were in the place where the sound begins ; but the **hearing** is in the ear, and is an affection of its substance and form : that the **hearing** is at a distance from the ear is an appearance.

—². It is the same with the sight as with the **hearing** : the **hearing** does not go out from the ear to catch the sound ; but the sound enters the ear and affects it. Ex.

243². But they understood when they **heard**, but not when they thought with themselves ; for while they **heard**, light entered from above ; but when they thought with themselves, no light could enter except that which corresponded to their heat or love. Therefore, after they had **heard** these arcana, and perceived them, as soon as they turned their ears away they remembered nothing . . .

244. The same thing takes place in the world. A man not altogether stupid, or who has not from the pride of Own intelligence confirmed falsities with himself, when he **hears** others speaking about some exalted matter, or when he reads such things, if he is in any affection of knowing, understands these things and retains them, and may afterwards confirm them. Either an evil or a good man may do this.

271. Everyone acknowledges (this) when he **hears** it. But . . . they who are in evil . . . do not perceive otherwise than that evil is good ; for evil delights their senses, especially the sight and the **hearing** . . .

363². The appearance is that the ear **hears** ; but the understanding **hears** through the ear ; and therefore to

hear is predicated also of attention, and the hearkening which is of the understanding.

413. That man is able to perceive the arcana of wisdom when he **hears** them, has been shown above, *passim*. Ex.

427³. As they who are in celestial love have wisdom inscribed on their life, they instantly perceive whether whatever they **hear** is true or not . . .

P. 136. For there are many things which, when **heard**, are at once perceived to be so, because they are true . . .

150². That which the Lord teaches He gives to man to perceive with reason, and this in two ways ; in the one, the man sees in himself that the thing is so the moment he **hears** it ; in the other, that he understands it by reasons. To see in himself is in his internal man ; and to understand by reasons is in his external man. Examp.

— . That things seen and **heard** appear to inflow into the thought, is a fallacy ; for the understanding sees in the eye, and **hears** in the ear ; and not the reverse.

157⁶. These things are acknowledged by every rational man as soon as they are **heard**. 327.

168. Interior illustration from the Lord is that a man from the first **hearing** perceives whether what is said is true or not true. —². Examps.

R. 6². For when the Angels **hear** the Truth, they at once know and acknowledge it.

8. 'Blessed is he that readeth, and they that **hear** the words of the prophecy, and keep the things which are written therein' (Rev.i.3)=the communion with the Angels of Heaven of those who live according to the doctrine of the New Jerusalem. . . By 'to read, **hear**, and keep the things which are written in it' is signified to want to know that doctrine, to attend to the things which are in it, and to do the things which are in it ; in sum, to live according to it.

37. 'I **heard** behind me a great voice as of a trumpet' (ver.10)=the manifest perception of the Divine truth revealed from Heaven.

85^e. The man who is in this illustration acknowledges truths as soon as he reads or **hears** them ; but not he whose spiritual mind is not opened . . .

87. 'To **hear**'=both to perceive and to obey ; because he attends in order to perceive and in order to obey. That both of these things are signified by 'to **hear**,' is evident from common discourse, in which it is said to **hear** and hearken anyone, and also to **hear** and hearken to anyone. The latter=to obey, and the former to perceive. The reason 'to **hear**'=these two things, is from correspondence ; for in the province of the ears in Heaven are they who are in perception and at the same time in obedience. As both of these are signified by 'to **hear**,' the Lord so often said, 'He that hath an ear to **hear**, let him **hear**.' Ill.

123. That which is inscribed on the life alone, and not on the memory, does not appear . . . except from the fact, that they perceive whether it is true, and what is true, when they are **hearing** and reading . . .

161. 'Remember, therefore, how thou hast received and heard' (Rev.iii.3)=that it should come into the thought, that in its beginning all worship is natural, and afterwards becomes spiritual through truths from the Word, and through a life according to them; and more besides.

218. 'If anyone will **hear** My voice, and will open the door' (ver.20)=he who believes the Word, and lives according to it. 'To **hear** the voice'=to believe the Word.

356. As Simeon and his tribe represented truth in the will, which is both charity and obedience, he was named from 'to **hear**;' and 'to **hear**'=both to understand truth, and to will it, or to obey; to understand it when it is said 'to **hear** anyone;' and to will it, and to obey, when it is said 'to **hear** to anyone,' or to hearken.

448. 'I **heard** the number of them' (Rev.ix.16)=their quality perceived, that it was as follows. By 'to **hear**' is signified to perceive.

460. 'Which can neither see, nor **hear**, nor walk' (ver.20)=in which there is nothing of spiritual and truly rational life. . . By 'to see,' and 'to **hear**' is signified to understand and perceive; and by 'to walk' is signified to live; hence by these three is signified spiritual and truly rational life.

462². See ENCHANT, at *Thirdly*.

875^o. They shouted, We will not **hear**. B.115^o. T.385².

914. The delight of love and wisdom elevates the thought, so that it sees as in the light that it is so, although it had not before **heard** it.

956. 'Let him that **heareth** say, Come' (Rev.xxii.17) =that he who **hears**, and thence knows anything concerning the Advent of the Lord, the New Heaven, and the New Church, and thus the Kingdom of the Lord, should pray that it may come.

957. 'To **hear** the words of the prophecy of this Book' (ver.18)=to **hear** and know the truths of the doctrine of this Book now opened by the Lord.

M. 62^o. Every universal truth is acknowledged as soon as it is **heard**; which is from the influx of the Lord and at the same time from the confirmation of Heaven.

210. Every love has its own sense. . . The love of **hearing** from the love of hearkening to and obeying, has the sense of **hearing**; and the pleasantnesses of this are harmonies.

220. Natural **hearing** is from spiritual **hearing**, which is the attention of the understanding, and at the same time the accommodation of the will.

343. I have **heard** (this) from (the Mohammedans) themselves. . . I have **heard** also, that . . .

I. 1². It is according to order . . . for the perceptive mind to flow into the **hearing**, according to the state induced upon the ears . . .

T. 42². There are some who, as soon as they **hear** the truth, perceive that it is truth. These are represented . . . by eagles.

354³. Therefore, every true worshipper of the Lord, as soon as he **hears** any Truth of faith which he did not

know before, at one sees, acknowledges, and receives it. The reason is that the Lord is in him, and he in the Lord; consequently the light of Truth is in him, and he is in the light of Truth. From experience.

361. For, whenever he thinks, or reads, or **hears** anything, inwardly in himself he sees whether it is the Truth or not. He perceives this from the Lord, from whom spiritual light and heat inflows into the higher sphere of his understanding.

393. Who does not see from a certain interior perception . . . when he **hears** anyone saying, That whoever lives well and believes rightly is saved?

759^o. Every man is such, that he is able to see and comprehend truth while he **hears** it . . .

763^o. I have **heard** that . . .

D. 1886. On the sphere of **hearing**.

— When I before spoke with Spirits, I was **heard** both by those who were within and those who were without . . . The (latter) complained that now for the first time they perceived and **heard** nothing. They only knew that I spoke with those who were within.

2191². As to the spirituals or sensuals of the body, there are also three; namely, **hearing**, ocular sight, and the sight of imagination . . . **hearing** is merely corporeal sensual; but sight is natural sensual.

2382. That those who are afar off, **hear** and perceive more exquisitely the things which are thought, and which I spoke, than those who are nearer.

2435. The prayers of infants are **heard** much more fully in Heaven than the prayers of adults . . . From experience it has been given to learn that it is true . . . From this, that those Spirits who are far away from me, **hear** and perceive better when I am thinking silently . . .

4821. That the supplications of the good are **heard** in Heaven as cries; and those of the evil in Hell.

— When I spoke to a certain Spirit, and I wanted to signify it merely by the affection of love, he said that he **hears** me speaking many things; but I said that I had not thought or uttered a word, or had had any idea. He said that I had spoken many things about that matter; and that he had **heard** them sonorously, expressed in words. Afterwards, when I put my hand to my temples for the purpose of stroking them, it was said from Heaven that that also was **heard** in Heaven as speech, according to every affection which was at that time in me. Ex. . . I was thence instructed that all the affections of a good man are **heard** in Heaven; and, if they are ardent, as cries. This was also attested by the fact. . . that silent thought, when from good and truth, is better **heard** in Heaven as sonorous speech, than thought speaking loudly.

4822. (But) the affections of evil and falsity . . . are not **heard** in Heaven, but in Hell; also as cries when they are ardent. In Heaven they are **heard** no otherwise than when they penetrate to the good, and afflict or oppress them; then they are **heard** in Heaven from these; to whom assistance is then afforded.

5587². Whatever enters through the **hearing** . . . (the celestial) do not utter; but still they perceive it: but

what they see with their eyes, this they know; and this they utter as well as others do . . .

[D. 5587²]. The things which enter into the perception through the **hearing** enter into the interior man; thus into the Voluntary, or into the affection: but those which enter through the sight, enter only into the exterior man; and into the external Intellectual.

5851^e. That which enters only through the eye enters into the understanding, and lays itself by in the memory; but that which enters through the **hearing**, enters into the understanding and at the same time into the life; into the understanding because through truths into the life.

5972². When anyone who is at hand, even if outside the temple, merely **hears**, and looks into the congregation, then the thoughts of all are varied, and are kept in the **hearing** of truths, which, if not preached justly, the preacher vacillates, tries, sticks, until he comes into truths; and when he teaches them, all the **hearers** acknowledge and receive . . .

D. Min. 4647. The speech of Spirits to the speech of men is circumscribed as is sight to **hearing** . . .

E. 14. 'They that **hear** the words of the prophecy' = that they live according to the doctrine of Heaven. 'To **hear**' = to perceive and to obey; thus, also, to live according to it; for they who perceive and obey, live according to it.

—¹. The reason 'to **hear**' = to obey and to live, is that the things which are **heard** with the celestial Angels enter into the life. . . I will illustrate this . . . There are two senses given to man which serve as means to receive the things by which the Rational is formed, and also the things by which man is reformed; namely, the sense of sight and the sense of **hearing**: the other senses are for other uses. The things which enter through the sense of sight, enter into his understanding and illustrate it . . . But the things which enter through the sense of **hearing**, enter into the understanding and at the same time into the will; and therefore by 'the **hearing**' is signified perception and obedience. Hence it is that in human languages it is customary to say 'to **hear** anyone,' and also 'to **hear to** anyone;' and also 'to be **hearing**,' and 'to **hearken to**;' and by 'to **hear** anyone' is meant to perceive; and by 'to **hear to** anyone' is meant to obey; and also by 'to be **hearing**;' while both are meant by 'to **hearken**.' (Continued under EAR.)

—². That the things which enter through the **hearing**, enter immediately through the understanding into the will, may be further illustrated by the instruction of the Angels of the Celestial Kingdom . . . They receive all their wisdom through the **hearing**, and not through the sight; for whatever they **hear** about Divine things, they receive in the will from veneration and love, and make it of their life . . . (Thus) it is evident that **hearing** has been given to man chiefly for the reception of wisdom; but sight, for the reception of intelligence. Wisdom is to perceive, to will, and to do; intelligence is to know and to perceive.

48². 'To **hear** the word of the kingdom' = [to **hear**] the truths of the Church.

55. 'I **heard** behind me a great voice as of a trumpet'

= manifest perception of Divine truth to be revealed from Heaven. 'To **hear**' = to perceive and to obey.

—¹. The reason 'a trumpet' = Divine truth to be revealed from Heaven, is that sometimes Divine truth is **heard** in this way when it flows down from the Lord through the Heavens with a man . . . But . . . it is **heard** in this way only in the beginning; afterwards, it is **heard** as a human voice.

108. 'He that hath an ear let him **hear** what the Spirit saith unto the Churches' = that he who understands should hearken to what the Divine truth proceeding from the Lord teaches and says to those who are of His Church. 'He that hath an ear let him **hear**' = that he who understands should hearken; that is, obey. 'To **hear**' = to understand and to do; that is, to hearken.

—^e. In these places, 'to **hear**' = simply to **hear**, which is to know and to understand. In common discourse, also, 'to **hear**' means this when it is said 'to **hear** a thing;' but it means to both understand and do when it is said 'to **hear to** it,' or 'to be **hearing**;' in like manner 'to hearken.'

249. 'If anyone **hear** My voice' = he who attends to the Lord's precepts. 'To **hear**' = to attend; that is, to observe with attention, and to hearken, or to obey; for the things which enter through the **hearing** are not only seen with the understanding, but also, if they are in accord with the man's affection, they are obeyed; for interior affection joins itself to things which are **heard**, but not to things which are seen. Hence it is that in common discourse there are two significations of 'to **hear**,' and 'to hearken;' namely, 'to **hear**' and 'to hearken anyone,' and 'to **hear**,' and 'to hearken to anyone;' the latter means to obey, but the former means to perceive: and hence it is that '**hear** thou' means to be obedient; and 'see thou' means to be intelligent.

—². Thus in one way—*facultate*—of **hearing**, which is to see and perceive truths, (such) receive; but not in the other way of **hearing**, which is to hearken to or obey truths. But . . . these love truth because it is truth; and those are in this affection who will to live according to truths from the Word . . . These are they who are meant by, 'If anyone **hear** My voice and open the door . . .'

261. 'The first voice which I **heard**' = a revelation now of future things.

375³². 'In that day I will **hear**—*exaudiam*—the heavens; and these shall **hear**—*exaudient*—the earth; and the earth shall **hear**—*exaudiet*—the corn and the must and the oil, and these shall **hear**—*exaudient*—Jezreel' (Hos. ii. 22). These things are said of the New Church . . . and by 'to **hear**—*exaudire*' is meant to obey and to receive. The obedience and the reception in order are thus described. Ex.

443⁴. By 'Simeon,' in the Hebrew language, is meant **hearing** and hearkening, and the consequent obedience. —⁵.

529. 'I saw and **heard** an Angel flying in the midst of Heaven = the Lord illustrating all in the Heavens concerning the state of the Church at its end. 'To see and **hear**' = to open the understanding to perceive

... For 'to see' = to understand ; and 'to hear,' to perceive. —².

567. 'I heard a voice from the four horns of the golden altar . . . ' = revelation by the Lord from the spiritual Heaven. 'To hear a voice' = revelation. Ex.

574. 'I heard the number of them' = the quality perceived. 'To hear' = to perceive.

588. 'Which can neither see, nor hear, nor walk' = in which and from which there is no understanding of truth, or perception of good, and thus no spiritual life. . . . 'To hear' = to perceive and to obey.

—². The reason 'to hear' = the perception which is from the will of good, and the consequent obedience, is that speech enters the ear together with the sound ; and the truths of the speech enter the understanding and thence the thought ; and the sounds enter the will and thence the affection . . .

624⁷. By 'to see' and 'to hear' is signified to understand and to perceive ; here, the interior truths proceeding from the Lord . . .

629¹⁴. They who hear' = those who are obedient and who do.

710⁹. 'Blessed are they who hear the Word of God and keep it' describes the regeneration which is effected through truths from the Word, and by a life according to them : by 'to hear the Word of God' is signified to learn truths from the Word . . .

899⁸. For these are then no longer dead, but alive ; for they are they who 'hear the voice of the Son of God,' thus who live according to His precepts.

1081³. 'To hear' = to obey and to live.

1146⁴. The sensory of hearing in like manner : this perceives sounds, whether they are words or modulations, from the place whence they proceed as if they were there ; when yet the sounds inflow from without, and are perceived by the understanding inwardly in the ear.

D. Wis. x. 4^o. The organ of hearing corresponds to obedience from hearkening.

Hearken. *Auscultare.*

Hearkening. *Auscultatio.*

A. 1286³. Still they are in charity ; and therefore 'to hearken' is predicated of them. (Ezek.iii.6).

1902. 'Abram hearkened to the voice of Sarai' (Gen. xvi. 2) = that it could not be done otherwise.

2056. 'Their ear is uncircumcised, and they cannot hearken' (Jer. vi. 10). 'The ear uncircumcised' = no hearkening, and that the Word was a reproach to them.

2542. See EAR. 4653. 9397. E.808.

2854. 'Because thou hast hearkened to my voice' (Gen.xxii.18) = through the union of the Lord's Human Essence with His Divine Essence. . . 'To hearken to the voice' = that He underwent the last of temptation, and thus united the Human Essence to the Divine Essence. 3381.

3381. 'To hearken to my voice,' when predicated of the Lord, = to unite the Divine Essence to the Human one through temptations ; for it is from these that in the Word obedience is predicated of the Lord. —², Ex.

3533. 'Only hearken unto my voice' . . . (Gen.xxvii. 13) = from the effect. 'To hearken to the voice' = to obey. 3611.

3684. See HEAR. 3869. 5017. R.87. 356. E.14. 108. 249. D.Wis.x.4^o.

4755. 'His brethren hearkened' (Gen.xxxvii 27) = condescension.

5475. 'Ye hearkened not' (Gen.xlii.22) = non-reception. 'To hear,' or 'to hearken,' = to obey ; and as it = to obey, it also = to receive ; for he who obeys what faith dictates, the same receives.

8362. 'If thou wilt hearken to His precepts' (Ex.xv. 26) = obedience, and a life according to the goods of faith. 'To hearken' = obedience and life.

8724. 'Moses hearkened to the voice of his father-in-law, and did all that he said' (Ex.xviii.24) = the effect according to the ordination of the Divine good.

9248. No hearkening to Falsities. Sig.

— . To hear and do, thus to hearken.

E. 278⁶. 'To hearken a hearkening' (Is.xxi.7) = life according to that doctrine.

331³. 'To hearken' (Is.xxxiv.1) = to obey and to be instructed.

808. 'He that hath an ear let him hear' = he who understands and hearkens to what the Lord teaches in the Word.

820⁶. By 'Simon' is meant hearkening and obedience.

1080². **Hearkening**, which is obedience, corresponds to the hearing of the ears ; and therefore both the hearing and the ears are correspondences ; and the action of obedience into the hearing, in order that a man may prick up his ears and attend, is influx. Hence it is that 'to hearken,' and 'to hear' are both significative ; 'to hearken,' and 'to hear to anyone' = to obey ; and 'to hearken and hear anyone' = to hear with the ears.

Heart. *Cor.*

Cardiac. *Cardiacus.*

See BEAT and BLOOD.

A. 105. The will, which in the Word is called 'the heart' . . .

148. The breast . . . signified charity, because the heart and lungs are there.

162². They no longer perceived happiness in conjugal love . . . This is called by the Lord, 'hardness of heart.'

170. Celestial Angels came, who occupied the province of the heart ; so that as to the heart I might seem to be united to them . . .

318². He was translated among celestial Spirits, who were from the province of the heart.

418. (Because) all heavenly joy produces gladness of heart, which was testified by the singing . . . Every affection of the heart is attended with this . . . The affection of the heart is celestial ; the consequent singing is spiritual.

—². Moreover, the Most Ancients referred what was celestial to the province of the heart ; and what was spiritual, to that of the lungs . . . and this not only

for the reason that the heart and lungs represent a certain marriage . . . but also because the celestial Angels belong to the province of the heart; but the spiritual Angels to the province of the lungs.

[A.] 468². It is as with the heart in man: so long as the heart is whole, the circumjacent viscera can live; but . . .

637. The Church is like the heart, as before said. So long as the heart lives, the circumjacent viscera and members can live also; but as soon as the heart dies, each and all things die too. The Lord's Church on the Earth is as the heart; and the human race, even that part which is outside the Church, has life thence; (for) the universal human race on the Earth is like the body with its parts, in which the Church is like the heart; and unless there were a Church, with which, as with a kind of heart, the Lord might be united through Heaven and the World of Spirits, there would be disjunction; and when there is disjunction of the human race from the Lord, it at once perishes.

842³. Unless all things of the blood, both heterogeneous and homogeneous, were to flow together . . . into one heart . . .

1033³. Some derive hereditarily such a softness of heart; and some acquire it; but it is a false conscience.

1150. Then, they can adore from the heart.

1788². The breast = good, because the heart is therein; and truth, because the lungs are therein.

1795². The things which are of the heart make the man; not the things of the mouth . . .

1798⁴. These are the precepts of the Decalogue . . . which, with him who is in charity . . . are in his heart . . .

1843³. Charity . . . is the heart from which faith is and lives; and therefore the Ancients compared love and charity to the heart, and faith to the lungs; both of which are in the breast. . . To devise the life of faith without charity, is like devising life from the lungs alone without a heart . . .

1880². At heart they did not believe that . . . 1886, Pref.

1886, Pref.⁴. In the other life hearts speak . . . 2122.

2039². The circumcision of the heart, which is purification from these filthy loves, is what is signified. Ill. —³.

2054². The Church in the Lord's Kingdom is circumstanced as are the heart and lungs in man. The interiors of man are conjoined with his externals by means of the heart and lungs . . . The case is the same with the human race . . . The celestial are like the heart, and the spiritual are like the lungs.

2073. 'He said in his heart' (Gen. xvii. 17) = that he thus cogitated. 3606.

2166. 'Support ye your heart' (Gen. xviii. 5) = so far as is suitable. Ex.

2525. 'In the rectitude of my heart' (Gen. xx. 5) = that it was so thought from innocence and simple good. . . . 'The heart' = love and charity, which are of good. 2526.

2634². That 'the heart;' that is, the interiors of man, are to be successively and continually purified from the evils which are of cupidities, and from the falsities which are of the derivative phantasies, is according to Divine order; the precepts concerning the purification of the heart are each and all things of Divine order . . .

2715². An elate heart never receives; but a humble heart.

2763². The heart corresponds to the affection of good.

2853³. The Church on earth is like the heart and lungs; and they who are outside the Church relate to the parts of the body which are supported and live from the heart and lungs. Hence it is evident that without a Church somewhere on earth the human race could not subsist; as the body cannot unless there are heart and lungs in it.

2896. Thus they have the Word inscribed on their hearts. 3432².

2915². They who are not in these (goods); that is, from the heart or affection . . .

2930. If it is from the affection of truth from the heart. Sig.

— . In the Word *passim* it is said, 'From the heart and from the soul;' or, 'from the whole heart, and from the whole soul,' whereby is signified, from all the will and from all the understanding. Ill.

— . The new will . . . is what is called 'the heart;' and the new understanding is what is called 'the soul.'

—⁵. For there are affections of truth which are not from the heart. Enum.

— . What is from the heart is from the Lord.

3313². In the Word, that is said to be 'in the heart,' which is interior, and proceeds from good; and that to be 'in the mouth,' which is exterior, and proceeds from truth.

3402³. To know good and truth . . . is not to have good and truth; but to be affected with them from the heart.

3470³. New good is implanted in place of (hereditary good); and then into this the truths of faith are insinuated, which are circumstanced like new fibres in the heart of man, through which new juice is introduced, until by alternations a new heart has succeeded.

3635. There are two things in the human body which are the fountains of all its motions; and also of all external action and sensation . . . namely, the heart and the lungs. These two so correspond to the Grand Man . . . that the celestial Angels there constitute one Kingdom, and the spiritual ones another . . . The heart and its kingdom in man correspond to the celestials; the lungs and its kingdom correspond to the spirituals; they also inflow into the things which are of the heart and the lungs; so that they also exist and subsist through the influx thence.

3654³. 'The law written on the heart' (Jer. xxxi. 33) = the perception of good and the derivative truth; and also conscience.

3812⁷. It treats of the Lord's temptations as to . . . Divine good; and hence it is called 'My heart' (Ps. xxii. 14). That 'the heart' = good. Refs.

3813¹. 'A **heart** of stone out of their flesh' (Ezek. xi. 19)=the Voluntary and the proprium not vivified; 'a **heart** of flesh'=the Voluntary and the proprium vivified.

3858¹⁰. The 'breast,' or the **heart** and lungs, = Divine celestial and spiritual love; the **heart**, Divine celestial love; and the lungs, Divine spiritual love.

3862⁶. The reason (the breastplate) was on the **heart** of Aaron, was that by the **heart** is signified the Divine love. (Ex. xxviii. 29.)

3883. On the correspondence with the **heart** and lungs (in the Grand Man). Gen.art.

3884³. The third (general) operation which I perceived was into the systole and diastole of the **heart**. (Continued under BEAT.)

3887². They who are in the Lord's Celestial Kingdom all belong to the province of the **heart**; and they who are in the Spiritual Kingdom all belong to the province of the lungs. The influx from the Celestial Kingdom into the Spiritual is circumstanced in like manner as is the influx of the **heart** into the lungs; and also as is the influx of all things of the **heart** into those things which are of the lungs; for the **heart** reigns in the universal body and in each thing in it by means of the blood-vessels; and the lungs also reign in each thing in it by means of the respiration; hence, everywhere in the body there is an influx as that of the **heart** into the lungs; but according to the forms and according to the states there . . .

— Hence the **cardiac** motions with those (in the Spiritual World) are according to the states of love; and the respiratory motions are according to the states of faith; the influx of the one into the other causes them to feel spiritually, and to act spiritually.

3888. The will is that to which corresponds the beating of the **heart**; and the understanding is that to which corresponds the respiration of the lungs. Hence also it is that in the body of man also there are two kingdoms; namely, of the **heart** and of the lungs . . .

3889. In order that I might know, not only that there is a correspondence of the celestial things which are of love with the motions of the **heart**, and of the spiritual things which are of faith from love with the motions of the lungs, but also how it is circumstanced, it was given me for a considerable space of time to be with the Angels, who showed this to the life. By a wonderful fluxion into gyres . . . they formed the resemblance of a **heart** and the resemblance of lungs, with all the interior and exterior contextures which are in them. They then followed the flux of Heaven in a spontaneous manner; for Heaven is in the endeavour into such a form by virtue of the influx of love from the Lord. They thus presented all the single things which are in the **heart**; and afterwards the union between the **heart** and the lungs; which they also represented by means of the marriage between good and truth. From this it was evident, that the **heart** corresponds to the Celestial which is of good; and the lungs to the Spiritual which is of truth; and that the conjunction of both in the material form is circumstanced as is that of the **heart** and the lungs. . . The case is the same in the universal body; namely, in each of its members, organs, and viscera, with the things which are of the **heart** there,

and the things which are of the lungs there; for, where both do not act, and each distinctly its own turns, there cannot be any motion of life from any voluntary principle, or any sense of life from any intellectual principle. W. 376. D. 366. D. Wis. vi⁸.

3890. The Societies (in Heaven) which belong to the province of the **heart**, are celestial Societies; and they are in the midst, or in the inmosts: but those which belong to the province of the lungs are spiritual ones, and are round about, and are in the exteriors. The influx from the Lord is through the celestial ones into the spiritual ones . . .

3901⁴. Voluntary things from the Divine were (then) given, which are signified by . . . 'a man's **heart** being given' (Dan. vii. 4).

3994. When a man is in this confession and faith from the **heart**, the Lord inflows with good and truth . . . No one can ever be in true humiliation, unless he is in this acknowledgment and faith from the **heart** . . . Hence it is that the Lord inflows with good into a humble and contrite **heart**.

4031³. That those who once acknowledge in **heart**, and afterwards deny, are they who profane; but not those who have not acknowledged in **heart**. Refs.

4046. From this I was able to conclude, that (these Spirits) were of a middle sort; namely, that they belonged both to the province of the **heart** and to that of the lungs; and also that they were not interior Spirits. . . They were among those who constitute the province of the dura mater. Des.

4112. 'Jacob stole the **heart** of Laban the Aramaean' (Gen. xxxi. 20)=a change of the state signified by Laban as to good. . . 'The **heart**'=that which proceeds from the will; and when the will is of good it=good. Refs.

4190^e. Written on paper, but not on their **hearts**.

4197. They deny truths . . . if not in the mouth, still in the **heart**.

—⁴. Good in which is truth, and truth which is from good, both confirmed in **hearts**. Sig.

4217^e. That the Lord's Church, where the Word is, is like the **heart** and the lungs; and that the Lord's Church where the Word is not, is like the rest of the viscera, which live from the **heart** and lungs. Refs.

4663^e. If they who are in evil speak truths, they speak them from the mouth, and not from the **heart**.

4724^e. They who live the life of faith, adore the Lord with . . . humble **hearts** as God the Saviour . . . (Thus) with these the Divine Human of the Lord is in their **hearts**.

4731^e. Thus in **heart** they acknowledge all in the Lord to be Divine.

4799⁴. In the world they were not such in the mouth, but in the **heart**. . . Some preach the Lord . . . but do not communicate anything which is of their **heart**. . . (They said) that it was impossible for them to express anything with the mouth and face, except what is according to the affections of the **heart**.

4931². The Celestial Kingdom is the kingdom of the **heart** in the Grand Man; and the Spiritual Kingdom is the kingdom of the lungs there; in like manner as in

man, the heart reigns and the lungs reign in each and all things of him. Those two Kingdoms are wonderfully conjoined together; and this conjunction is also represented in the conjunction of the heart and lungs with man; and in the conjunction of the operations of both in each of the members and viscera.

[A. 4931]³. When man is an embryo . . . he is in the kingdom of the heart; but when he has issued forth from the womb, he then comes into the kingdom of the lungs; and if he suffers himself to be brought by means of the truths of faith into the good of love, he returns from the kingdom of the lungs into the kingdom of the heart, in the Grand Man; for he thus comes again into the womb, and is reborn; and then also these two Kingdoms are conjoined with him, but in an inverted order; for before, the kingdom of the heart with him had been under the command of the lungs; that is, the truth of faith had before dominated with him; but afterwards the good of charity dominates. That the heart corresponds to the good of love; and the lungs to the truth of faith. Refs.

5385. From this it is evident what is signified when it is said . . . that 'Jehovah proveth and searcheth the reins and the heart.' III. . . By 'the reins' are here signified spiritual things; and by 'the heart,' celestial things. . . The reason is that the kidneys purify the serum; and the heart, the blood itself.

5342². When they speak these things, they do not speak them from their interior man, or from the heart. . .

5501. 'Their heart went forth' (Gen.xlii.28)=fear . . . because in fear the heart palpitates.

5759². At last he acknowledges at heart. . .

5887. Anxiety of the heart or of the will. Sig. It is said of the heart or will . . . because the heart, by correspondence, relates to those things which are of the will; for it relates to what is celestial, or to the good of love.

5969. 'His heart failed; for he believed them not' (Gen.xlv.26)=a failing of the life of the Natural, and of the understanding thence.

6138³. As love to the Lord does not come from man, but from the Lord Himself, therefore the whole heart, soul, mind, and forces, which are the recipients, must be the Lord's; consequently there must be a total submission.

6514. That he has the Church at heart. Sig.

—'. 'To adjure'=to bind interiorly; here, to have at heart; for he who binds interiorly, and thus by conscience, does it because he has it at heart.

6578. 'He spake upon their heart' (Gen.l.21)=trust. 'To speak upon the heart'=to give trust. . . For 'the heart'=the will; thus, 'to speak upon the heart'=influx into the will, and thence trust.

7002. 'He shall be glad in his heart' (Ex.iv.14)=the affection of love. 'To be glad in the heart'=what is pleasant and delightful from the affection which is of love.

7032. 'I will make firm his heart' (Ex.iv.21)=obstinacy. . . 'The heart'=the will.

7225². 'An uncircumcised heart'=the rejection of good and truth.

7272. 'I will harden Pharaoh's heart' (Ex.vii.3)=obstinacy from the evil of falsity. . . That it is from the evil of falsity, is signified by 'Pharaoh's heart;' for by 'the heart,' in the genuine sense, is signified the good which is of celestial love; and therefore, in the opposite sense, it=infernal evil. 8135.

7293⁵. These reasonings come forth from those who at heart deny the truths and goods of faith, but confess them with the mouth. . .

7342. 'And he did not set his heart to this' (ver.23)=resistance from the will, and thence obstinacy. 'Not to set the heart to anything'=not to attend. . .

—^e. (Thus) it is evident that a man never sets his heart to any truth if the will resists.

7542. 'In thine heart' (Ex.ix.14)=in the inmost. 'The heart'=that which is of the will, thus what is of the love; consequently, what is of the very life. . . Hence it is that by 'the heart' is signified the inmost.

8143. 'The heart of Pharaoh and of his servants was turned against the people' (Ex.xiv.5)=a change of state into evil with those who are in falsities from evil. . . 'The heart'=evil.

8263⁹. That the influx of good from the Lord is into a humble heart. Refs.

8288. 'The abysses 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. . . 'The heart of the sea'=the evil of the love of self and the derivative falsities; for 'the heart,' in the genuine sense,=celestial good. . . and therefore, in the opposite sense, the evil of the love of self; for this evil is opposite to the good of love to the Lord. The reason it is said that they could not emerge, is that by 'the abysses,' and by 'the heart of the sea,' are signified the Hells where there are falsities from cupidities; or where there are falsities from evil.

8530. Truths are vessels recipient of good. . . as the lungs are to the heart; and therefore as the respiration which is of the lungs is to the pulse which is of the heart.

8582. 'To smite'=to be urgent in entreating, but from a humble heart; (but) as Moses struck the rock from a hard heart, it was denounced against him that he should not lead the people into the Land of Canaan.

8717². Few and scarcely any believe it at heart. . . They reject from their heart and deny the Divine Providence in singulars.

8865. Then the Lord is in all the truths and goods of faith with the man, as the heart is in all the blood-vessels; because these and the blood which is their life derive their origin from it.

8873. For the life from the Lord inflows only into a humble and submissive heart; for this is adapted to receive it. The reason it is so, is that when the heart is truly humble, there is no obstacle from the love of self and the love of the world.

8910². The things which become of the will are said to 'enter into his heart,' and to 'go out thence' (Matt. xv.18,19); but the things which are only of the thought are said to 'enter into the mouth. . .'

—³. The **heart** corresponds to the affection which is of love, thus to the will. . . Therefore . . . 'to go forth from the **heart**'=from the will.

— . As soon as a man receives evil from the thought into the will, it then does not go forth but enters into him ; and this is said 'to enter into the **heart**.' The things which go forth thence render him unclean ; because what the man wills goes forth into speech and into act in proportion as external bonds do not forbid . . .

—⁴. That concupiscence is of the will, thus of the **heart**, is evident also from the Lord's words in Matt. v. 28. 'To feel concupiscence,' here, means to will . . . and therefore it is said, 'he who looketh on a woman so as to feel concupiscence for her, hath committed adultery with her in his **heart**.'

8944. When they speak from the **heart** and not from doctrine, they deny the life after death . . . Many who have written on Natural Theology . . . in the other life deny those things at **heart** more than others do . . . for in the other life **hearts** speak.

8990². They who act from good . . . are free . . . because to act from good . . . is to act from the **heart** ; that is, from the will ; thus from one's own . . . And that which is done from the will is said to go forth from the **heart** . . .

9049. Whoever, there, does good to another from the **heart**, receives the like good ; therefore he who does evil to another from the **heart**, receives the like evil ; for good from the **heart** is conjoined with its own reward ; and evil from the **heart** is conjoined with its own punishment. Further des.

—². For the laws of order in the other life are not learned from books . . . but are inscribed on **hearts** ; the laws of evil on the **heart** of the evil ; and the laws of good on the **heart** of the good ; for every man carries with him into the other life that which by means of his life in the world he had implanted in his **heart** . . .

9050. In the Word *passim* there are mentioned 'the **heart**,' and 'the soul ;' and by 'the **heart**,' there, is signified the life of love ; and by 'the soul,' the life of faith. Ex.

—². The reason why in the Word the life of love ; or, what is the same, the will, is called 'the **heart** ;' and why the life of faith ; or, what is the same, the understanding, is called 'the soul,' is that they who are in love to the Lord, and are called the celestial, in the Grand Man or Heaven constitute the province of the **heart** ; and they who are in faith in the Lord and thence in charity towards the neighbour, constitute the province of the lungs. Hence it is that by 'the **heart**,' in the Word, is signified the love which is the life of the will ; and by 'the soul,' the faith which is the life of the understanding. Refs. In the Original Language, 'soul' is said from the respiration which is of the lungs.

—⁴. From these things it may be evident what is properly meant in the Word by 'the **heart**,' and what by 'the soul.' Ill.

— . 'Strength'=the things which proceed from the life of love, thus from the **heart** or will.

—⁵. 'The **heart**' (Jer. xxxii. 41) is said from the Divine good which is of Love or Mercy ; and 'soul,' from the Divine truth which is of the faith with man.

—⁶. That these things are signified by 'the **heart**'

and 'the soul,' in the Word, is at this day known to few within the Church. Ex.

9113. Conscience is formed . . . by means of truths of faith . . . or from doctrine . . . according to the reception of them in the **heart** . . . Reception in the **heart** is in the will ; for the will of man is what is called the **heart**.

9114. Hence it is that those who have conscience, from the **heart** speak what they speak, and from the **heart** do what they do . . .

9222. They who at **heart** deny (the Word and doctrine) blaspheme . . . It bursts out when they are thinking by themselves, especially in the other life ; for there, when externals have been removed, **hearts** speak.

9256⁴. The Church itself of the Lord on earth is circumstanced as is the Grand Man in the Heavens, whose **heart** and lungs are where the Word is ; and the rest of the members and viscera, which live from the **heart** and lungs, are where the Word is not.

9276⁶. The Church is circumstanced as is the case with man himself, in that there are with him two fountains of life, namely, the **heart** and the lungs. It is known that the first of his life is the **heart** ; and that the second of his life is the lungs ; and that from these two fountains live each and all things which are in man. The **heart** of the Grand Man, that is, of Heaven and the Church, is constituted of those who are in love to the Lord and in love towards the neighbour ; thus, abstractedly from persons, of the love of the Lord and the love of the neighbour : and the lungs in the Grand Man, or in Heaven and the Church, are constituted of those who from the Lord are in charity towards the neighbour, and thence in faith ; thus, abstractedly from persons, of charity and faith from the Lord : and the rest of the members and viscera in that Grand Man are constituted of those who are in external goods and truths ; thus, abstractedly from persons, of the external goods and truths by means of which internal goods and truths can be introduced. As, now, the **heart** first inflows into the lungs ; and [through them] into the members and viscera of the body ; so, also, the Lord inflows through the good of love into internal truths ; and, through these, into external truths and goods. From these things it can be seen that it is absolutely necessary for there to be a Church on the earth, and that without it the human race would perish ; for it would be as with a man when he dies, when the lungs and the **heart** cease to be moved . . . H. 305(c). Refs. 308.

—⁹. That those who are in love to the Lord, and in love towards the neighbour, constitute the province of the **heart** in the Grand Man ; and that those who are in charity and thence in faith from the Lord, constitute the province of the lungs. Refs.

9293. Such things as were offered to the Lord by the man from the **heart**, and were accepted by the Lord. Sig.

— . Hence it is, that by the gifts offered to Jehovah . . . are signified such things as are of the will, or of the **heart**. The will of man is what is called 'the **heart**,' in the Word.

9300². (The truths of the understanding and the goods of the will) inflow into each other scarcely otherwise

than as the blood from the **heart** inflows into the lungs, and thence back again into the **heart**; and afterwards from the left of the **heart** into the arteries, and from these through the veins again into the **heart**. Such an idea may be had of the reciprocation of good and truth with man from his understanding into his will; and from his will into his understanding. The reason why it is chiefly from the lungs and the **heart** that there may be apprehended an idea of the reciprocation of the truth of faith and the good of charity in the understanding and the will, is that the lungs correspond to the truths which are of faith; and the **heart** to the good which is of love. Refs. Hence also it is, that by 'the **heart**,' in the Word, is signified the life of the will; and by 'the soul,' the life of faith. Ref.

[A.] 9377. Humiliation and adoration from the **heart**, and then the influx of the Lord. Sig. and Ex.

— For the Divine of the Lord cannot inflow into a proud **heart**; that is, into a **heart** full of the love of self for this **heart** is hard; and in the Word is called 'stony;' but [it can inflow] into a humble **heart**, because this is soft; and in the Word is called 'fleshy' . . .

— The reason 'from afar' = from the **heart**, is that they who are in humiliation remove themselves from the Lord; because they regard themselves as unworthy to approach . . . When they acknowledge this from the **heart** they are in true humiliation . . .

—² The Israelitish people . . . rolled themselves in the dust . . . He who does not know what true humiliation is, might have believed that this was humiliation of **heart**; but it was not the humiliation of a **heart** which looks to God from God, but which looks to God from self; and a **heart** which looks from self, looks from evil . . .

—^e (Such) humble themselves and adore from the love of self, thus from a hard and stony **heart**, and not from a soft and fleshy **heart**; and they are in externals and not at the same time in internals . . .

9385. [Reception then in the **heart**.] Sig.

— 'To do' = reception by the voluntary part; thus reception in the **heart**; for 'the **heart**,' in the Word, is the will. Refs.

9400°. The Church where the Word is, is as the **heart** and lungs in that Man; and all outside the Church live thence; as the rest of the members, viscera, and organs of the body live from the **heart** and lungs. Refs.

9460. 'From with every man whom his **heart** moves spontaneously' (Ex.xxv.2) = that all things should be from love, thus from freedom. . . 'The **heart**' = what is of the love, because what is of the will. Refs.

9495. An idea of the marriage (of good and truth) may be had in the conjunction of the **heart** and the lungs; the **heart** conjoins itself with the lungs, and the lungs in turn with the **heart**; for the **heart** from its right part sends forth blood into the lungs, and the lungs in their turn send it back into the **heart**; but into its left part; and so continuously. Such, also, is the marriage of good with truth and of truth with good in Heaven; where also the **heart** corresponds to the good which is of love; and the lungs to the truth which is of faith. Refs.

9496°. By 'the sides' is signified . . . good; for therein

are the **heart** and lungs; and by the **heart** is signified celestial good; and by the lungs spiritual good. Refs.

9670°. To the Angels of the Inmost Heaven correspond those things with man which belong to the provinces of the **heart** and of the cerebellum; and to the Angels of the Middle Heaven correspond those things with man which belong to the provinces of the lungs and of the cerebrum. The things which are of the **heart** and cerebellum are called involuntary and spontaneous things, because they so appear; and those which are of the lungs and cerebrum are called voluntary things. From this may somewhat appear the quality of the perfection of the one Heaven over the other. To the intermediate Angels, moreover, who approach to both Heavens, and conjoin them, correspond the cardiac and the pulmonary plexuses, by means of which is effected the conjunction of the **heart** with the lungs; and also the medulla oblongata, wherein the fibre of the cerebellum is conjoined with the fibre of the cerebrum. That the Angels who are of the Lord's Celestial Kingdom, that is, who are in the Inmost Heaven, constitute the province of the **heart** in the Grand Man; and that the Angels who are of the Lord's Spiritual Kingdom, that is, who are in the Middle Heaven, constitute the province of the lungs therein. Refs. And that thence comes the correspondance of the **heart** and of the lungs with man. Refs.

9683°. Hence it is, that the motion of the **heart**, which is involuntary, is altogether independent of man's will; in like manner the action of the cerebellum; and that the motions of the **heart** and of the cerebellum rule the voluntary things, to prevent them from rushing beyond the limits, and extinguishing the life of the body before the time . . .

9817. 'Thou shalt speak unto all that are wise in **heart**' (Ex.xxviii.3) = the influx of the Lord through the Word into all who are in the good of love. . . 'The wise in **heart**' = those who are in the good of love.

—² The reason why 'the wise in **heart**' = those who are in the good of love, is that wisdom is predicated of the life of Heaven with man; also because by 'the **heart**' is signified the good of love. The life of Heaven with man is expressed in the Word by 'spirit;' and by '**heart**:' by 'spirit' is meant the life of the intellectual part; and by '**heart**,' the life of the voluntary part of man . . .

9818°. The life of the voluntary part is to will and love truth for the sake of truth, and good for the sake of good: this life is called in the Word 'the **heart**' . . . Ill.

—⁴ 'A new **heart**' = a new will; and 'a new spirit' = a new understanding.

—⁵ 'A clean **heart**' = a will averse to evils . . . 'A firm spirit' = the understanding and faith of truth.

— 'A broken spirit and a broken **heart**' = a state of temptation and of consequent humiliation of both lives.

— 'A **heart** not right' = that the will is not right.

—⁶ Here, also, 'spirit,' and '**heart**,' = the two lives, which are said to be 'obstinate,' when there is no will to understand truth and good, nor to do them.

—⁸ The pulsation which is of the **heart**, corresponds to the life of the will, thus of the love.

9823. The reason the breastplate has this signification, is that it was fastened upon the breast where the heart is, and was filled with precious stones; and the heart corresponds to celestial good, which is the good of love to the Lord from the Lord . . .

9902. 'Upon his heart' (Ex.xxviii.29)=from Divine love to eternity. 'The heart'=the good of love; and therefore, when it is predicated of the Lord, who is here represented by Aaron, it=the Divine love: and therefore 'to carry upon the heart'=to preserve by the Divine love to eternity.

9931. What is perpetual and impressed on hearts according to the heavenly sphere. Sig. and Ex.

— 'To engrave'=to impress on the memory; thus, also, on the heart; for that which is impressed on the interior memory, which is of the life, is said to be impressed on the heart.

10044⁹. The ultimate of man is the skin; the inmost is the heart; the things intermediate or interior are the viscera: from the heart even to the skin through the viscera there is a continuous connection by means of the blood-vessels; for these proceed from the heart, and are terminated in the skin. . . From these things it may be seen whence it is, that as what is highest or inmost=each and all things, so also does what is lowest or ultimate.

10112². The lot of those . . . who have been born within the Church, and still deny the Lord at heart.

10156². The merely natural man . . . at heart denies Divine and heavenly things . . .

10336. 'In the heart of everyone who is wise in heart I have given wisdom' (Ex.xxxi.6)=all who will and do good and truth for the sake of good and truth. 'The heart'=the inmost of man, which is called his will; and as that is of the will of man which is of his love, therefore by 'the heart' is also signified the love. Refs.

—³. 'To write the law upon the heart'=to implant Divine truth in the will, thus in the love.

10755⁹. They hear from the very tone of the speech whether it is from the heart, or only from the mouth.

H. 95. The Celestial Kingdom in general corresponds to the heart, and to all things of the heart in the whole body; and the Spiritual Kingdom to the lungs, and to all things of them in the whole body. Moreover, the heart and the lungs make two kingdoms in man; the heart reigns therein by means of the arteries and veins; and the lungs by means of the nervous and motor fibres; both, in every force and action. In every man . . . there are also two kingdoms; the one is of the will, and the other of the understanding; the will reigns by means of the affections of good; and the understanding by means of the affections of truth: these kingdoms also correspond to the kingdoms of the heart and of the lungs in the body . . . These are the things which correspond to the functions of the heart and of the lungs in man. It is from this correspondence that 'the heart,' in the Word, =the will, and also the good of love; and the pulmonary breath, the understanding, and the truth of faith. Hence also it is, that the affections are ascribed to the heart, although they are neither in it nor from it.

— (f). Refs to passages on the heart. 446 (b). E. 167.

214. In the Celestial Kingdom . . . the truths which are called of judgment are inscribed on their hearts . . .

413². The joy and delight came as from the heart . . .

446. The inmost communication of the spirit is with the respiration, and with the motion of the heart; of its thought with the respiration; and of the affection which is of love with the heart; and therefore when these two motions cease in the body, there is at once a separation . . . The reason the inmost communication of the spirit of man is with the respiration and with the heart, is that all the vital motions depend on these; not only in general, but also in every part.

447. The spirit of man, after the separation, remains a little longer in the body, but no longer than until the cessation of the action of the heart, which takes place with variety according to the state of disease from which the man dies; for with some the motion of the heart lasts a long time; and with some, not long. As soon as this motion ceases, the man is resuscitated; but this is done by the Lord alone. Ex. . . The reason why the spirit of man is not separated from the body until the motion of the heart has ceased, is that the heart corresponds to the affection which is of love, which is the very life of man . . .

449. There was first given (to me) a communication as to the pulsation of the heart with the Celestial Kingdom; because this Kingdom corresponds to the heart with man . . .

L. 47. There are two fountains of life with man; one is the motion of the heart; and the other is the respiration of the lungs. The life from the respiration of the lungs, is what is properly meant by 'spirit,' and also by 'soul;' (this) acts as one with the thought of man from the understanding; and . . . the life from the motion of the heart acts as one with the love of the will of man.

S. 105. In this Man, the Church where the Word is read and by it the Lord is known, is as the heart, and as the lungs; the Celestial Kingdom as the heart; and the Spiritual Kingdom as the lungs. As from these two fountains of life in the human body all the rest of the members and viscera subsist and live, so also all those in the world with whom there is what is religious, and who worship one God, and live well . . . subsist and live from the conjunction of the Lord and Heaven with the Church by means of the Word. For the Word in the Church, although it is with comparatively few, is life to all the rest from the Lord through Heaven; just as the life of the members and viscera of the whole body is from the heart and lungs. There is also a like communication. This, also, is the reason why the Christians with whom the Word is read, constitute the breast of that Man. They are also in the midst of all . . .

107. In every Society of Heaven, they who are in its middle, in like manner relate to the heart and lungs; and with them is the greatest light . . . When those who . . . constituted the province of the heart and lungs . . . were taken away, those who were around were in shade . . .

Life 46. A dead faith, which is like the breathing of

the lungs without its soul from the **heart**. Moreover, the understanding corresponds to the lungs; and the will to the **heart**. —^e.

[Life] 51. By 'the **heart**,' in the Word, is meant the will of man; and because a man thence thinks and speaks, it is said, 'Out of the abundance of the **heart** the mouth speaketh.'

— 'That which goeth forth from the **heart**, this renders the man unclean.' By 'the **heart**,' here, also, is meant the will.

86^e. The conjunction of the will and understanding in man, is meant in the Word by 'the **heart**,' and 'the soul'; and by 'the **heart**,' and 'the spirit.' Ill. . . By 'the **heart**' is meant the will and its love; and by 'the soul,' and 'the spirit,' the understanding and its wisdom.

F. 19. See CHARITY.

W. 219^e. The determinations of the endeavours and forces are into the general motories of the body, which are the **heart** and the lungs; but when the action of these ceases, the forces also cease; and, with the forces, the endeavours.

291². These substances . . . being continually actuated by means of his life's two fountains of motion, the **heart** and the lungs, excite the atmospheres into their activities, and thereby produce a perception as of his presence with others . . .

371. That there is a correspondence of the will with the **heart**; and of the understanding with the lungs. Gen.art.

372. That all things of the mind have relation to the will and the understanding; and all things of the body to the **heart** and lungs. Ex.

374. That there is a correspondence of the will and understanding with the **heart** and lungs; and thence a correspondence of all things of the mind with all things of the body. Ex.

375. The correspondence of the will and understanding with the **heart** and lungs cannot be confirmed simply; that is, solely by means of rational things; but it can by means of effects.

376. For the sake of confirmation, we may here adduce a representation of the correspondence of the will and understanding with the **heart** and lungs which was seen in Heaven among the Angels. See A.3889, above. D.366.

378. That the will corresponds to the **heart**. Gen.art. D.Wis.vi.

— (For) all the affections which are of love induce changes in the **heart** in respect to its motions; as is evident from the pulsation of the arteries, which act synchronously with the **heart**. Its changes and motions according to the affections of love are innumerable . . . As the motions of the **heart**, which are called the systole and diastole, are changed and varied according to the affections . . . many . . . have ascribed the affections to the **heart** . . . From this it has come into common discourse to say a high-spirited and a timid **heart**; a glad and a sad **heart**; a soft and a hard **heart**; a great and a small **heart**; a whole and a broken **heart**; a fleshy and a stony **heart**; fat, soft, mild at **heart**; to give the **heart** to do; to give a single **heart**; to give a

new **heart**; to lay by in the **heart**; to receive in the **heart**; it ascends not upon the **heart**; to harden one's **heart**; a friend of the **heart**; hence we say concord, discord, senselessness—*recordia*; and many like things which belong to love and its affections. D. Wis. vi².

379. He who knows that there is a correspondence of love and its affections with the **heart** and its derivations, can know that love is the origin of the vital heat. . . Spiritual heat, which in its essence is love, is that which by correspondence inflows into the **heart** and its blood; and implants heat in it; and at the same time vivifies it.

—^e. As love is the life of a man, therefore the **heart** is the first and the last of his life.

381. That Kingdom where love reigns is called the **cardiac** Kingdom of Heaven; and that Kingdom where wisdom reigns is called the **pulmonic** Kingdom of Heaven. . . The universal angelic Heaven, in its complex, has relation to one Man . . . and therefore its **heart** makes the one Kingdom, and its lungs the other. For there is a **cardiac** and a **pulmonic** motion in general in the whole Heaven; and thence, in particular, in each Angel: and the general **cardiac** and **pulmonic** motion is from the Lord alone; because from Him alone are love and wisdom: for these two motions are in the Sun where the Lord is, and which is the Lord; and thence they are in the Angelic Heaven and in the universe.

383. 'The **heart**' = the love of the will.

—⁴. (Thus) 'to love God with the whole **heart** and the whole soul' = with the whole love and the whole understanding.

— 'To give a new **heart** and a new spirit' = a new will and a new understanding.

384. As all things of the mind have relation to the will and the understanding, and all things of the body to the **heart** and the lungs, therefore in the head there are two brains; and they are distinct from each other as the will and the understanding are . . . In like manner the **heart** and the lungs, in the body, are distinct from the other things there: they are distinguished by means of the diaphragm; and they are encompassed with their own proper covering, which is called the pleura; and they make that part of the body which is called the breast.

—². (As there are pairs throughout the body, so) the very **heart** is divided into two ventricles; and the very lungs into two lobes; and the right of them has relation to the good of truth; and the left of them to the truth of good; or, what is the same, the right has relation to the good of love from which is the truth of wisdom; and the left to the truth of wisdom from which is the good of love: and as the conjunction of good and truth is reciprocal; and through this conjunction there is made as it were a one, therefore also these pairs in man act together and conjointly in the functions, motions, and senses. 409². 410.

385^e. These and many arcana can be disclosed and demonstrated from the conjunction of the **heart** and the lungs; and from the influx of blood from the **heart** into the lungs; and the reciprocal influx from the lungs into the **heart**; and thence through the arteries into all the members, organs, and viscera of the body.

390. That the conjunction of the spirit of man with

the body is through the correspondence of his will and understanding with his heart and lungs; and the disjunction is through the non-correspondence. Ex.

—². The separation of death ensues . . . not when the respiration alone ceases, but when the pulsation of the heart ceases; for so long as the heart is moved, so long the love with its vital heat remains . . .

391. (Spirits) also feel the pulsation of the heart in the breast . . .

—^e. (Thus) the conjunction of the spirit and body with man is through the correspondence of the cardiac motion and the pulmonic motion of both.

392. The reason these two motions, the cardiac and the pulmonic, exist and persist, is that the universal angelic Heaven, in both general and in particular, is in these two motions of life. The reason the universal angelic Heaven is in them, is that the Lord from the Sun . . . imparts them; for that Sun acts these two motions from the Lord . . . It follows that the variation of them is according to the reception of love and wisdom.

394. That from the correspondence of the heart with the will, and of the understanding with the lungs, can be known all things which can be known concerning the will and the understanding, or concerning love and wisdom; thus concerning the soul of man. Ex. 398, Enum.

399. That love or the will is the very life of man, follows from the correspondence of the heart with the will . . . For, as the heart acts into the body, so the will acts into the mind; and as all things of the body depend in respect to existence and in respect to motion upon the heart, so all things of the mind in respect to existence and in respect to life depend upon the will, (that is) the love . . . The reason why from the heart and its expansion into the body by means of the arteries and veins it may be known that love or the will is the life of man, is that those things which correspond to each other act similarly; with the difference that the one is natural and the other spiritual.

—². How the heart acts into the body, is evident from anatomy, [which shows] that all *that* lives, or is in obedience to life, where the heart acts by means of the vessels sent forth from itself; and that all *that* does not live, where the heart does not act by means of its vessels: and, moreover, the heart is the first and the last thing which acts in the body. Ex. . . That it acts without the co-operation of the lungs, is evident from cases of suffocation, and of swooning. Hence it may be seen that as the subsidiary life of the body depends upon the heart alone, so in like manner does the life of the mind depend upon the will alone; and that the will in like manner lives when the thought ceases, as the heart does when the respiration ceases. Examps. 407².

400. That love or the will continually strives after the human form, and into all things which are of the human form, is evident from the correspondence of the heart with the will; for it is known that all things of the body are formed in the womb; and that they are formed by means of fibres from the brains, and by means of blood-vessels from the heart; and that the textures of all the organs and viscera are made from these

two; from which it is evident that all things of man come forth—*existant*—from the life of the will . . . from their beginnings from the brains through the fibres; and that all things of his body come forth from the heart through the arteries by means of the arteries and veins.

—^e. (Thus) love, and from love the will, and from the will the heart, continually strive after the human form.

401. That love or the will, without a marriage with wisdom or the understanding, cannot do anything by means of its human form. This also is evident from the correspondence of the heart with the will. The embryo man lives in the heart, but not in the lungs; for at this time the blood does not inflow into the lungs . . . but through the foramen into the left ventricle of the heart; and therefore the embryo cannot then move anything of the body . . . nor can it feel anything . . .

402. How this marriage (of good and truth) comes forth—*existit*—in man, may be seen in a mirror in the conjunction of the heart with the lungs; for the heart corresponds to love or good; and the lungs to wisdom or truth.

—². From the heart, therefore, and the lungs, it is evident, that the heart first forms the lungs, and afterwards conjoins itself with them; it forms the lungs in the embryo; and it conjoins itself with them after the birth. This the heart does in its own house, which is called the chest . . .

403. (Thus) the will is the whole man . . . and the understanding is its partner, as the lungs are of the heart.

—². When the lungs respire, each and all things in the whole body are actuated by the respiration of the lungs, while they are also actuated by the pulsation of the heart. It is known from anatomy, that the heart is conjoined with the lungs by means of the auricles; and that these are continued into the interiors of the lungs . . .

—^e. Examine the connections . . . and afterwards . . . look at their co-operation with the breathing lungs and with the heart; and then instead of the lungs think of the understanding; and instead of the heart, the will; and you will see.

405. Now as love which is of the will by means of correspondence acts as one with the heart; and wisdom which is of the understanding acts as one with the lungs (the relation between the heart and the lungs is described). See LUNGS, here.

407. (This) may be confirmed to the life from the conjunction of the heart with the lungs; because such is the correspondence between the will and the heart, and between the understanding and the lungs, that as the love acts with the understanding spiritually, so the heart acts with the lungs naturally . . . That man is in no sensitive life, and in no active life, while the heart and the lungs do not act simultaneously, is evident from the state of the embryo . . . —².

408². From this it may be evident, that the respiration of the lungs is in all conjunction with the heart in each and all things of the body; and, in order that the conjunction may be complete, even the heart itself is in pulmonic motion; for it lies in the bosom of the lungs;

and it coheres with them by means of the auricles ; and reclines upon the diaphragm ; from which also its arteries participate in the pulmonic motion.

[W.] 410. That love or the will conjoins itself with wisdom or the understanding, is evident from their correspondence with the **heart** and lungs. Anatomical experience teaches that the **heart** is in the motion of its life when the lungs are not yet [in their motion]. . . Also . . . that the **heart**, while it is acting alone, forms the lungs, and adapts them, so that it may be able to act the respiration in them ; and also that it so forms the rest of the viscera and organs that it may be able to act various uses in them. Examps. (Thus) as the **heart** produces such things for the sake of the various functions which it is to accomplish in the body, so love in its receptacle which is called the will produces like things for the sake of the various affections which make its form, which is the human form . . . That the understanding contributes nothing to this result, is evident from the parallelism of the **heart** and lungs . . .

412. These things . . . may be seen in an image . . . from the correspondence of the **heart** with the love and of the lungs with the understanding . . . For as the **heart** corresponds to love, its determinations, which are the arteries and veins, correspond to the affections ; and, in the lungs, to the affections of truth . . .

—⁵. The respiration of the spirit depends upon the fibres from the brains ; and the respiration of the body upon the blood-vessels from the **heart** . . .

—^e. For thought without affection is just like respiration without a **heart**. . . Hence it is evident, that the affection which is of love conjoins itself with the thought which is of understanding . . . in like manner as the **heart** does in the lungs.

413². This follicular substance is such that it can be expanded and contracted in a twofold state ; in one with the **heart** ; and in the other almost separate from the **heart** ; in the state together with the **heart**, by means of the pulmonary arteries and veins, which are from the **heart** alone ; in the state almost separate from the **heart**, by means of the bronchial arteries and veins, which are from the vena cava and the aorta ; these last vessels are outside the **heart**. This is the case in the lungs, because the understanding can be elevated above its own proper love, which corresponds to the **heart** . . .

415. This conjunction and disjunction of wisdom and love may be seen as it were effigied in the conjunction of the lungs with the **heart**. For the **heart** from the blood emitted by it is able to be conjoined with the clustered vessels of the bronchia ; and is also able to be conjoined with them from blood not emitted by itself, but by the vena cava and the aorta. By this the respiration of the body can be separated from the respiration of the spirit. But when only the blood from the **heart** acts, the respirations cannot be separated.

417. Now, as love corresponds to the **heart**, and understanding to the lungs, these things . . . can be confirmed by means of their correspondence . . .

—^e. That the fabric of the lungs is such, that it can respire from blood from the **heart**, and from blood outside the **heart**, has been shown above.

427^o. These are they who are in the marriage of love

and wisdom from the Lord ; and who have relation to the **Cardiac** of Heaven.

P. 80^e. By 'the heart' is meant the affection which is of love. If a man thinks and speaks from this, it renders him 'unclean.' —.

172^o. They can indeed . . . bring (truth) to the understanding of many ; but not to the **heart** of anyone ; and that which is not in the **heart** perishes in the understanding ; by the **heart** is meant man's love.

184^o. (Evils) would then be like a disease of the **heart** itself ; from which the whole body soon dies.

193². Man has . . . will from the Divine love, and understanding from the Divine wisdom ; and to these two things correspond the **heart** and lungs in the body ; and it may therefore be evident, that as the pulsation of the **heart** together with the respiration of the lungs rules the whole man as to his body, so the will together with the understanding rules the whole man as to his mind : and thus there are two beginnings of life with every man . . . the natural beginning of life is the pulsation of the **heart** ; and the spiritual beginning of life is the will of the mind ; and each conjoins with itself its consort, with which it cohabits, and with which it acts the functions of life ; the **heart** conjoins the lungs with itself ; and the will conjoins the understanding with itself.

217². (Honours and riches) are blessings with those who do not set the **heart** upon them ; and they are curses with those who do set the **heart** upon them. To set the **heart** upon them, is to love one's self in them ; and not to set the **heart** upon them is to love uses and not one's self in them.

319. The affections of love and the derivative thoughts are changes and variations of the state and form of the organic substances of man's mind . . . An idea of them may be procured from the **heart** and lungs ; that there are alternate expansions and compressions . . . which in the **heart** are called systole and diastole ; and in the lungs respirations . . . These are the changes and variations of the state of the **heart** and lungs.

336^o. (How) the **heart** collects and distributes (the blood).

R. 140. 'I am He that searcheth the reins and the hearts' (Rev. ii. 23) = that the Lord sees the quality of the truth and the quality of the good with everyone . . . By 'to search the reins and the hearts' is signified to see all things which man believes and which he loves ; thus it = the quality of his truth and the quality of his good . . . The correspondence is from this, that as the kidneys purify the blood from the impure things, which are called urinous ; and the **heart** purifies it from the unclean things, which are called stiff with dirt—*squallida* ; so the truth of faith purifies man from falsities ; and the good of love, from evils. Hence it is, that the Ancients placed love and its affections in the **heart** ; and intelligence and its perceptions in the kidneys. Ill.

153. When they . . . revive as to the spirit, which generally takes place on the third day after the **heart** has ceased to beat . . .

193. 'I will write upon him the name of my God'

=that the Divine truth will be inscribed on their hearts.

194. 'And the name of the city of my God, the New Jerusalem'=that the doctrine of the New Church will be inscribed on their hearts.

681^r. It is evident that by 'the soul' and 'the heart' is meant the life of man; but his life is from the will and from the understanding; or, speaking spiritually, it is from love and wisdom; and also from charity and faith; and the life of the will from the good of love or of charity is meant by 'the heart;' and the life of the understanding from the truths of wisdom or of faith is meant by 'the soul.' Ill.

M. 10⁴. (He said,) From the heat of Heaven . . . my heart palpitated . . . My spirit and my heart (then) returned to me.

44³. The angelic love of the sex . . . within the breast is as the heart sporting with the lungs; from which sport goes forth respiration, sound, and speech.

—⁵. This love is the deliciousness itself of the mind and thence of the heart; and not at the same time of the flesh beneath the heart. Angelic chastity . . . prevents the passage of this love beyond the enclosure of the heart.

—⁶. They both feel the Conjugal being kindled in their hearts.

56⁴. (He said) that women were created beauties . . . that the (men's) hearts, of themselves cold, might grow warm.

75⁵. (The husband said,) The union between us is like that of the two tents in the breast, which are called the heart and lungs; she is my heart, and I am her lungs; but as by the heart we here mean love; and by the lungs, wisdom; she is the love of my wisdom; and I am the wisdom of her love . . .

180. That the states of this love are . . . a mutual longing of mind and heart to do all good to each other . . .

—^c. Innocence and peace are of the soul; tranquillity is of the mind; inmost friendship is of the breast; full confidence is of the heart; and the longing of the lower mind and heart to do all good to each other is of the body from them.

284. The love of infants and children with the mother and the father conjoin themselves together, as the heart and lungs do in the breast; the love of them with the mother is as the heart there; and the love towards them with the father is as the lungs there: the reason of the comparison is, that the heart corresponds to love, and the lungs to understanding; and love from the will is with the mother; and love from the understanding is with the father.

T. 37². The same may be illustrated by the two essentials and universals by means of which human bodies exist and subsist, which are the heart and the lungs; or the systole and diastole of the heart, and the respiration of the lungs. It is known that these two operate in each and all things therein; and the reason is, that the heart corresponds to love, and the lungs to wisdom.

87. With (good and truth) it is as it is with the opera-

tion of the heart and lungs in the body; the heart, without the respiration of the lungs, does not produce any motion, or any sense; but the respiration of the lungs from the heart makes these two; which is evident in swooning . . . and with embryos . . . The reason is, that the heart corresponds to the will and its goods; and the lungs to the understanding and its truths.

99². Such is the (reciprocal) conjunction of the heart and lungs . . .

143². In these passages, by 'a new heart' is meant the will of good; and by 'a new spirit,' the understanding of truth.

154³. This may be illustrated by the action of the heart in the lungs, and into them; and by the reaction of the lungs from themselves from the heart; these are two distinct things, but still they are reciprocally united: the lungs respire of themselves from the heart; not the heart through the lungs: if this were done, both would stop. It is the same with the action of the heart in the viscera, and into the viscera, of the whole body; the heart sends forth blood in all directions; but the viscera receive therefrom each its portion, according to the kind of use which it performs; and each also acts according to this.

367⁴. Charity can no more be separated from faith than the heart from the lungs; for, when the pulsation of the heart ceases, immediately the respiration of the lungs ceases; and when the respiration of the lungs ceases . . . soon afterwards the heart stops . . .

371⁵. The reciprocal conjunction which is effected by alternations, may also be illustrated by the conjunction of the heart with the lungs, and of the lungs with the heart: the heart from its right chamber pours the blood into the lungs, and the lungs pour it back into the left chamber of the heart; thus is effected that reciprocal conjunction on which the life of the whole body is completely dependent. There is a like conjunction of the blood with the heart: the blood of the whole body inflows through the veins into the heart; and from the heart it flows out through the arteries into the whole body; action and reaction make this conjunction.

423². These at last become like those who . . . 'have the law inscribed on their hearts.' See D.4263.

478². Each and all things within man; as the heart, lungs, etc. . . are in such an equilibrium. 496⁴.

517. This is imaginative, and thence pulmonic; but it is not voluntary from within, and therefore not cardiac.

577². Such are the action and co-operation of the heart and of every artery connected with it; the heart acts, and the artery by its sheaths or coats co-operates.

585². When the earth first opens a seed, the beginning is with the root, which is a kind of heart . . .

601. By 'a new heart' is there meant a new will; and by 'a new spirit,' a new understanding; for 'the heart,' in the Word, =the will; and 'the spirit,' when it is conjoined with 'the heart,' the understanding.

705^e. By 'the heart,' in the Word, is signified love; and therefore by 'a heart of flesh,' the love of good.

712². In like manner there are three things in man as

to his external, to which each and all things have relation, and on which they depend ; namely, the body, the heart, and the lungs. These three of the body also correspond to the three of the mind ; the heart to the will ; and the lungs or respiration to the understanding.

[T.]775². In man, also, there are two most general things, from which all the generals and the several particulars in him derive their existence—*existentiam* ; in the body these two most general things are the heart and lungs ; in his spirit, they are the will and the understanding . . .

D. 366. Who they are that form the heart and lungs in the Kingdom of God Messiah.

1615. The third general action of Heaven was into the systole and diastole of the heart . . . Its pulsations were like the animations [of the lungs] in softness ; but the times were regular like those of the heart ; about three within the alternations of the animation ; and yet they were so that they ceased in the pulmonic times ; and thus in a certain manner ruled them. (Further ex.) Therefore the heart has relation to what is celestial ; and the lungs to what is spiritual ; their likeness is in the way in which what is celestial inflows into what is spiritual. The alternations of the pulsation of the heart were so observable that I could count them one by one ; they were soft and regular.

4438. On the influx of the Lord into the Church ; from all ; that it is like the heart.

— The Lord's Church is like the heart and lungs ; and thence it inflows into the rest . . . The Angels dwell with those who are in love to the Lord and in love towards the neighbour ; where there is a likeness of the heart and lungs . . .

4732. On a golden and a silver heart.

— They who are good . . . have given them a breastplate, which is, as it were, a larger form of heart, of gold. When the evil . . . meet them, and they lay bare the garments and show the golden heart, the robbers dare not do anything. Those who confess the Lord have given them a breastplate of gold ; but, before this, while they as yet confess three persons, they have a breastplate of silver.

4733. The golden heart, and the sword with a silver hilt, are representative of interior angelic consociations.

D. Min. 4684. How the Church represents the heart and lungs.

— The men of the Church who are in good, as to their souls are in the middle ; and they who are in truth are round about ; however distant they may be on Earth . . . That middle is the heart ; around it are the lungs. When, therefore, there is no Church, there is no heart or lungs . . .

E. 152⁶. 'The heart faint' (Lam. v. 17) = the will of good no longer.

167. 'I am He that searcheth the reins and hearts' = that the Lord alone knows and explores the exteriors and interiors, and the things which are of faith and love. . . 'Hearts' = the goods of love. The reason 'the heart' = the good of love, is that there are two things which reign in man, from which is all the life of his body ; namely, the heart and the lungs. And as all things which are in man's body correspond to the things

which are in his mind, there are also two things which reign there ; namely, the will and the understanding. These two kingdoms of the mind correspond to the two kingdoms of the body ; namely, the will to the heart and its pulsation, and the understanding to the lungs and their respiration. Without this correspondence, the body could not live . . . As the heart corresponds to the will, it also corresponds to the good of love ; and as the lungs correspond to the understanding, they also correspond to the truths of faith. It is from this correspondence that 'the heart' = love ; and that 'the soul' = faith. Hence it is that it is so often said in the Word, 'from the heart and soul,' by which is meant from love and faith.

—³. 'To search the heart' = to purify good by separating evil. Further ill.

—⁶. Celestial good, which is in special signified by 'the heart,' is interior good.

175¹⁴. 'A heart elated in its height' = the love of self.

183. By 'the heart' is signified the good of love ; and by 'the spirit,' the truth of faith . . .

—². As 'the heart' = good, and 'the spirit,' truth, both received in the life ; therefore 'the heart,' in the opposite sense, = evil ; and 'the spirit,' falsity. Ill.

—⁴. From this it is evident that the whole life of man is meant by 'heart and spirit ;' and as his whole life has relation to these two things ; namely, to good and truth ; and, in the spiritual sense, to love and faith, therefore, by 'heart and spirit,' these two lives of man are meant. Thence also it is, that 'heart and spirit' = the will and understanding of man, because these two faculties in man make all his life . . .

222². By this is meant that which is inscribed by the Lord on man's spirit ; that is, on his heart and soul ; or, what is the same, on his love and faith.

—³. 'To write it on the heart' = to implant in the love ; for 'the heart' = love.

294⁴. 'To create a clean heart' = to reform as to the good of love . . .

313¹¹. 'The heart broken in the midst of me' (Jer. xxiii. 9) = grief from the inmosts to the ultimates, or through the whole.

—¹⁵. 'The heart' = the Voluntary where good was.

325¹¹. As the prayers are such as is the heart of the man . . . it is said, 'If I regard iniquity in my heart the Lord will not hear' (Ps. lxxvi. 18), by which is signified that He would not receive the worship : 'the heart' of a man is his love . . .

328¹⁴. By 'the soul,' in the Word, is signified the life of faith ; and by 'the heart,' the life of love.

337. Acknowledgment at heart that . . . Sig.

—^e. 'The heart,' from its correspondence, = the good of love.

340¹⁰. 'Clean in hands' = those who are in truths from faith ; and 'pure in heart,' those who are in good from love.

351². In this Man the Church where the Word is . . . is as the heart and as the lungs ; the Church with those who are in celestial love is as the heart, and with those who are in spiritual love is as the lungs . . .

355¹¹. 'Strong in heart'=those who are in truths from good.

391¹¹. As all the truth through which there is worship is from the good of love, it is first said, My heart and my flesh jubilate towards the living God: by 'the heart,' and by 'the flesh' is signified the good of love.

412³². By 'those who are hard at heart' are signified those who do not admit good; and therefore, those who are in evil . . . 'The heart'=the good of love; and 'a hardened heart'=the same as 'a stony heart;' namely, where the good of love is not admitted; but 'a fleshy heart,' where it is admitted.

418⁶. 'A great heart' (Dan.viii.8)=falsity dominating; which is, that faith alone saves . . .

419². The heart and its motion corresponds to the life of good; for there are two lives which make one with man, the life of truth and the life of good . . . The like is signified in the Word by 'the soul and the heart,' where both are mentioned. 622^e.

434¹³. 'Searchings of heart' (Judg.v.16)=all things which from good in the spiritual man are determined and ordained in the natural.

453¹⁰. 'To set the heart to the bulwark' (Ps.xlviii.13)=to love the exterior truths which protect that Church against falsities.

580³. By 'the heart from which it goeth forth into the mouth and out of the mouth,' is signified the will and love of man . . .

594⁴. 'The heart of Egypt shall liquefy' (Is.xix.1)=that the falsities and evils which are of the natural man separated from the spiritual will destroy that (truth). 'The heart'=evils.

622⁵. 'The heart'=the affection of man's will. . . That spiritual things are meant . . . is evident; for the Lord says, 'Out of the heart go forth evil thoughts,' etc.

—⁹. Because the heart corresponds to the will, in which wickedness resides.

— By 'the heart' are signified the affections of evil; these are of the will.

654⁶⁵. 'Ephraim is like a silly dove, without heart' (Hos.vii.11)=that now there is no Intellectual, because no truth, nor affection of truth and good.

696⁷. Worship from good is signified by 'to go in His ways and love Him;' and therefore it is also said, 'from the whole heart and from the whole soul' (Dent.x.12): 'the heart'=the good of love and of charity which is of the will . . . For the heart corresponds to the good of love; and, in man, to his will.

—¹⁸. 'I will give them one heart and one way to fear Me' (Jer.xxxii.39)=one will and one understanding to worship the Lord: 'the heart'=the good of the will. . . 'Fear in the heart'=the Holy of worship from truth in the good of love.

740⁸. Therefore it is said that 'the devil injected it into his heart' (John xiii.2): 'to inject into the heart'=into the love which is of his will.

750². 'The heart'=the life of the will, which is affection.

—⁶. 'To love Jehovah God with the whole heart and the whole soul'=with the whole will and the whole

understanding; also, with the whole love and the whole faith; for 'the heart'=the love and the will; and 'the soul'=the faith and the understanding. The reason 'the heart'=these two things; namely, the love and the will, is that the love of a man is of his will . . . The reason 'the heart and soul'=these two things, is that the heart of man corresponds to the good of love which is of his will; and the soul (breath-*anima*) of the lungs corresponds to the truth of faith which is of man's understanding.

—¹⁹. 'To plant them in the whole heart and in the whole soul' (Jer.xxxii.41)=in His Divine good and in His Divine truth; for 'the heart'=the Divine good of the Divine love; and 'the soul,' the Divine truth.

780¹⁰. 'Their heart was elated' (Hos.xiii.6)=when from that fulness they have uplifted themselves over all, believing that Heaven is for them alone.

811¹⁸. By 'the broken in heart' are signified those who are in grief thence.

826^e. 'The law shall be written upon the heart'=upon the love.

1004². Inmost union is as of the soul and heart: the soul of the wife is the man; and the heart of the man is the wife: the man communicates his soul and conjoins it with the wife by actual love . . . and the wife receives it in heart: thence the two become one . . .

1080². The action of the body corresponds to the will; the action of the heart corresponds to the life of the love; and the action of the lungs, which is called respiration, corresponds to the life of the faith . . .

1081². By their having 'closed their heart' (John xii. 40) is signified the will and love of good.

1082¹. 'A heart of flesh'=the will and love of good.

1084. 'To give into their hearts' (Rev.xvii.17)=to inspire affection; for by 'the heart' is signified the will and the love; thus the affection, which is the will and the love in its continuity.

1120. 'Who hath said in her heart, I sit a queen' (Rev.xviii.7)=pride and boasting that Heaven and the Church are under their dominion. . . By 'the heart' is signified the love of self; thus also pride.

1164. Grief of soul and of heart. Sig. . . (These two) are distinguished as truth and good are distinguished; for 'soul' is said of the truth which is of faith; and 'heart,' of the good which is of love . . .

D. Love v². For the heart and lungs are the two fountains of all the general motions in the universal body . . .

x². The heart and lungs correspond to the two Kingdoms of Heaven; the members, organs, and viscera correspond to the provinces of Heaven . . .

D. Wis. iii. 5. The reason (the will and understanding) are first made when the lungs are opened, is that the lungs correspond to the life of the understanding; and the heart corresponds to the life of the will; and without the co-operation of the understanding and will, man has not any proper life . . . In the embryo there is only the heart beating . . . So in swoons . . .

vi. That there is a correspondence of the heart with

the will ; and of the lungs with the understanding. Gen.art.

[D. Wis. vi.]. This correspondence is universal, because the **heart** reigns in the whole body ; and also the lungs. The **heart** and lungs are the two fountains of all the natural motions in the body ; and the will and understanding are the two fountains of all the spiritual activities in the same body ; and the natural motions of the body correspond to the activities of its spirit . . .

—². That the **heart** corresponds to the will ; or, what is the same, to the love, is evident from the variation of its pulsation according to the affections. Des. . . Therefore the Ancients ascribed the affections to the **heart** . . . And therefore there have come into common discourse the following expressions. Enum.

—⁷. That the **heart** corresponds to the will, and the lungs to the understanding, is evident from the universal government of both in the whole body . . .

— . Thence the **heart** itself has, in addition, its own pulmonary motion ; for it reclines upon the diaphragm, and lies in the bosom of the lungs, and by means of the auricles coheres with and is continued into them . . .

vii.2. That the spirit of man has equally a **heart** and a derivative pulsation ; and lungs and derivative respiration. Gen.art.

— . The Angels of the Celestial Kingdom, because they are in love to the Lord, have relation to the **heart** of Heaven ; and the spiritual Angels, because they are in wisdom from that love, have relation to the lungs of Heaven . . . Moreover, the influx of the Celestial Kingdom into the Spiritual Kingdom is as the influx of the **heart** into the lungs with man ; hence there is a universal correspondence of Heaven with these two motions, the **cardiac** and pulmonary, with everyone.

—⁴. The Spiritual accompanies . . . every stamen and every fibre of the **heart** and lungs ; and therefore when the connection is dissolved between the body and the spirit, the Spirit is in a like form to that in which the man was before . . . and hence it is that the Spirit has equally a **heart** and lungs . . .

⁴. Man is not dead until the motion of the **heart** ceases, which it usually does after (the cessation of the respiration). Examps.

x². That the conjunction (of love and wisdom) is reciprocal . . . may be especially concluded from the reciprocal conjunction of the **heart** and lungs . . . 2.

—³. The **heart** itself with all its vessels in the whole body corresponds to the will ; and their blood corresponds to the love and its affections which make the life of the will . . .

1. (This) may be evident from the conjunction of the **heart** with the lungs. Des.

—^e. Thus the **heart** makes the life of the lungs, and gives them power to respire.

3. This may be illustrated by . . . the fact that the blood flows from the **heart** into the lungs in greater abundance than it flows back from the lungs into the **heart** . . .

4. This likewise appears from the co-operation of the **heart** and lungs ; that the **heart** acts as first, and the lungs as second. Des.

—^e. But that the lungs act as first in the senses, and the **heart** as second. Ex.

6². (This) may be illustrated by means of the correspondence of the **heart** and lungs . . . With everyone the blood of the **heart** is deprived in the lungs of its phlegm, and is nourished . . . from the air ; but yet in an altogether different manner with the good from what it is with the evil. Ex.

7². As the **heart** in the womb forms the lungs . . .

xii. 5². That according to correspondence their **heart** may pulsate ; for the Angels enjoy a pulsation of the **heart** like men.

Hearth. See FIRE-PLACE.

Heat. *Aestus.*

Heated, To be. *Aestuare.*

Very hot. *Aestuosus.*

A. 739². Temptation as to the will, which is called **heat** (Is. xxv.4).

933. 'Cold and **heat**' (Gen. viii.22)=the state of the man who is being regenerated ; 'cold'=no faith and charity ; and '**heat**,' charity.

—². That such is man's state while he is being regenerated ; namely, of cold and **heat**, or of no faith and charity, and then of faith and charity. Ex. . . By regeneration man receives life itself from the Lord ; and as he before had no life, no life and life itself alternate ; that is, no faith and charity and some faith and charity ; no faith and charity is here signified by 'cold ;' and some faith and charity by '**heat**.' The case is this : whenever man is in corporeal and worldly things, he has no faith and charity ; that is, he has cold . . . But when the man's corporeal things and his voluntary things do not operate, but are quiescent, then the Lord operates through his internal man ; and then he is in faith and charity, which are here called '**heat**.' When he again returns into the body, he is again in cold ; and when the body, or what is of the body, is quiescent, and as it were nothing, then he is in **heat** ; and so on by turns . . .

—^e. But with (the last posterity of the Most Ancient Church) there was continual cold in celestial things, and continual **heat** in cupidities ; so that with them no alternation could be given.

934. That '**heat**,' or 'fire,'=love, or charity and faith. Ill.

935. The alternations of those who are to be regenerated are likened to 'cold and **heat** ;' but the alternations of those who are regenerate, to 'summer and winter.' (For) 'cold' is there mentioned first, and '**heat**' second ; whereas, here, 'summer' is mentioned first, and 'winter' second. Ex.

1666⁴. As **what** is hot and salt destroys the earth and its produce, so does cupidity destroy goods, and falsity truths.

1773. Their **heat-color**—communicated to me, was like a vernal **heat** . . .

2441⁶. The love of self and its cupidities are meant by 'men were burned with fire, and were **heated** with a great **heat**' (Rev. xvi.9).

3755². That it be not done precipitately in a state of too much cold, or in a state of too much heat. Sig. . . 'Flight on the Sabbath' (Matt.xxiv.20)=removal from them in a state of too much heat.

4175. 'In the day the heat devoured me, and the cold in the night' . . . (Gen.xxxi.40)=temptations. 'Heat and cold'=that which is too much of love, and that which is nothing of it; thus the two extremes. . . The reason 'heat'=too much of love, is that spiritual fire and heat—calor—is love.

—^e. When he is among the infernals he is in the fire or heat of cupidities; but if he approaches Heaven, this fire and heat is turned into cold . . .

5215². It is this heat—calor—which in the Word is meant by 'heat,' 'fire,' 'flame:.' in the genuine sense it is celestial and spiritual love, but in the opposite sense corporeal and earthly love.

10300⁵. 'He shall dwell in very hot places, and in a salt land' (Jer.xvii.6), that is, in filthy loves and their desires, which have destroyed the good and truth of the Church.

R. 382. 'Neither shall the sun fall upon them, nor any heat' (Rev.vii.16)=that hereafter they shall not have concupiscences to evil, nor to the falsity of evil. . . 'Nor shall any heat fall upon them'=that they shall not have concupiscences to falsity. . . The reason 'heat'=concupiscences to the falsity of evil, is that falsity is produced from evil, as heat is by the sun. For, when the will loves evil, the understanding loves falsity, and is heated by the concupiscence of confirming it; and evil confirmed in the understanding is the falsity of evil. . . 'heat,' and 'to be hot'=like things in the following places. Ill. E.481.

691. 'It was given him to scorch—*aestu affligere*—men with fire' (Rev.xvi.8)=that love to the Lord tormented them, because they were in the cupidities of evils from the delight of their love. Ex.

692. 'Men were scorched—*aestuaverunt*—with great heat,' and they blasphemed the name of God who hath Power over these plagues' (ver.9)=that on account of the delight of the love of self originating from grievous concupiscences of evils, they did not acknowledge the Divinity of the Lord's Human; from which nevertheless there inflows all good of love and truth of faith. By 'heat' are signified the concupiscences of the evils which are in the love of self and its delight; hence, by 'to be scorched with great heat' is signified to be in grievous concupiscences, and thus in the delight of the love.

D. Min. 4682. Cold, or filthy heat, has in it folly.

E. 386²⁷. 'Heat,' and 'the sun' (Is.xlix.10)=the warmth—*incaloescentiam*—from principles of falsity and the love of evil; for these take away all spiritual hunger and thirst.

401²⁴. As the love of self lets man into his proprium . . . and the proprium of man is nothing but evil, and all falsity is from evil, therefore by 'the heat of the sun' is signified truth adulterated, which in its essence is the falsity of evil. Ill.

481². That 'heat'=falsity from concupiscence. Ill.

—'. 'He shall not see when heat cometh' (Jer.

xvii.8)=that he shall not be affected by the concupiscence of falsity.

—². It is called 'inundation and heat' (Is.xxv.4) when evils and falsities rise up and inflow from the proprium; and also from others who are in evil. . . 'He shall repress the heat by means of the shadow of a cloud'=that He will protect from the concupiscence of falsity: 'heat'=the concupiscence of falsity.

—⁴. Concupiscence to falsities is signified by 'heat in the day' (Jer.xxxvi.30).

—⁵. 'When they were hot' (Jer.li.39)=the warmth and concupiscence of falsifying truths and of adulterating goods.

—⁶. 'To be hot as an oven' (Hos.vii.7)=to feel concupiscence for falsity from the love of it.

—⁹. As 'the sun'=the Divine love, therefore also, 'heat'=a fragrant longing for truth. Ill. Here, 'heat' is attributed to Jehovah. . . In many places . . . 'wrath' is predicated of God; and by . . . 'wrath' is signified zeal for truth; for 'wrath' and 'heat' are from the same word in the Original Language.

644²⁰. It is said, 'There will be heat' (Luke xii.55)=that then is the influx of Divine good. These same words also signify the contentions and combats of truth from good with falsities from evil; for 'shower' and 'heat' also=these contentions and combats. Ex.

982. 'It was given him to scorch men with fire'=the cupidities of falsifying truths originating from the evils of the loves of self and of the world. 'Heat'=concupiscence of falsity and for falsity.

983. 'And men were scorched with great heat'=the cupidity of adulterating the truths and goods of the Word. 'Great heat'=concupiscence of falsity and for falsity, thus the cupidity of adulterating the truths and goods of the Word.

Heat. *Calor.*

Hot. *Calidus.*

Be hot. *Calere.*

Grow hot. *Calescere.*

See WARMTH—*incaloescentia.*

A. 30³. Love and faith, in the internal man, are circumstanced as are heat and light in the external corporeal man; and therefore the former are represented by the latter.

34². The life of faith without love is circumstanced as is the light of the sun without the heat; as in winter . . . But faith from love is circumstanced as is the light of the sun in the time of spring, when all things grow and flourish; for the heat of the sun is that which produces. 1577².

IIII. By this sawing they try to warm—*calcfacere*—themselves. . . They ask those they meet whether they will give them any heat; which also Spirits are able to do; but the heat which they receive has no effect upon them, because it is external, and they want to have internal heat; and therefore they return to their sawing, and thus acquire heat by labour.

1773. The Spirits who in the life of the body had felt delight in the Word of the Lord, in the other life have a certain delightful heavenly heat. . . Their heat, when

communicated to me, was like vernal heat—*aestus*, beginning from the region of the lips, and diffusing itself around the cheeks even to the ears; ascending also to the eyes, and descending towards the middle region of the breast. With those who had been more affected with delight in the Word of the Lord and with its interior things, which the Lord Himself has taught, the **heat**, when communicated to me, was interior, beginning from the breast, and ascending thence towards the chin, and descending towards the loins. With those who had been still more delighted and affected, the **heat** was still more interiorly delightful, and still more vernal; and, in fact, from the loins upwards towards the breast, and thence through the left arm to the hands. I was instructed by the Angels that the case is so; and that the approach of them presents such **heat**, although they themselves do not feel it, because they are in it; as infants, children, and young people are wont not to feel their own **heat** which they have more than adults and old people, because they are in it. I have also felt the **heat** of those who have indeed been delighted with the Word, but have not been solicitous about the understanding of it; it was only in the right arm. D. 1856-1861.

[A. 1773]³. As to **heat**, evil Spirits by their artifices can also produce a **heat** which counterfeits delight, and can communicate it to others; but it is only an external **heat** without an origin from internal things: it is such a **heat** as putrefies, and goes away into what is excrementitious; as the **heat** of adulterers, and of those who are immersed in filthy pleasures. 1862.

2146. 'As the day grew warm—*incalescente*' (Gen. xviii. 1) = from love. 'Heat,' in the internal sense, = love; and as **heat** is either of the day or of the year, love is represented either by the **heat** of the day, or by the **heat** of the year, according to the things which are mentioned. . . . That 'heat' = love, may be evident from the fact, that love is called spiritual **heat**; and that all affection is signified by warmth—*incalescentiam*—even in common discourse; and, moreover, from the fact, that love and its affections present themselves manifest by a species of **heat** in the interiors of man, and also in his exteriors, and in his bodily things; nay, when it flows forth from his interiors, its origin is from no other source. But such as the love is, such is the **heat**: celestial love and spiritual love are what present genuine **heat**: all other **heat**; that, namely, which is from the loves of self and of the world, and also from other filthy loves, is unclean, and in the other life goes away into what is excrementitious.

2388². This truth is as light in which there is no **heat**. . . . In the Word, truth is compared to 'light,' and is called 'light;' and 'heat' is compared to love, and it is also called spiritual **heat**; for in the other life truth manifests itself by means of light; and good by means of **heat**.

2757. I came . . . where **heat** took possession of my feet and loins; and was told that those were there who had indulged in pleasures, but still had not extinguished the natural desire to procreate children.

2973³. Celestial things . . . and spiritual things . . . are in a like proportion with the **heat** and light which

they have; for thence comes all light and **heat** in the Heavens . . .

3138. But illustration and apperception cannot be given, unless there is affection or love, which is spiritual **heat**, and gives life to those things which are illustrated by the light; as, comparatively, the light of the sun does not give life to plants, but the **heat** which is in the light . . .

3146⁶. Unless spiritual **heat**, which is the good of love, operates through the spiritual light, which is the truth of faith, the man would be like ground bound up with frost. . . . For as light without **heat** produces nothing, so does faith produce nothing without love.

3167². Then the light of Heaven inflows, and illustrates the things which are in the natural man, and causes the things therein to receive light; the goods therein the **heat** of the light; that is, love and charity; and the truth the rays of the light; that is, faith.

3224. This comes principally from the loves, which are the **heats** of the light. They who are in the loves of self and the world, thus solely in the **heat** of the light of the world, are affected only with evils and falsities. . . . But they who are in love to the Lord and in love towards the neighbour, thus in spiritual **heat**, which is the **heat** of the light of Heaven, are affected with goods and truths. . . .

3318³. The good which moves them . . . is of the love of self and of the world; this, from the gross **heat** which is in it, causes them to be such . . .

3338. Besides these lights there are also **heats**, which also are from two fountains; the **heat** of Heaven from its Sun which is the Lord, and the **heat** of the world from its sun. . . . The **heat** of Heaven manifests itself before the internal man by means of spiritual loves and affections; and the **heat** of the world manifests itself before the external man by means of natural loves and affections; the former **heat** makes the life of the internal man; and the latter the life of the external man. . . . Between these two **heats**, also, there are correspondences. These **heats** become loves and affections from the influx of the Lord's life; and hence they appear to man as if they were not **heats**; but still they are; for unless man had **heat** thence, both as to the internal and as to the external man, he would in a moment fall down dead: these things are evident to everyone from the fact, that in proportion as a man is kindled with love, he grows hot. . . . It is this **heat** from which the will of man lives.

3339. In the other life these lights, and also these **heats**, appear to the life: the Angels live in the light of Heaven, and also in that **heat**. . . . From the light they have intelligence; from the **heat** they have the affection of good: for the lights which appear before their external sight are, in their origin, from the Divine wisdom of the Lord; and the **heats** which are also perceived by them are from the Divine love of the Lord. . . .

3340. To this **heat** there is opposite cold, in (which) the infernals live. . . .

—². **Heat** is sometimes given them, but it is as that of an unclean bath; and this is turned with them into cold, as soon as they perceive anything of good.

3343. The celestial things which are of good take

place by means of the variations of heavenly flame or heat . . .

3636. From the Sun of Heaven or from the Lord there is not only light, but also **heat**; but it is spiritual light and spiritual **heat** . . . The **heat** to their senses is perceived as **heat**, but there is love in it, because it is from that; and therefore also love is called spiritual **heat**; and also presents the **heat** of man's life: and intelligence is called spiritual **light**; and also presents the light of man's life: from this universal correspondence all the rest are derived . . .

3643. They who are in the Heavens . . . are in like manner in **heat** as of spring, of summer, and of autumn. . . . In proportion as the Angels are in love, charity, and the derivative faith, they are in an aura of light and of vernal **heat**. . . In the other life . . . the **heat** has in it love.

3862. That all celestial and spiritual **heat**, or love and charity, is perceived in the external form in Heaven as what is flaming from the Sun . . . and also that this celestial and spiritual **heat** has wisdom in it . . . and this because it is from the Lord, who is the Sun there. Refs. From this it is evident that all good is from the **heat** which is from the Lord as a Sun . . . and it is also evident from this, that all the affections which are of love or good, are variations of that celestial and spiritual **heat** which is from the Lord; and that thence come changes of state. In this (**heat** and **light**) are all the Angels who are in Heaven; their affections and thoughts are from no other source; and are nothing else: this is evident from their speech, which being thence, is variegations or modifications of heavenly light in which there is heavenly **heat** . . .

3969⁶. There is **heat** and there is light which proceed from the sun; the **heat**, comparatively, is the good of love, which is also called celestial and spiritual **heat** . . . But in the celestial **heat** and spiritual light, which proceed from the Lord as a Sun in the other life, there is the good of love and the truth of faith, thus wisdom and intelligence. Refs. For the things which proceed from the Lord are alive . . .

4175. Without love, man has nothing whatever of life; nay, if a man will reflect he may know that all the vital fire and **heat** which are in the body are thence.

4180². The case herein is like the **heat** and light which are from the sun: spiritual **heat** is love, thus good; and spiritual light is faith, thus truth. When the **heat** from the sun is received, the trees and flowers vegetate . . . But when the **heat** from the sun is not received, but only the light, then nothing vegetates . . . Such also is the case with the spiritual **heat** and the spiritual light which are from the Lord . . .

—⁴. When, therefore, good is not received, but only light, there is then, as in objects in which **heat** is not received, only the image and beauty of form from light . . .

4410. For, in the light which is from the Lord, there is not only light, but also **heat**; the light itself is the truth which proceeds from the Lord, and the **heat** is the good . . .

4627. I saw as it were a bath . . . and **heat** breathed out from it . . . D.4032.

—⁴. With them there is a **heat** like the vernal summer **heat** on earth.

4906. Fire and flame, in the spiritual sense, are good; and thence **heat** is the affection of good: but, in the opposite sense, fire and flame are evil; and thence **heat** is the affection of evil. Refs. Moreover, good is actually spiritual fire, from which is the spiritual **heat** which vivifies; and evil is the fire and thence the **heat** which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual **heat**, may be very manifest . . . for if he reflects whence man has the vital fire and **heat**, he will find that it is from love; for as soon as love ceases the man becomes cold; and the more he is in love the more he grows hot . . . But this spiritual fire or **heat**, which makes life, becomes a burning and consuming fire with the evil . . . With animals devoid of reason, spiritual **heat** also inflows and makes life, but life according to the reception in their organic forms . . .

5071². All the fire and **heat** within man is (from love) . . . Hence, too, it is that love is called spiritual **heat**; and that by 'fire' and 'heat,' in the Word, nothing else is signified. Refs.

5084⁶. It is a fallacy of sense, that . . . there is no **heat** from any other source (than the sun). That there is a . . . **heat** in which is celestial love, and that all the Angels are in that . . . **heat**, the Sensuous does not apprehend.

5097. The light of Heaven is Divine intelligence from the Lord . . . and the **heat** of that light is the Lord's Divine love, which also is hot to the sense. It is that light which makes the Intellectual of man; and that **heat** which makes his hot Vital and Voluntary of good.

5115. As, when a tree germinates, its life inflows through the **heat** from the sun.

5194². For, in order that anything may come forth in nature, there must be **heat** and light. The **heat** in the natural world corresponds to the good of love in the Spiritual World; and the light corresponds to the truth of faith: these two, namely, **heat** and light, must act as one, if anything is to be produced . . .

— The will is formed to receive spiritual **heat**; that is, the good of love and of charity: and the understanding to receive spiritual light; that is, the truth of faith: unless these two . . . make one in man, nothing is produced . . .

5215². There are two origins of **heat** . . . One origin of **heat** is the sun of the world; the other origin of **heat** is the Sun of Heaven, which is the Lord. . . It is not so well known that the Sun of Heaven pours **heat** into the universal Heaven; but still it might be known, if men would only reflect upon the **heat** which is within them; and which has nothing in common with the **heat** of the world; that is, if they would only reflect upon that which is called vital **heat**. From this it might be known that this **heat** differs in its nature from the **heat** of the world; and that the former is alive; but the latter not at all alive; and that the former **heat**, because alive, kindles the interiors of man; namely, his will and understanding; and that it gives to desire, to love, and also to be affected with: and thence also the desires,

loves, and affections are spiritual **heats**, and are also so called. That they are **heats** is very evident; for from living bodies there breathes forth **heat** in all directions, even in the greatest cold; and also, when the desires and affections . . . increase, the body grows warm in the same degree. It is this **heat**, which, in the Word, is meant by 'heat-*aestum*,' 'fire;' 'flame;' and, in the genuine sense, it is celestial and spiritual love: but, in the opposite sense, corporeal and earthly love.

[A.] 523². That all things in nature have relation to (good and truth) is very evident from **heat** and light; **heat** has relation to good, and light to truth; and therefore also spiritual **heat** is the good of love, and spiritual light is the truth of faith. . . (Therefore) faith alone (is like) winter, when the light is bright; yet all things are torpid, because without **heat** . . .

537². The sun's flame and **heat**, and also its light, correspond; for it is the Lord's love towards the universal human race to which flame and **heat** correspond.

548². When the sun is producing them from seed, it inflows with **heat** . . . and at the same time with light, and thus produces them . . . Spiritual **heat** is the good of love; and spiritual light is the truth of faith: moreover, spiritual **heat** in the subjects of the animal kingdom produces the vital **heat**; and spiritual light produces the derivative life.

570⁴. The things which are of light in the world, as vegetable forms, are disposed into order by the **heat** which proceeds from the fire of the sun, and is in its light . . . The sun represents the Lord; the fire therein, His Divine love; the **heat** thence, the good which flows thence; and the light, the truths which are of faith. . . Thus the fire of the sun, representatively, is the Divine love; and the **heat** thence is the good from the Divine love.

571⁵. There thence exhaled a troublesome **heat**, which was collected from various Hells, originating from cupidities of various kinds. Enum. When this **heat** acted upon my body, it instantly induced a disease like a burning fever. . .

603². There are two things with man which make his life; namely, spiritual light and spiritual **heat**: spiritual light makes the life of his understanding; and spiritual **heat** the life of his will; spiritual light, from its first origin, is the Divine truth from the Lord's Divine good, and the derivative truth of faith from the good of charity: and spiritual **heat** from its first origin is the Divine good of the Lord's Divine love; and the derivative good of celestial love, which is love to the Lord; and the good of spiritual love, which is love towards the neighbour: these two . . . constitute all the life of man.

—³. As to spiritual **heat**, this is circumstanced in the will of man, as natural **heat** is in the body; in that it vivifies. But in its first origin, which origin is the Lord, spiritual **heat** is nothing else than the Divine love towards the universal human race; and thence the reciprocal love of man to Him and towards the neighbour. And this spiritual **heat** is truly **heat**, which blesses the bodies of the Angels with **heat**, and at the same time their interiors with love. Hence it is, that by 'heat,' 'flame,' 'fire,' in the Word, in the genuine sense, are

signified the things which are of love; as the affections of good and truth; and also good itself.

6128². What influx is, may be evident from . . . the influx of **heat** from the sun into all things of the Earth, whence comes the vegetative life . . . In like manner from the influx of **heat** into the outer part of our bodies . . . (So with) the influx of life from the Lord . . . from whom comes **heat** which is love, and spiritual light which is faith: the influx itself is also manifestly felt; for the heavenly **heat**, which is love, makes the vital **heat** which is in man; and the heavenly light, which is faith, makes the intellectual light which is in man; but they are varied according to the receptions. 6190.

6135². For the vital **heat**, which is love, is the vital **heat** itself; and unless this **heat** is in man, he is a kind of dead man. . . For (celestial love) continually inflows from the Lord, and makes with him the vital **heat** in its beginning; but in its progress it is perverted by man: hence is infernal love, from which comes an unclean **heat**.

—³. His Divine love appears as a Sun, from which the universal Heaven has its light, and all who are there have their heavenly **heat**; that is, their love; thus their life.

6314. As it is with light, so also it is with the vital **heat** which man has: this vital **heat** does not in the slightest degree derive its origin from the **heat** which is from the sun of the world; but from spiritual **heat**, which is love, and which proceeds from the Lord: the Angels have this **heat**. Therefore, in proportion as a man is in love, he is in vital **heat**; the body, however, is in the **heat** of the world; and so also is the interior Sensuous; but the vital **heat** inflows into this latter **heat**, and vivifies it. The case is the same with the purities and grossnesses of **heat** as with lights. It is this **heat** which is meant by the holy fires in the Word; and therefore by those fires are there signified heavenly loves: and, in the opposite sense, it is this **heat** which is meant by the fires of Hell; and therefore by those fires in the Word are signified infernal loves and their cupidities.

6405. The light of truth from the Lord inflows into the Intellectual by means of good, and thus into truth . . . The case herein is like that of the light of the sun, which inflows by means of **heat** into the subjects of the vegetable kingdom . . . but not immediately; for when the light inflows without **heat**, nothing grows . . .

6564. The Lord continually inflows through the internal of man with good and truth; the good gives life and its **heat**, which is love; and the truth gives illustration and its light, which is faith. . .

6832³. It is the fire or flame of this Sun which gives the esse of life to every man, and which is the vital fire itself which fills the interiors of man with **heat**; as may be evident from love; for in proportion as love increases with a man, the man grows hot; and in proportion as love decreases, he grows cold. III.

7082. There are two things in the natural world which make the life there; namely, **heat** and light: and there are two things in the Spiritual World which make the life there; namely, love and faith. The **heat** in the natural world corresponds to the love in the Spiritual

World; and the light in the natural world corresponds to the faith in the Spiritual World. Hence it is, that when spiritual heat or fire is mentioned, love is meant; and that when spiritual light is mentioned, faith is meant. Moreover, love is actually the vital heat of man; for it is known that man grows warm from love: and faith is actually the light of man; for it may be known that man is illuminated from faith.

7083. The heat and light in the natural world come forth—*existunt*—from the sun of the world; but spiritual heat and spiritual light, or love and faith, come forth from the Sun of Heaven. The Sun of Heaven is the Lord; the heat which comes from Him as a Sun is love; and the light which comes from Him as a Sun is faith.

7177. (In Mercury) they enjoy a middle temperature, neither too hot nor too cold. . . This is so provided by the Lord, that they might not have too much heat. . . because heat does not come from nearness to the sun; but from the height and consequent density of the aerial atmosphere. . . The heat is also varied according to the direct or oblique incidence of the sun's rays. . .

7381⁴. The heat which is from that Sun is Divine good. . . The variations of these states with the Angels are what the states of. . . heat and cold in the world correspond to. . . 8211².

7625. When the light which proceeds from the sun is conjoined with heat. . . all things of the Earth germinate and live; but when there is no heat in the light. . . all things of the Earth become torpid and die.

8328^e. How the case is with the Divine truth which proceeds from the Lord, that in Heaven it is good, may be illustrated by comparison with the sun, and with the light which is from the sun. In the sun there is fire; but from the sun proceeds light; this light has in it heat, from which gardens germinate. . . The fire itself of the sun does not pass to the Earth. . . but light in which there is heat from the fire of the sun: this light, in the spiritual sense, is the Divine truth; the heat is the good in the truth from the Divine good. . .

8487. 'The sun'=celestial love, because the Lord is the Sun in the other life; and the heat which comes thence is the good of love; and the light is the truth of faith. . . Therefore, in the opposite sense, 'the sun'=the love of self and of the world; and 'the heat' or warmth from the sun, in this sense,=concupiscence.

8530. That truths are vessels recipient of good, may be illustrated by. . . light, which is a recipient of the heat from the sun; by light is also signified truth; and by the heat in the light is signified good. The case is the same with truth and good.

8644. (Divine good and Divine truth) are circumscribed as is the fire of the sun and the light which is thence; the fire is in the sun; and the light is from the sun; in the latter there is no fire, but heat. The Lord. . . is the Sun, and also the light; in the Sun. . . there is Divine fire, which is the Divine good of the Divine love; from that Sun there is Divine light, which is Divine truth from Divine good; in this Divine truth there is also Divine good; but not such as there is in the Sun; it is accommodated to the reception in Heaven. . .

8750². Moreover, the heat from the Sun there is the good of love. . . Hence it is that there is a correspondence of the heat in the world with love, which is thence called spiritual heat. . .

—³. The state of the affection which is of the will has relation to the good which is of charity; moreover, the heat of the will, which is love, is in man from the heat from that Sun. . .

8764⁴. Divine good is flame. . . The flame itself does not appear in Heaven; but only the light in which is the flame; which is thus perceived as heat, which is love.

8812. The fire (in that Sun) is His Divine love, which gives the heat of life to every living thing. . .

—². (Thus) the heat and light from the (sun of the world) are devoid of life; but the heat and light from the (Sun of Heaven) are with life. . . The life which is perceived in living things in heat and from heat, is not from the heat of the sun of the world, but it is from the heat of the Sun of Heaven; when this heat inflows into the heat of the world, it produces that effect, and is felt in the body as elementary heat; but in it there is the vital heat, which derives its origin from the love which is the heat from the Sun of Heaven. That the origin of the heat of life is from some other source; and that it is in love, and is according to the quantity and quality of it, everyone may know. . .

—³. As, therefore, the heat from the Sun of Heaven. . . is the good of love. . .

8897^e. Divine good is in Divine truth, as the heat from the sun is in the light in the time of spring and summer.

9213. In Heaven there are alternations of heat as to the things which are of the good of love; and of light as to the things which are of the truth of faith. . . In the Spiritual World, instead of times there are states; for the alternations are not of heat and light, but of love and faith.

—². External delights. . . cohere with the world, and are also excited and vivified from its heat. But. . . internal delights. . . cohere with Heaven; and are also excited and vivified from its heat, which is love from the Lord.

9383. The state of the internal man is called spiritual, because it is affected with the truths which are of the light of Heaven, and it is affected with the good which is of the heat of that light, which is love: this light is called spiritual light, because it illuminates the Intellectual; and this heat is called spiritual heat, which is love, and kindles the Voluntary. . . But the state of the external man is called natural, because it is affected with the truths which are of the light of the world, and with the good which is of the heat of this light, which also is love, but the love of such things as are in the world. For all the heat of life is love.

9400². For it is the heavenly heat which is in this light, which is love, which kindles and vivifies the Voluntary of the internal man. . .

9434². For everyone has the heat and fire of his life from love. . .

9473. That 'the luminary'=mutual love, is from the

flame, by which is signified this love; and that it=charity, is from the heat and light thence; for spiritual heat is the good of charity; and spiritual light is the truth of faith.

[A.] 9490. The good proceeding from the Lord as a Sun—for the heat from that Sun is the good of love—encompasses not only Heaven in general, but also the heavenly Societies . . . in particular, and also each Angel in the singular. Rep.

9498^e. The heat proceeding from the Lord as a Sun is the Divine good of His Divine love accommodated to the reception of the Angels . . . and the light proceeding from the Lord as a Sun is the Divine truth of His Divine good; nevertheless, both together are called the Divine truth proceeding from the Lord.

9594^e. The Lord as to His Divine Human is the Sun from which there are heat and light in the Heavens; the heat from the Lord as the Sun is love; and the light is faith: thence does the Lord dwell with those who receive from Him the good of love and the truth of faith; thus the heat and light of life.

9666^e. For the internal man is in the heat and light of Heaven; but the external in the heat and light of the world.

9682^a. The Lord is above the Heavens; for He is the very Sun of Heaven; but still He is present by means of the light and heat thence; the light thence is the Divine truth which is of faith; and the heat thence is the Divine good which is of love. That which proceeds from the Lord is Himself.

9995. Although the Divine truth proceeding from the Lord's Divine good is called truth, it is nevertheless good. The reason it is called truth, is that it appears in the Heavens before the external sight of the Angels as light; for the light there is Divine truth; but the heat in that light, which is the good of love, makes it to be good . . .

10106^e. By means of the heat and light thence He is present in the Heavens; and so present as if He were altogether there; for He fills the Heavens, and makes them. The light proceeding from Him as a Sun is in its essence Divine truth; and thence come the wisdom and intelligence of the Angels; and the heat proceeding from Him as a Sun is the Divine good of His Divine love there.

10134⁴. (Thus) variations of states are effected by means of elevations . . . into a higher sphere of heavenly light and heat . . . and by means of sinkings . . . into a lower sphere of heavenly light and heat . . .

—⁵. The heat in the Heavens is the Divine good which is of love . . . proceeding from the Lord.

10135². And therefore the heat which thence proceeds is the good of love . . . 10138³.

10188². The sphere of the Divine good fills the universal Heaven, and also extends itself into Hell; for it is circumstanced as is the sphere of the sun's heat in the world, which in summer penetrates even into dark places where the sun does not appear.

10200. For the heat in the Heavens is the good of love from the Lord; and the light there is the truth of faith from the Lord. . . The differences of the varieties

of the good of love and of the truth of faith there, are circumstanced as are the differences of the heat and light in the several regions or climates of the Earth . . .

10330². The interiors are actually elevated . . . and come actually into Heaven, and into its light and heat: hence he has influx and illustration; the light of Heaven illuminates the understanding . . . and the heat of Heaven kindles the will; for this heat is the good of love which simultaneously proceeds from the Lord as a Sun.

10605². The states of love and faith with the Angels undergo alternations, like the states of heat, light, and shade every day on Earth. The reason it is so, is that the light there from the Sun . . . is Divine truth; and the heat from that Sun is love: with these the Angels are affected, as men are with the state of the light and heat in the world.

10809. The heat which proceeds (from that Sun) is Divine good; and the light Divine truth; both from the Divine love, which is the fieriness appearing around the Lord in that Sun.

H. 13^e. This Divine good, which is compared to heat, is the good of love with the Angels; and the Divine truth which is compared to light, is that by which and from which is the good of love.

117. The light there is Divine truth, and the heat there is Divine good, which proceed from the Lord as a Sun; from this origin are all things which come forth—*existent*—and appear in the Heavens.

126. On the light and heat in Heaven. Chapter.

127. That which proceeds from the Lord as a Sun in the Heavens is called Divine truth; nevertheless, in its essence it is Divine good united to Divine truth; from this the Angels have light and heat; from the Divine truth the Angels have light; and from the Divine good they have heat. (Thus) the light of Heaven . . . is spiritual, and not natural; in like manner the heat.

133. Something shall now be said about the heat of Heaven. The heat of Heaven in its essence is love; it proceeds from the Lord as a Sun, which is Divine love in the Lord and from the Lord . . . (Thus) the heat of Heaven is equally spiritual with the light of Heaven . . . there are two things which proceed from the Lord as a Sun, Divine truth and Divine good; Divine truth is presented in the Heavens as light; and Divine good as heat; but Divine truth and Divine good are so united that they are not two but one; nevertheless, with the Angels they are separated . . . Those who receive Divine good more are in the Celestial Kingdom . . . they who receive Divine truth more are in the Spiritual Kingdom . . . The most perfect Angels are those who receive both in like degree.

134. The heat of Heaven, like the light of Heaven, is everywhere various . . . It differs not only in degree, but also in quality; it is more intense and pure in the Celestial Kingdom, because the Angels there receive Divine good more; it is less intense and pure in the Spiritual Kingdom . . . because the Angels there receive Divine truth more; in each Society also it differs according to the reception.

— There is also heat in the Hells, but it is unclean.

— The **heat** in Heaven is what is meant by the holy and heavenly fire ; and the **heat** of Hell, by the profane and infernal fire ; and by both is meant love . . .

—². That love is **heat** from a spiritual origin, is evident from growing warm according to the love . . . Hence also it is, that it is usual to say, to be kindled ; to grow warm ; to blaze ; to boil up ; to take fire, when speaking of the affections which are of the love of good, and also of the concupiscences which are of the love of evil.

135. The reason the love proceeding from the Lord as a Sun is felt in Heaven as **heat**, is that the interiors of the Angels are in love from the Divine good which is from the Lord ; from which the exteriors which grow warm thence are in **heat**. It is from this that in Heaven **heat** and love so correspond to each other, that everyone there is in such **heat** as is the love in which he is . . .

— The **heat** of the world does not at all enter the Heavens, because it is too gross, and is natural and not spiritual. But it is otherwise with men, because men are in both the Spiritual World and the natural world : as to their spirit they grow warm exactly according to their loves ; but as to their body, from both . . . the **heat** of their spirit and the **heat** of the world : the former inflows into the latter, because they correspond.

—². The quality of the correspondence of the two **heats** may be evident from animals, in that their loves . . . operate according to the presence and afflux of the **heat** from the sun of the world . . . Those are completely mistaken who believe that the influent **heat** of the world excites the loves ; for there is no natural influx into what is spiritual . . .

136. The light of Heaven makes the understanding (of the Angels), because the light of Heaven is Divine truth, and thence Divine wisdom ; and the **heat** of Heaven makes the good of their will, because the **heat** of Heaven is Divine good, and thence Divine love. The veriest life of the Angels is from **heat**, but not from light, except in so far as **heat** is in it. That life is from **heat** is evident ; for when it is removed life perishes. It is the same with faith without love, or with truth without good ; for the truth which is called of faith is light ; and the good which is of love is **heat**. These things appear more evidently from the **heat** and light of the world, to which the **heat** and light of Heaven correspond ; from the **heat** of the world conjoined with light, all things on the earth are vivified . . . Whereas from the light separated from **heat** nothing is vivified . . .

139. The Divine good and Divine truth which are in the Heavens from the Lord as a Sun, are not in the Lord, but from the Lord ; in the Lord there is only the Divine love . . . This may be illustrated by comparison with the sun of the world ; the **heat** and light which are in the world are not in the sun, but from the sun ; in the sun there is only fire ; and from it the former come forth—*existent*—and proceed.

155³. It is from this correspondence, that, in the Word . . . 'heat' and 'light'=love and wisdom.

239^o. The affections (of the Angels) from which comes the sound of their words, are variations of the **heat** of

Heaven ; because . . . the **heat** of Heaven is Divine good or love . . . and the Angels have affection from the Divine love.

266. The Angels are in heavenly **heat**, which in its essence is Divine good or Divine love ; from which they have the affection and desire of being wise.

447^o. For everyone has vital **heat** from love.

481⁵. They who are in corporeal love cannot possibly live in the **heat** of Heaven ; for the **heat** of Heaven is celestial love ; but they can in the **heat** of Hell, which is the love of being fierce against those who do not favour them . . .

518^o. When they felt the **heat** of Heaven, which is celestial love, they began to be inwardly tormented. 525².

567. There are two origins of **heat** ; one the Sun of Heaven . . . and the other the sun of the world. The **heat** which is from the Sun of Heaven . . . is spiritual **heat**, which in its essence is love ; but the **heat** from the sun of the world is natural **heat**, which in its essence is not love, but serves spiritual **heat** . . . as a receptacle. That **heat** in its essence is love, may be evident from the warmth of the lower mind and thence of the body from love . . . equally in winter as in summer ; and also from the warmth of the blood. That natural **heat**, which comes forth from the sun of the world, serves spiritual **heat** as a receptacle, is evident from the **heat** of the body which is excited from the **heat** of its spirit, and which is subsidiary to it ; especially from the spring and summer **heat** with all kinds of animals, which at those seasons return into their loves ; not that the former **heat** effects it, but because it disposes their bodies to receive the **heat** which inflows with them also from the Spiritual World . . . He who believes that natural **heat** produces their loves is much mistaken ; for there is an influx of the Spiritual World into the natural world, but not of the natural world into the Spiritual . . .

—³. Moreover, the subjects of the vegetable kingdom derive their germinations from the influx thence ; the natural **heat**, which prevails in the time of spring and summer, only disposes the seeds into their natural forms . . . so that the influx from the Spiritual World may there act as a cause.

568. The spiritual **heat** with man is the **heat** of his life ; because . . . in its essence it is love. It is this **heat** which is meant by 'fire' in the Word . . .

569. The **heat** from the sun, flowing into . . . beds of flowers, produces vegetation, and draws out grateful and sweet odours ; but the same **heat** flowing into excrementitious and cadaverous things, produces putrefactions, and draws out stenches . . . In like manner the **heat** and light from the Sun of Heaven which is love ; when the **heat** or love from it inflows into goods, as with good men and Spirits . . . it fructifies their goods ; but when it inflows with the evil . . . their evils either suffocate or pervert it.

571. The fieriness (which rages within the Hells) is perceivable from the **heat** thence exhaling, which **heat** is like that from burnt ruins after a fire ; elsewhere as from a heated furnace, and elsewhere as from a hot bath.

When this *heat-calidum*-inflows with man, it excites cupidities with him; and, with the evil, hatreds and revenges; and, with the sick, insanities. Such is the fire, or such the heat, with those who are in the above-mentioned loves . . . even while they live in the body. But . . . they who are in the Hells . . . do not feel any burning, but only a heat such as they had before felt in the world.

[H.] 572. Infernal heat is turned into intense cold when heat inflows from Heaven . . . The reason is, that . . . the heat of Heaven, which is Divine love, extinguishes the heat of Hell, which is the love of self . . . But this is rarely the case . . .

589. In the natural world there is an equilibrium between heat and cold . . .

—³. Light and shade operate into the subjects of the vegetable kingdom in proportion as there are heat and cold in the light and shade. . . Light and shade operate nothing from themselves, but heat through them . . . for truth corresponds to light; falsity to shade; and heat to the good of love: moreover, spiritual light is truth; spiritual shade is falsity; and spiritual heat is the good of love.

N. 62. That love is spiritual heat; and the Vital itself of man. Refs.

307. That the heat which proceeds from the Lord as a Sun is the Divine good from which the Angels have love. Refs.

Life 15. The understanding of man can be elevated into the light of Heaven, which is Truth, and see from it; but the will of man cannot be in like manner elevated into the heat of Heaven, which is love, and act from it . . .

86³. Man may be compared to a garden; his understanding to light; and his will to heat. In the winter time the garden is in light and not at the same time in heat; but in the summer time it is in light and at the same time in heat . . . Moreover, the understanding is wise from spiritual light; and the will loves from spiritual heat: for spiritual light is the Divine wisdom; and spiritual heat is the Divine love.

F. 32. When a man (shuns evils as sins), his spiritual mind is opened for the will: when this is opened, there inflows thence into the natural mind spiritual heat from Heaven, which heat in its essence is charity and vivifies the Knowledges of truth and good which are there, and out of them forms faith. As with a tree, which does not receive vegetative life until the heat from the sun inflows, and conjoins itself with the light . . . This latter is done by the heat of the world; and the former by the heat of Heaven.

W. 3. Some idea of love, as being the life of man, may be had from the heat of the sun in the world. It is known that it is like a general life to all the vegetations of the earth. Des.

—^e. Therefore love is hot.

5. From that Sun proceed heat and light; and the heat thence proceeding in its essence is love; and the light thence proceeding in its essence is wisdom; and the Angels, in proportion as they are recipients of this spiritual heat and this spiritual light, are loves and wisdoms . . . from the Lord. This spiritual heat and

spiritual light . . . inflow also with men and affect them, in proportion as they become recipients . . .

—². That Sun itself, or Divine love, cannot, by means of its own heat and by means of its own light, create anything immediately from itself; for so it would be love in its essence, which is the Lord Himself; but it can create from substances and matters so formed that they can receive heat itself and light itself: comparatively as the sun of the world, by means of its heat and light, cannot produce immediately germinations in the Earth; but from the matters of the soil; in which it can be by means of its heat and light.

32. It is from the fact that the Divine essence itself is love and wisdom, that the universe and all things in it, both living and not living, subsist from heat and light; for heat corresponds to love; and light corresponds to wisdom: and therefore also spiritual heat is love; and spiritual light is wisdom.

62. As there is an endeavour of minerals . . . to vegetate, so there is an endeavour of plants to vivify themselves; hence come insects of various kinds which correspond to their odoriferous exhalations: this is not from the heat of the sun of the world; but through it from life according to the recipients.

83. The heat in the natural world corresponds to the good of charity in the Spiritual World; and the light in the natural world corresponds to the truth of faith in the Spiritual World . . .

—². What has the good of charity in common with heat, and the truth of faith with light? when yet spiritual heat is that good, and spiritual light is that truth. Although these things are so distinct from each other, still they make one by correspondence; they make one so, that when a man reads 'heat and light' in the Word, then the Spirits and Angels who are with the man, instead of heat perceive charity; and instead of light faith.

84. For, in the Spiritual World, there are heat and light equally as in the natural world; but the heat there is spiritual, and likewise the light; and spiritual heat is the good of charity; and spiritual light is the truth of faith. Now as heat and light cannot originate except from a sun, it is evident that in the Spiritual World there is a different Sun . . . and also that the Sun of the Spiritual World in its essence is such, that spiritual heat and light can come forth—*existere*—from it; and that the sun of the natural world in its essence is such that natural heat can exist from it . . .

88. Therefore, nothing whatever from the sun of the natural world can pass into the Spiritual World; that is, nothing of its heat and light . . . The light of the natural world is thick darkness there; and its heat is death there. Nevertheless, the heat of the world can be vivified by means of the influx of the heat of Heaven; and the light of the world can be illustrated by means of the influx of the light of Heaven. Influx takes place by means of correspondences . . .

89. That from the Sun which comes forth—*existit*—from the Divine love and the Divine wisdom proceed heat and light. Gen.art.

— In the Spiritual World . . . there are heat and light equally as in the natural world . . . Moreover, the

heat is felt as heat, and the light is seen as light, in a similar manner; but still the heat and light of the Spiritual World and of the natural world differ so much, that they have nothing in common. They differ from each other as what is living and what is dead. In itself, the heat of the Spiritual World is alive; in like manner the light: but the heat of the natural world is in itself dead; in like manner the light: for the heat and light of the Spiritual World proceed from a Sun which is pure love; and the heat and light of the natural world proceed from a Sun which is pure fire: and love is alive; and the Divine love is life itself; but fire is dead; and the solar fire is death itself. . .

90. As the Angels are spiritual, they cannot live in any other heat or in any other light than what is spiritual; whereas men cannot live in any other heat or in any other light than what is natural. . . If an Angel were to derive the most minute thing from natural heat and light, he would perish. . .

—³. (Thus) spiritual heat is not purer natural heat; and spiritual light is not purer natural light; but they are of a completely different essence; for spiritual heat and light derive their essence from a Sun which is pure love, which is life itself; and natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life. 91.

92. Hitherto it has not been known, that Angels and Spirits are in a completely different light and heat from men; nay, it has not been known that there is another light and heat. . .

—^c. In a word, every man as to the interiors of his mind is in that World. . . and thinks from its light, and loves from its heat.

93. That that Sun is not God; but that it is the proceeding from the Divine love and Divine wisdom of God Man; in like manner the heat and light from that Sun. Gen.art.

— By that Sun. . . from which the Angels have heat and light, is not meant the Lord; but there is meant the first proceeding from Him, which is the highest—*summum*—of spiritual heat. The highest of spiritual heat is spiritual fire, which is the Divine love and Divine wisdom in their first correspondence. . . The fire which is fire to men is not spiritual, but it is natural, the difference between which is like that between what is alive and what is dead; and therefore the spiritual Sun by means of its heat vivifies the spiritual, and reintegrates spiritual things. The natural sun does indeed do likewise to the natural and to natural things; but not from itself; but by means of the influx of spiritual heat, to which it brings subsidiary aid.

94. This spiritual fire. . . becomes spiritual heat and light, which decrease in proceeding; and the decrease takes place by means of degrees. . . The Ancients represented this by circles. . . round the head of God.

95. That love produces heat, and wisdom light, is manifest from experience itself. When a man loves he grows warm; and when he thinks from wisdom he sees things as it were in light; from which it is evident, that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are correspondences is also evident; for heat does not come

forth—*existit*—in love itself, but from it in the will, and thence in the body; and light does not come forth in wisdom, but in the thought of the understanding, and thence in the speech. Therefore love and wisdom are the essence and life of heat and light: heat and light are the precedents; and as they are precedents, they are also correspondences.

99. That spiritual heat and light, by proceeding from the Lord as a Sun, make one, as His Divine love and Divine wisdom make one. Gen.art.

— (As with the Divine love and wisdom,) so in like manner heat and light make one, because these proceed, and the things which proceed make one by means of correspondence; for heat corresponds to love, and light to wisdom. (Thus) as the Divine love is the Divine Esse, and the Divine Wisdom the Divine Existere, so spiritual heat is the Divine which proceeds from the Divine Esse, and spiritual light is the Divine which proceeds from the Divine Existere; and therefore as by means of that union the Divine love is of the Divine wisdom and the Divine wisdom of the Divine love, so spiritual heat is of spiritual light, and spiritual light is of spiritual heat; and as there is such a union, it follows that the heat and light in proceeding from the Lord as a Sun, are one.

100. The heat and light which proceed from the Lord as a Sun are what by way of eminence are called the Spiritual; and they are called the Spiritual in the singular number because they are one; and therefore where the Spiritual is spoken of in what follows, both together are meant. It is from this Spiritual that the whole of that World is called Spiritual: by means of this Spiritual all things of that world derive their origin. . . The reason this heat and this light are called the Spiritual, is that God is called a Spirit, and God as a Spirit is that proceeding.

101. That the heat and light, that is, the Spiritual which proceeds from the Lord as a Sun, make one, can be illustrated by the heat and light which proceed from the sun of the natural world. These two also make one in going forth from that sun; but the reason they do not make one in the earth is not due to that sun, but to the Earth; for the latter revolves. . . hence there is an appearance that the heat and light do not make one; for, in the middle of summer there is more of heat than of light; and in the middle of winter there is more of light than of heat. It is the same in the Spiritual World. . . The Angels turn themselves more and less to the Lord; and those who turn themselves more receive more of the heat and less of the light; and those who turn themselves less to the Lord, receive more of the light and less of the heat. Hence it is that the Heavens. . . are distinguished into two Kingdoms. . . The celestial Angels receive more from the heat; and the Spiritual Angels more from the light. According to the reception of the heat and light by them, so do the lands on which they dwell appear. The correspondence is plenary. . .

102. That also all the spiritual things which originate by means of the heat and light of their own Sun, regarded in themselves, likewise make one; but that these things, regarded as proceeding from the affections of the

Angels, do not make one, will be seen in what follows. When the **heat** and the **light** make one in the Heavens, there is as it were spring time with the Angels; but when they do not make one, there is either as it were summer, or as it were winter; not like the winter in the frigid zones, but like the winter in the **hot** zones. For the reception of love and wisdom in an equal proportion is the Angelic itself . . .

[W.] 105. The Sun . . . appears at a middle height . . . in order that the **heat** and **light** which proceed from that Sun may thus be in their middle degree, and thence in their equality, and thus in their just temperature; for if the Sun were to appear above the middle height, there would be perceived more **heat** than **light**; if below it, more **light** than **heat**; as is the case on earth . . . for the **light** remains the same in summer as in winter; but the **heat** is increased or diminished according to the degrees of the sun's height.

110. The reason the Sun . . . appears at a distance from the Angels, is that the Divine love and Divine wisdom are received by them in an adapted degree of **heat** and **light**. For an Angel, being . . . finite, cannot receive the Lord in the first degree of **heat** and **light**, such as it is in the Sun . . . and therefore the Lord is received by them in the degree of **heat** and **light** which corresponds to their love and wisdom. . . An Angel of the Ultimate Heaven cannot ascend to the Angels of the Third Heaven; for . . . his life struggles as with death. The reason is that he has love and wisdom in a less degree; and in the same degree has the **heat** of his love and the **light** of his wisdom.

124². The Lord . . . as a Sun is not in a greater or less degree of **heat** and **light** with one person than with another; for He is everywhere the same; but He is not received by one in the same degree as by another . . .

138. This turning to the Lord is an actual turning, and is a kind of elevation; for he is elevated into the **heat** and **light** of Heaven, which is effected by means of the opening of the interiors; and when these are opened, there inflow love and wisdom into the interiors of the mind; and the **heat** and **light** of Heaven into the interiors of the body: hence the elevation . . . And love and wisdom with their **heat** and **light** are the Lord with a man . . .

146. That the Divine love and Divine wisdom which proceed from the Lord as a Sun, and make **heat** and **light** in Heaven, are the proceeding Divine, which is the Holy Spirit. Gen.art.

—². A just idea may (now) be had of the proceeding Divine, which is called the Holy Spirit, that it is one with the Lord, but that it proceeds from Him, as **heat** and **light** from the Sun; which also is the reason that in proportion as the Angels are in love and wisdom, they are in Divine **heat** and Divine **light**.

158. As the sun . . . is pure fire, and therefore dead, therefore also the **heat** thence proceeding is dead; in like manner the **light** . . . In like manner the atmospheres, called the ether and the air, which receive and carry down in their bosom the **heat** and **light** of that sun, are dead.

161^e. For, in the Spiritual World, there is continual **light** and continual **heat**; and the **light** corresponds to

the state of wisdom, and the **heat** to the state of love, with the Angels; from which their states are alive.

174². The spiritual atmospheres . . . receive the Sun molecularly; therefore the fire of the Sun, divided into so many substances or forms . . . and tempered by the involutions, becomes **heat**, adapted at length to the love of the Angels . . . In like manner the **light** of the Sun. The natural atmospheres . . . also molecularly receive the sun, and store up its fire in themselves, and temper it, and carry it down as **heat** to the earth . . . and in like manner the **light**.

179. That there are degrees of love and wisdom, and thence degrees of **heat** and **light**; and also degrees of atmospheres. Gen.art.

181. As there are degrees of love and wisdom, there are also degrees of **heat** and **light**. By **heat** and **light** are meant spiritual **heat** and **light**, such as the Angels have . . . and such as men have as to the interiors . . . for men have a like **heat** of love, and a like **light** of wisdom . . . In proportion to the quality and quantity of love which the Angels have, is the quality and quantity of their **heat**; in like manner with their **light** in respect to their wisdom: the reason is that love is in the **heat** and wisdom in the **light** with them. It is the same with men on earth, (except) that the Angels feel that **heat** and see that **light**, but not men, because men are in natural **heat** and **light**; and while this is the case they do not feel spiritual **heat**, except by a certain delight of love; nor see spiritual **light**, except by the perception of truth. Now, as man, while in natural **heat** and **light**, knows nothing about the spiritual **heat** and **light** with him; and as this cannot be known except by experience from the Spiritual World, therefore we shall in the first place speak here about the **heat** and **light** in which the Angels and the Heavens are.

182. But the degrees of spiritual **heat** cannot be described from experience, because love, to which spiritual **heat** corresponds, does not fall under the ideas of thought; but the degrees of spiritual **light** can be described, because **light**, being of thought, does fall under them. From the degrees of **light** even the degrees of spiritual **heat** can be comprehended, because they are in an even degree. (See LIGHT, here.)

183. As the atmospheres are the receptacles and containants of **heat** and **light**, it follows that there are as many degrees of atmospheres as there are of **heat** and **light** . . .

185. Without a Knowledge of these degrees, nothing can be known of . . . the distinction between the **heat** and **light** in which (the Angels) are.

191. For the atmospheres are receptacles of **heat** and **light**; and **heat** and **light** are receptacles of love and wisdom: and therefore as there are degrees of the atmospheres, there are also the like degrees of **heat** and **light**; and the like degrees of love and wisdom . . .

192². The degrees of **heat** and **light** in a series according to the degrees of the atmospheres, are homogeneous.

197. The application (of the principle that the first degree is all in all things of the following degrees) may be made to . . . **heat** and **light**. Ex.

200. The perfection of life is the perfection of love and

wisdom . . . and as spiritual heat is the containant of love, and spiritual light the containant of wisdom, the perfection of these also may be referred to the perfection of life.

205. In a like successive order are the states of love and wisdom with the Angels; and also those of heat and light . . .

223. As the ether and the air are receptacles of heat and light, there is not the least of heat and light; and as spiritual heat and spiritual light are receptacles of love and wisdom, there is not the least of these, in which there are not degrees of both kinds.

242. That spiritual light inflows with man by three degrees, but not spiritual heat, except in proportion as a man shuns evils as sins, and looks to the Lord. Gen. art.

— From what has been demonstrated above it appears, that from the Sun . . . there proceeds light and heat; from its wisdom light, and from its love heat; and that the light is a receptacle of wisdom, and the heat a receptacle of love; and that in proportion as a man comes into wisdom, he comes into that Divine light; and that in proportion as he comes into love he comes into that Divine heat. (Also) that there are three degrees of light, and three degrees of heat; or, three degrees of wisdom, and three degrees of love; and that these degrees have been formed with man in order that man may be a receptacle of the Divine love and the Divine wisdom, thus of the Lord.

243. That the understanding can be elevated into the light of Heaven, or into angelic wisdom; and that his will cannot be elevated into the heat of Heaven, or into angelic love, unless he shuns evils as sins, and looks to the Lord, has been made evident to me by experience in the Spiritual World. Examp. . . (The devils) understood when they heard, but not when they were thinking by themselves; for when they heard, light entered from above; but when they thought by themselves, no other light could enter than that which corresponded to their heat, or to their love . . . I. 14, Gen. art.

244. From this it is evident, that the understanding can be in spiritual light, although the will is not in spiritual heat.

245. The forms which are the receptacles of heat and light, or of love and wisdom, with man, and which, as has been stated, are in triplicate order, or of three degrees, from birth are transparent, and transmit spiritual light . . . Hence it is that a man can be elevated as to wisdom even into the third degree. Yet still these forms are not opened, until spiritual heat conjoins itself with spiritual light, or love with wisdom; by means of this conjunction these transparent forms are opened according to the degrees. This is the same as it is with the light and heat of the sun of the world in respect to the plants upon the Earth; winter light, which is equally bright with summer light, does not open anything . . . but when the vernal heat conjoins itself with the light, then it opens them. The thing is the same; for spiritual light corresponds to natural light, and spiritual heat corresponds to natural heat. 414^e.

246. This spiritual heat is procured no otherwise than by shunning evils as sins, and at the same time looking

to the Lord; for so long as a man is in evils he is also in the love of them . . . When, therefore, he shuns them from the Lord, the love of evil and its heat are removed, and in its place is introduced the love of good and its heat, by which a higher degree is opened; for the Lord inflows from above, and opens it, and at the same time conjoins love or spiritual heat with wisdom or spiritual light . . .

253. This (spiritual) degree is opened by means of the conjunction of love and wisdom, or of heat with light; love alone, or spiritual heat alone, does not open it, nor does wisdom alone, or spiritual light alone; but both in conjunction. . . This is the same as in the vegetable kingdom, in that heat alone does not give vegetation to seeds and trees, but heat operates this in conjunction with light. It is to be known that all truths are of spiritual light, and all goods of spiritual heat; and that good by means of truths opens the spiritual degree.

296. That there are three things in the Lord which are the Lord: the Divine of love, the Divine of wisdom, and the Divine of use; and that these three are presented in appearance outside the Sun of the Spiritual World; the Divine of love by means of heat; the Divine of wisdom by means of light; and the Divine of use by means of the atmosphere, which is the containant. Gen. art.

—^c. It will now be shown, that the third thing which proceeds from the Sun there, is the atmosphere, which is the containant of heat and light . . .

299. As the Lord as He is in Himself . . . cannot present Himself to any Angel or man, He therefore presents Himself by means of such things as can be received: He presents Himself as to love by means of heat; as to wisdom by means of light; and as to use by means of the atmosphere. The reason the Lord presents Himself as to use by means of the atmosphere, is that the atmosphere is the containant of heat and light, as use is the containant of love and wisdom; for the light and heat which proceed from the Divine Sun cannot proceed in nothing, thus not in a vacuum, but in a containant which is a subject.

315. The heat, light, and atmospheres of the natural world contribute nothing whatever to this image of creation; but only the heat, light, and atmospheres of the Spiritual World; these bring that image with them, and put it into the forms of the uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, keep their shoots in expansion, and put on them matters which fix them; but not by means of any forces from their own sun . . . but by means of forces from the spiritual Sun, by which they are perpetually driven to these things . . .

348^e. Turn the heat of the sun into stinks.

379. That there is vital heat in man and in every animal is known, but the origin of it is not known . . . They who know nothing of the correspondence of natural things with spiritual have ascribed its origin either to the heat of the sun, or to the activity of the parts, or to life itself . . . But he who knows that there is a correspondence of the love and its affections with the heat and its derivations, can know that love is the origin of the vital heat. For love proceeds from the Spiritual

Sun . . . as heat, and is also felt by the Angels as heat. This spiritual heat which in its essence is love, is what by means of correspondence inflows into the heart and its blood, and puts heat into it, and at the same time vivifies it. That according to his love and its degree a man grows warm and is as it were set on fire, and that according to the decrease of it he grows torpid and cold, is known; for it is felt and seen; it is felt from the heat of the whole body, and seen from the redness of the face; and, on the other hand, the extinction of it is felt from the coldness of the body, and is seen from the pallor of the face.

[W.] 414. That love or the will can be in like manner elevated, and receive the things which are of heat from Heaven, if it loves wisdom its spouse, in that degree. Gen.art. 415°. 416°.

—². But the love or will is elevated into the heat of Heaven, and the understanding into the light of Heaven . . .

P. 195. From the delights of the affections, and from the pleasantnesses of the affections and thoughts, is the vital heat.

231². They who acknowledge genuine truths, and still do not live according to them, in the Spiritual World appear without the light and heat of life in their tone and speech . . .

292. (The heat and light of the sun flowing into objects.) Fully des.

—². The heat which hatches eggs containing an owl, a viper, acts in the same way as when it hatches eggs containing a dove, a swan . . . What then has the heat in common with those evil and noxious things? In like manner acts the heat which inflows into marshy, stercoraceous, putrid, and cadaverous things, as it does when it flows into vinous, fragrant, and living things.

—³. It is the same in the Spiritual World; there, also, there are heat and light from its Sun . . . The subjects and objects there are Angels and Spirits; in special, their voluntary and intellectual things: the heat there is the Divine love proceeding; and the light is the Divine wisdom proceeding: these are not the cause of their being received differently by one from what they are by another. Sig.

298⁴. The Divine Providence acts from the interior, and through it inflows into the exterior . . . and by means of the light of Heaven illuminates the understanding, and by means of the heat of Heaven vivifies the will. The light of Heaven in its essence is Divine wisdom, and the heat of Heaven in its essence is Divine love . . .

R. 468. There is nothing which makes the vital heat except love in both senses.

611. Exploration is then made as to whether the light which is in them agrees with the light which is in that Society; and especially as to whether the heat; for the light of Heaven in its essence is Divine truth; and the heat of Heaven in its essence is Divine good, both proceeding from the Lord as a Sun there. If there is in them a different light and a different heat from the light and heat of that Society; that is, a different truth and a different good, they are not received . . .

— . For there is in the heat and light of Heaven ineffable delight, which is communicated. Thus it is with those who become Angels.

867. That the interiors of their minds were laid open, and by means of the influx of light and heat from Heaven were seen and perceived as to the quality of their affections . . . and thence as to the thoughts . . . Sig.

—². These things appear to the life, just as they are, when spiritual light, which is wisdom from the Lord, and spiritual heat, which is love from the Lord, inflow through Heaven; the spiritual light discloses the thoughts . . . and the spiritual heat discloses the affections . . . and the spiritual light and spiritual heat together disclose the intentions and endeavours. That it is so . . . a rational man can see . . . provided he is willing to understand that there is a spiritual light which illuminates the understanding, and a spiritual heat which enkindles the will.

875¹⁶. He said, Instead of faith and charity think of light and heat, and you will see; for . . . the truth of wisdom in Heaven is light, and the affection of love in Heaven is heat; the light and heat in which the Angels are are nothing else. Ex. T. 385.

—¹⁷. This vivification and mortification can be seen to the life in our Spiritual World, because here faith is light, and charity is heat. The effects des.

961⁹. As He cannot be received by anyone as He is in Himself, He appears as He is in Himself as a Sun above the Angelic Heavens, the proceeding from which as light is Himself as to wisdom, and as heat is Himself as to love . . .

M. 10⁴. He said, Presently, from the heat of Heaven, which corresponded to the brightness of its light, and the essence of which is said to be love, my heart palpitated, anxiety seized me, and I was interiorly tormented . . . (They carried) me gently into my own light and my own heat . . .

34. (People) cannot form any idea of thought about (love) . . . because it is not of light, but it is of heat . . .

—⁶. Love; therefore, is the heat of the life of man, or his vital heat: the heat of the blood, and also its redness, are from no other source: the fire of the angelic Sun, which is pure love, effects this.

44⁷. The Angels . . . grow hot with the whole body from chaste or conjugal love.

72². The reason the good of life makes conjunction, is that it is of heat; spiritual heat is nothing else; for it is love; and the good of life is of love. It is known that all light, even winter light, makes presence; and that heat united to light makes conjunction . . .

75⁷. While we are in discourse about conjugal love . . . the heat from our Sun, which in its essence is love, bares itself, and tinges the light, which in its essence is wisdom, with its own colour, which is golden . . .

137. When they were near me, there breathed forth from Heaven through them a vernal heat . . .

—³. Our first state was like that of a virgin and youth when they consociate together in marriage . . . But we heard . . . that that was a state of heat not tempered with light; and that it is successively tempered

as the husband is perfected in wisdom and the wife loves that wisdom in the husband ; and that this is effected by means of the uses and according to them which they . . . perform in the Society ; and also that the deliciousnesses succeed according to the tempering of the heat and light, or of wisdom and its love.

—⁴. The reason why . . . there breathed on thee as it were a vernal heat, is that conjugal love and that heat in our Heaven act as one ; for heat with us is love ; and the light with which the heat is united is wisdom ; and use is as it were the atmosphere which contains both in its bosom. What are heat and light without their containant ? So what are love and wisdom without their use ? There is no Conjugal in them . . . In Heaven, where there is vernal heat, there is love truly conjugal ; the reason it is there is that what is vernal is no where else than where heat is united equally to light ; or where there is as much of heat as there is of light ; and contrariwise. And we think, that as heat is delitiated with light, and contrariwise light with heat ; so is love with wisdom, and contrariwise wisdom with love.

—⁵. Our Sun . . . stands constantly in the middle between the zenith and the horizon . . . hence it is that the heat and light proceeding from our Sun make perpetual spring . . . and our Lord by means of the internal union of heat and light breathes nothing but uses. Thence also are the germinations of your Earth, and the connubial connections of your birds and animals in the spring ; for the vernal heat opens their interiors even to the inmosts, which are called their souls, and affects them, and communicates its Conjugal to them . . .

—⁶. But with men there is a perpetual influx of vernal heat from the Lord, and therefore at every time, even in the middle of winter, they can be delitiated with marriage ; for the men have been created receptions of light, that is, of wisdom from the Lord ; and the women have been created receptions of the heat, that is, of the love of the wisdom of the man from the Lord. Hence now it is, that as we approached, there breathed on thee a vernal heat with a sweet odour as from the primitive things in gardens and fields.

147². For the heat of unchaste love extinguishes (conjugal love) ; for two opposite heats cannot exist—*dari*—together . . . When, therefore, the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins pleasantly to grow hot, and . . . to germinate and flourish like an orchard and rose bed in the spring time ; the latter from the vernal tempering of the light and heat from the sun of the natural world ; and the former from the vernal tempering of the light and heat from the Sun of the Spiritual World.

188. That with the men there is an elevation of the mind into higher light ; and that with the women there is an elevation of the mind into higher heat ; and that the woman feels the deliciousnesses of her heat in the man's light. Gen.art.

— By the light into which the men are elevated, is meant intelligence and wisdom, because spiritual light, which proceeds from the Sun of the Spiritual World . . . acts as equal or as one with those two things : and by the heat into which the women are elevated, is meant conjugal love ; because spiritual heat, which proceeds from the Sun of that World, in its essence is love ; and,

with women, love conjoining itself with the intelligence and wisdom with the men ; which in its complex is called conjugal love, and which, by means of determination, becomes this love.

—². It is said elevation into higher light and heat, because it is elevation into the light and heat in which are the Angels of the higher Heavens . . .

189. It is said that the woman feels the deliciousnesses of her heat in the man's light . . . but it is not meant that the heat with its light is delitiated out of forms, but within them ; and spiritual heat is delitiated with spiritual light therein the more, because those forms . . . are vital, and thus susceptible. This may be to some extent illustrated by the sports . . . of heat with light in plants ; outside of them there is only the simple conjunction of heat and light, but within them there is as it were a sport between them . . . And still more to the life does this delitiation of spiritual heat with spiritual light take place in human forms, in which that heat is conjugal love, and that light is wisdom.

222⁴. That this (conjugal) sphere is more universal than the sphere of heat and light which proceeds from the sun of our world, reason may be convinced of from the fact that it operates also in the absence of its heat, as in winter ; and in the absence of its light, as in the night, especially with men. The reason it so operates is that it is from the Sun of the angelic Heaven, and thence there is a constant equation of heat and light ; that is, a conjunction of good and truth ; for it is in a continual spring. The changes of good and truth, or of its heat and light, are not variations of it, as are the variations on earth from the changes of the heat and light from the sun there ; but they originate from the subjects which receive them.

223. The masculine form is the intellectual form . . . and the intellectual form cannot grow hot with conjugal heat from itself, but from the conjunctive heat of some one in whom it has been implanted from creation . . .

235. That there is spiritual heat, and that there is spiritual cold ; and that spiritual heat is love, and spiritual cold the privation thereof. Gen.art.

— Spiritual heat is from no other source than the Sun of the Spiritual World ; for there is there a Sun proceeding from the Lord, who is in the middle of it . . . From that Sun proceed both heat and light ; but, as that Sun is pure love, the heat thence in its essence is love, and the light thence in its essence is wisdom : from this it is evident whence comes spiritual heat, and that it is love.

—². Spiritual cold . . . is from the sun of the natural world, and its heat and light. The sun of the natural world has been created in order that its heat and light may receive in themselves spiritual heat and light, and by means of the atmospheres convey them even to the ultimates in the Earth, in order to effect the effects of the ends which are of the Lord in His Sun ; and also that they may clothe spiritual things with adapted garments ; that is, with matters, to operate the ultimate ends in nature. These take place when spiritual heat is injoined in natural heat. But the contrary takes place when natural heat is separated from spiritual heat, as takes place with those who love natural things, and

reject spiritual things. With these the **heat** becomes spiritual cold. The reason these two loves, from creation concordant, become thus opposite, is that then the lord **heat** becomes the servant **heat**, and contrariwise; and, to prevent this, spiritual **heat**, which from its stock is lord, recedes; and then in those subjects spiritual **heat** grows cold, because it becomes opposite. From these things it is evident what spiritual cold is, and that it is the privation of spiritual **heat**. In the things said now, by **heat** is meant love, because this **heat** alive in the subjects is felt as love. I have heard . . . that Spirits merely natural become frigid with intense cold when they apply themselves to the side of some Angel who is in a state of love; and that so do Spirits of Hell when **heat** inflows to them from Heaven; and that still, among themselves, when the **heat** of Heaven is secluded from them, they are heated with great **heat**.

[M.] 249. Hence it is that conjugal **heat** remains better and longer with (those who are usefully employed) than with others.

261. Thence the **heat** from that Sun in its essence is love; and the light from it in its essence is wisdom. These are inspired into them from the Lord from that Sun; and they are inspired according to the reception; and the reception is according to the love of being wise.

263. From the body (of the devil) there exhaled a stinking and unclean **heat**.

281. When these two are consociated in marriage, the conjugal love with the spiritual (married partner) is **heat**, and with the natural one it is cold. It is evident that **heat** and cold cannot be together; and that **heat** cannot kindle him who is in cold, unless the latter is first dissipated; and that cold cannot inflow into him who is in **heat**, unless the latter is first removed . . .

—². Two natural partners . . . if they **grow hot**, it is from what is unchaste.

294⁴. Everyone who is insane in spiritual things is inmost cold to a wife, and is inmost hot to harlots. . . . Conjugal love becomes cold when scortatory love is **heat**.

344. It was given me to perceive the quality of the **heat** of conjugal love of polygamists. . . It was perceived by me as the fetid **heat** of a bath. T.S34.

347. To become spiritual is to be elevated out of the Natural; that is, out of the light and **heat** of the world into the light and **heat** of Heaven . . .

352. In the Christian Heavens there is heavenly light, which is Divine truth, and heavenly **heat**, which is Divine love; and these two disclose the qualities of truths and goods, and also of evils and falsities . . . If there were communication (with the Mohammedan or Gentile Heavens) no others could have been saved except those who were in heavenly light and at the same time in heavenly **heat** from the Lord . . .

—^e. This is the reason why all the Heavens are entirely distinct, so that there is no conjunction between them, except by means of the influx of light and **heat** from the Lord from the Sun . . .

355⁶. Moreover, love truly conjugal is exactly like the vernal **heat**, from the influx of which all things aspire to germinations and fructifications; nor is there any other **heat** in our Heaven . . .

358⁸. The reason love is said to blaze like fire, is that love is nothing else than spiritual **heat**, originating from the fire of the angelic Sun, which is pure love. That love is **heat** as it were from fire, is manifestly evident from the **heat** of living bodies, which is from no other source than from their love . . .

380¹¹. There is a Sun which is pure love . . . and from the **heat** which proceeds from that Sun, Angels and men have will and love; and from the light from it they have understanding and wisdom . . .

—¹². The **heat** of the blood, or the vital **heat** of men, and of animals in general, is from no other source than from the love which makes their life . . . and therefore from the fact that spiritual **heat** which is love produces natural **heat** with men . . . it may be evident that the fire of the natural sun has come forth from no other source than from the fire of the Spiritual Sun, which is Divine love.

I. 6. That from that Sun proceed **heat** and light; and that the **heat** proceeding from it in its essence is love, and that the light thence in its essence is wisdom. Gen. art.

—². That there is **heat** from that fire is manifestly evident from the effects of love . . . The **heat** of the blood, or the vital **heat** of men, and of animals in general, is from no other source than from the love which makes their life. . . Hence now it is . . . that the Angels are in **heat** according to the reception of love from Jehovah God through that Sun.

—³. This is the same as it is in our world, that the **heat** in the spring time unites itself with the light . . . Moreover, everyone knows that spiritual **heat** is love, and spiritual light wisdom; for a man **grows hot** as he loves; and his understanding is in light as he is wise.

7. That both that **heat** and that light inflow into man; the **heat** into his will, where it produces the good of love; and the light into his understanding, where it produces the truth of wisdom. Gen.art.

—². The will and the understanding are as distinct as are **heat** and light; for the will receives the **heat** of Heaven . . .

8. That these two; namely, **heat** and light, or love and wisdom, inflow conjointly from God into the soul of man; and through this into his mind, its affections and thoughts; and from these into the senses, speech, and actions of the body. Gen.art.

16⁴. As the atmospheres descend from their origins according to these degrees; and as they are the containants of **heat** and light, and as it were the vehicles by which they are conveyed, it follows that there are three degrees of light and **heat**; and as the light in the Spiritual World in its essence is wisdom, and the **heat** there in its essence is love . . . it also follows that there are three degrees of wisdom and three degrees of love, and therefore three degrees of life.

T. 37². These things may be illustrated by . . . the **heat** and light from the sun, which are the two essentials and universals by means of which each and all things exist and subsist upon the Earth; these are there because they correspond to the Divine love and the Divine wisdom; for the **heat** which proceeds from the Sun of the Spiritual

World in its essence is love ; and the light thence in its essence is wisdom.

38^d. The love whose delight is essentially good is like the **heat** of the sun fructifying . . . But the delight of the love of evil is like the **heat** of the sun parching . . .

39. See FIRE.

41. For the **heat** proceeding from that Sun in its essence is love ; and the light thence proceeding in its essence is wisdom . . . This may also be illustrated from the sun of the natural world, which is pure fire, in that **heat** proceeds from its fieriness, and light from the resplendence of its fieriness ; and thus that in their origin both are one. But that they are divided in proceeding, is evident from their subjects, some of which receive more **heat**, and some more light : this is especially the case with men ; in them, the light of life, which is intelligence, and the **heat** of life, which is love, are divided ; which takes place for this reason, that man is to be reformed and regenerated ; and this cannot be done unless the light of life which is intelligence, teaches him what is to be willed and loved.

—². From the conjunction of those two, the state of a man becomes like that of a tree in the spring time, when the **heat** conjoins itself equally with the light . . . But, contrariwise, from the division of those two, the state of a man becomes like the state of a tree in the winter time, when the **heat** recedes from the light . . .

—³. When spiritual **heat**, which is love, separates itself from spiritual light, which is wisdom ; or, what is the same, charity from faith, the man becomes like sour or rotten ground . . .

44^d. The same Divine sphere operates also into inanimate things . . . but through the sun of the world and its **heat** and light ; for the **heat** enters them from without, conjoins itself with them, and causes them to germinate, blossom, and fructify . . . This the **heat** does, because it corresponds to spiritual **heat**, which is love.

49. Moreover, the **heat** from the Sun of the Spiritual World . . . in its essence is Divine love ; and the light thence in its essence is Divine wisdom.

63. That God is omnipresent from the primes to the ultimates of His order, is by means of the **heat** and light from the Sun of the Spiritual World, in the middle of which He is ; by means of this Sun order has been made ; and from it He sends forth **heat** and light, which pervade the universe from its primes to its ultimates, and produce the life which men have, and which every animal has ; and also the vegetative soul which is in every growth upon the Earth ; and those two inflow into each and all things, and cause every subject to live and grow according to the order implanted in them from creation ; and as God is not extended, and yet fills all the extents of the universe, He is omnipresent.

70^d. These things may be applied to the omnipresence of God, thus : that man is so far in spiritual **heat** and at the same time in spiritual light, that is, in the good of love and the truths of wisdom, so far as he is in order. But spiritual **heat** and light are not like natural **heat** and light ; for natural **heat** recedes from the Earth and its objects in the winter times ; and the light recedes in the night times ; and this takes place because the Earth by its rotations . . . makes those times. But not so

spiritual **heat** and light ; for God by means of His Sun is present with them both ; and does not make changes . . .

75^d. II. That in each World there is a sun ; and that the Sun of the Spiritual World is pure love from Jehovah God, who is in the middle of it ; and that from that Sun proceed **heat** and light ; and that the **heat** thence proceeding in its essence is love ; and that the light thence proceeding in its essence is wisdom ; and that these two affect the will and the understanding of man, the **heat** his will, and the light his understanding : but that the sun of the natural world is pure fire, and that therefore the **heat** from it is dead, in like manner the light ; and that they serve spiritual **heat** and light for clothing and aid, in order that they may pass to man.

III. Also, that those two things which proceed from the Sun of the Spiritual World, and thence all the things which come forth—*existent*—there by means of them, are substantial, and are called spiritual ; and that the two like things which proceed from the sun of the natural world, and thence all the things which come forth here by means of them, are material, and are called natural.

76^d. The progression of creation. Ex. . . By means of the light and **heat** from the Sun of your world, spiritual atmospheres were created, which in themselves are substantial, one from another . . . But as this spiritual universe cannot come forth—*existere*—without a natural universe, in which it may act its effects and uses . . . the sun, from which all natural things proceed, was simultaneously created ; and by means of this in like manner, by the means of light and **heat**, three atmospheres encompassing the former ones . . . and, at last, by means of these, the terraqueous globe . . .

77^d. But you, because you believe nature to be a god or goddess, also believe that the light and **heat** of this World are the light and **heat** of the natural world ; when yet it is not at all so ; for natural light is thick darkness here ; and natural **heat** is cold here. Have you known anything about the Sun of this World, from which our light and our **heat** proceed . . .

99^d. There is a reciprocal conjunction of all things in the world which are fully conjoined with each other ; there is a like conjunction of the **heat** of the sun with the **heat** of wood and of stone ; of the vital **heat** with the **heat** of all the fibres in animated things . . .

360. This great arcanum (concerning the difference between natural and spiritual faith and charity) must therefore be disclosed. There are two worlds . . . and in each world a sun ; and from each sun proceed **heat** and light ; but the **heat** and light from the Sun of the Spiritual World have life in them ; their life is from the Lord who is in the middle of that Sun : but the **heat** and light from the sun of the natural world have nothing of life in them, but they serve the two former for receptacles—as instrumental causes are wont to serve their principal ones—for the conveyance of them to men. Therefore it is to be known, that the **heat** and light from the Sun of the Spiritual World are the things from which are all spiritual things ; for they are spiritual, because spirit and life are in them : whereas the **heat** and light from the sun of the natural world are the

things from which are all natural things ; which, regarded in themselves, are devoid of spirit and life. Now, as faith is of light, and charity is of heat, it is evident that in so far as a man is in the light and heat proceeding from the Sun of the Spiritual World, he is in spiritual faith and charity ; but that in so far as he is in the light and heat proceeding from the sun of the natural world, he is in natural faith and charity. From these things it is evident, that as spiritual light is within natural light as in its receptacle or casket ; and in like manner as spiritual heat is within natural heat ; so also is spiritual faith within natural faith, and in like manner spiritual charity is within natural charity . . .

[T.] 365². It has been said above, that the Divine love which proceeds from the Lord as a Sun, is perceived by the Angels as heat ; and the Divine wisdom thence as light ; but he who does not think beyond the appearance may be of opinion that that heat is bare heat, and that that light is bare light, such as are the heat and light proceeding from the sun of our world. But the heat and light proceeding from the Lord as a Sun contain in their bosom all the Infinities which are in the Lord ; the heat all the Infinities of His love, and the light all the Infinities of His wisdom ; thus, also, in Infinity, all the good which is of charity, and all the truth which is of faith. The reason is that that Sun is itself present everywhere in its heat and in its light . . .

—³. That there are infinite things in the heat and light which proceed from the Lord, although they are apperceived as being simply heat and light, may be illustrated by various things in the natural world. Examps.

367². Because faith is the light of man's life, and charity is the heat of it ; therefore if charity is separated from faith, it is as when heat is separated from light . . .

392. Faith and charity are conjoined as are truth and good ; and these two as light and heat in the spring time. This is said, because spiritual light . . . in its essence is truth . . . and spiritual heat . . . in its essence is good.

—². As, therefore, the truth of faith is spiritual light, and the good of charity is spiritual heat, it follows that it is the same with those two, as with the two of the same name in the natural world . . . but with the difference that natural heat and light cause the efflorescence upon the Earth ; but that spiritual heat and light cause the efflorescence in the human mind . . .

472. These following things are not creatable. . . IV. Nor are heat and light. . . These things may be illustrated by the following comparisons ; that light is not creatable, but its organ, which is the eye . . . That neither is heat, which is the primary active to the reception of which have been created all things in the three kingdoms of nature, and which according to the reception do not act but are acted upon. . . If actives were creatable, as passives are, there would have been no need of a sun and the heat and light from it . . . whereas, if they were removed, the created universe would fall into chaos. . . It would be the same with man, if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not inflow into

man, and were not received by man : the whole man is nothing else than a form organized to the reception of those two, both from the natural world and the Spiritual World ; for they correspond to each other.

473². It appears as if beasts also possess life created in them ; but this is a like fallacy ; for they are organs created to receive light and heat from the natural world and at the same time from the Spiritual World ; for each species is the form of some natural love, and receives heat and light from the Spiritual World mediately through Heaven and Hell ; the gentle beasts through Heaven, and the fierce ones through Hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord. This is the difference.

496. The reason that remains which a man receives from freedom, is that . . . it enters into his love. (Illustrated by the action of heat). It is known that by means of heat and according to its degree the doors are opened in every plant . . . With beasts, too, heat opens all things of their body, and causes their natural love to act freely . . .

—³. The reason the freedom of love may be illustrated by the freedom which heat induces, is that love produces heat, as is evident from its effects . . . The heat of the blood or the vital heat of men, and of animals in general, is from no other source. It is from this correspondence that the corporeals are adapted by means of heat to receive freely those things which the love breathes.

504⁶. A tree cannot receive anything which the heat of the sun brings to it through its roots, unless it grows warm and grows hot as to each of its threads ; nor can the elements rise up through the root unless its several threads breathe out heat from the heat which they have received, and thus contribute to the passage. In like manner man, from the heat of life received from God : but, unlike a tree, he feels that heat as his own, although it is not his ; and, in so far as he believes it to be his and not God's, he receives the light of life, but not the heat of love from God ; but the heat of love from Hell, which, being gross, obstructs and closes up the purer branchlets of the organ, as impure blood does the capillary vessels of the body ; thus man from spiritual makes himself merely natural.

585². The vegetative soul . . . is from no other source than from the heat of the Spiritual World, which, being from the Spiritual Sun there, does not breathe anything except generation ; and, through this, the continuation of creation ; and as it essentially breathes the generation of man, therefore, on whatever it generates it induces a kind of likeness of man.

—⁴. The reason the . . . ground can enter into the inmost of the seed . . . is that every particle of dust . . . breathes forth from its essence a subtle something as an effluviu, which penetrates ; this takes place from the active force of the heat from the Spiritual World.

605. That a regenerated man . . . is in the heat of Heaven ; that is, in its love ; and at the same time in the light of Heaven ; that is, in its wisdom : and, contrariwise, that a non-regenerated man is in the heat of Hell ; that is, in its love ; and at the same time in the

darkness of Hell ; that is, in its insanity, is at this day known, and yet is unknown.

618². It is the same with charity : this sends out heat from itself, with which the light of truth conjoins itself ; as heat does with light in the spring time . . . It is the same with spiritual heat and light ; these in like manner conjoin themselves together in man when he is in the truths of faith and at the same time in the goods of charity ; for . . . from each truth of faith there flows forth light which illustrates ; and from each good of charity there flows forth heat which kindles ; moreover, spiritual light in its essence is intelligence ; and spiritual heat in its essence is love ; and the Lord alone conjoins together these two in man when He regenerates him. Sig. . . The Lord is the Sun in the Spiritual World ; thence are all spiritual light and heat ; and that light illustrates, and that heat kindles ; and, by means of the conjunction of the two, He vivifies and regenerates man.

641. Therefore the Lord approaches Angels and men with His Divine by means of light tempered and modified to the faculty and quality of each one ; thus by means of what is adapted and accommodated ; and in like manner by means of heat. In the Spiritual World there is a Sun, in the middle of which is the Lord. From that Sun He inflows by means of light and heat into the whole Spiritual World, and into all who are there ; all the heat and light there, are from it. From that Sun with the same light and the same heat the Lord also inflows into the souls and minds of men : that heat in its essence is His Divine love, and that light in its essence is His Divine wisdom ; the Lord adapts this light and that heat to the faculty and the quality of the recipient Angel and man ; which is done by means of the spiritual auras or atmospheres, which convey and transfer them. The Divine itself immediately encompassing the Lord makes that Sun.

774². But the Advent of the Lord is with him who conjoins heat with that light ; that is, love with truth ; for the heat proceeding from that same Sun is love to God and towards the neighbour. The mere presence of the Lord, and the consequent illustration of the understanding, may be compared to the presence of the solar light . . . which, unless it is conjoined with heat, all things on the earth become desolate. But the Advent of the Lord may be compared to the advent of heat which takes place in the spring time ; and as the heat then conjoins itself with light, the earth is softened, seeds germinate forth, and bear fruit.

834. The heat of the polygamic love (of the Moham-medans) was felt from some places like the heat in baths after washings ; from some like the heat in kitchens where flesh is boiling ; from some like the heat in cook-shops where fetid eatables are exposed for sale ; from some like the heat in apothecaries' cellars where emulsions and such things are prepared ; from some like the heat in stews and brothels ; and from some like the heat in shops where skins, leather, and shoes are sold. There was also in that heat something as it were rank, harsh, and burning from jealousy.

—^e. But the heat in the Christian Heavens, when the delight of their love is felt as an odour, is fragrant

as in gardens and vineyards, and as in rose gardens, and in some places as where spices are sold ; and in others as in wine-presses, and in wine cellars.

Ad. 1018. Heat in spiritual things is love, which is also called spiritual heat, and actually corresponds to it ; for heat is excited from love : without spiritual heat or love, nothing ever grows or is formed in the human mind.

1019. As, now, it is heat which excites the juice of a tree into its motion . . . it may be evident from this what is inmost in the juice, which is excited ; namely, that which corresponds to the heat itself, and is called its ray ; for continual rays come from the sun, in which there are both light and heat. In the rays of light there is nothing such which produces . . .

D. 1855. On the heat of Spirits and Angels.

4571. When that Hell is opened . . . they infuse a febrile heat . . . This heat is purely corporeal, yet is from a vital origin ; but it is separated from the interior vital heat . . .

4572³. There are in Hell very hot places . . . They thence cast forth that unclean heat, merely corporeal, separate from what is vital . . .

4590. On the Hell whence comes febrile heat.

4627⁵. Every division of man's interiors has a distinct lumen, and a distinct heat from the others . . .

—⁹. Everything voluntary of man is from heat ; the Voluntary of evil is from the heat of the world, into which the heat of Heaven inflows, and is there adulterated. But the Voluntary of good is from the heat from Heaven ; for spiritual heat is of the love which proceeds from the Lord as from the Sun of Heaven : this heat is celestial and spiritual heat, which is love ; from this heat is all good, thus all affection of good and of truth, consequently everything of life . . . Hence, also, is all the vital heat in man . . .

4924². Afterwards they were led where there was heat, and then they began to feel pain in the knees ; afterwards in the region of the belly ; and at last about the breast . . .

5627. Still (Spirits) have a notion of heat and cold . . . but not from time, but from the state of their life.

5737. It was a filthy heat . . . and was introduced by . . . monks who had believed themselves to be Christ . . . They had found out arts, so that they could introduce heats . . . and this by means of translations . . . They thus wanted to induce a faith that they were gods. 5738.

D. Min. 4682. On the heat and light in which Heaven is . . .

— In Heaven there is . . . a heat as of spring . . . But . . . the infernals . . . are in cold which sometimes is heated from the heat of cupidity . . . The heat has wisdom in it . . . and the cold, or filthy heat-actus—has folly.

4710. Heat corresponds to love . . . and therefore love is called spiritual heat . . .

E. 59. It is said the reception of light in heat, because spiritual light is Divine truth, and spiritual heat is Divine good ; and these two in the Spiritual World are

circumstanced as are light and heat in the natural world . . .

[E.] 220. From the Lord as a Sun there, proceed light and heat ; the light there in its essence is Divine truth, and the heat there in its essence is Divine good ; these two make Heaven in general and in part. 295². 340¹¹. Sig.

349³. In like manner as . . . the heat of Heaven (when it inflows into the same objects) which are varied as to odours according to the interior recipient forms.

422³. The heat there, which is spiritual heat or the good of love, inflows directly from the east into the west, and decreases according to the reception by the Angels, and thus according to the distances . . .

709⁶. For from the Lord as a Sun proceed heat and light ; and the heat is the good of love ; and the light is the truth from that good ; and these two make wisdom and intelligence with Angels and men . . .

723³. These ethers and airs when acted upon in the mass—*volumatim*—give heat ; and when modified molecularly—*singillatim*—give light. Through these (atmospheres) this sun exercises all its power, and produces all its effects outside of itself, thus by means of the ethers and airs by the means of heat and at the same time by means of light.

—⁴. These auras or atmospheres which are spiritual . . . when acted upon generally—*communiter*—present heat, and when modified molecularly—*singillatim*—present light. This heat which in its essence is love, and this light which in its essence is wisdom, in special are called Divine truth ; but taken together with the auras, which are also spiritual, they are called the proceeding Divine : from these then the Heavens have been created, and also the worlds . . .

790¹¹. The will of (the regenerate) in the natural man is formed by means of the influx of the heat of Heaven through the spiritual mind from the Lord : the heat of Heaven in its essence is the Divine good proceeding from the Divine love of the Lord . . .

865. No others are received in the New Church . . . because . . . they do not agree with the life of Heaven, nor with the light there, nor with the heat there ; for the light there is Divine truth, from which is all intelligence and wisdom ; and the heat there is Divine good, from which is all love and charity.

— When the heat of Heaven breathed upon them they began to be tormented in a direful manner . . . They swore that to enter Heaven unless they were in the light and heat of Heaven, was to them Hell . . .

920³. The like as is said about good and truth is also to be said about heat and light ; for spiritual heat is love which kindles the will, and spiritual light is truth which illustrates the understanding . . .

926². The Sun there is not fire, but is Divine love . . . and that which proceeds in general appears as light, and is felt as heat ; but still that light is spiritual, and also that heat ; for that light is Divine wisdom, and is called Divine truth ; and that heat is Divine love, and is called Divine good ; and therefore that light interiorly illustrates the understanding of the Angels, and that heat interiorly infills the will of the Angels with the good of love ; from this origin are all things which come forth—

existent—in the Heavens and appear in forms like those which are in our world from its three kingdoms.

942². For man, when let into Heaven, and into its light and heat, is like a tree growing from its seed ; his first egermination is from illustration ; his efflorescence before the fruit is from the affection of truth ; the birth of the fruit thence is from the affection of good ; the multiplication of itself again into trees is from the affection of fructifying : the heat of Heaven which is love, and the light of Heaven which is the understanding of truth from that love, produce like things in the subjects of life to those which are produced by the heat of the world and its light in the subjects not of life. That they produce like things is from correspondence.

944. The Divine which proceeds from the Lord . . . is called Divine good united to Divine truth . . . This is like as it is with the heat and light which proceed from the sun in the world, or even from the flame of fire : the heat and light are from the sun ; for they are from that which is in the sun ; in the sun there is pure fire ; this fire outside the sun is heat decreasing according to the distance from it ; and the light is the modification or interior action thereof in the substances which are outside the sun, being also from its fire ; those substances in which they come forth—*existent*—and take place are called the atmospheres. From the corresponding analogue it may be concluded concerning the heat and light which proceed from the Lord as a Sun in Heaven ; the Lord there as a Sun is Divine love ; and the heat thence proceeding is Divine good ; and the light thence proceeding is Divine truth. The heat proceeding which is Divine good is the Divine love in its extension, and the light proceeding which is Divine truth is the modification or interior action in the substances which are outside of it ; these substances, in which this modification takes place, are the spiritual atmospheres . . .

—³. As the like things in the world are corresponding analogues, therefore ‘fire,’ in the Word, = love ; ‘heat,’ Divine good ; and ‘light,’ Divine truth. The difference is that as the heat and light of Heaven vivify spiritual essences, so the heat and light of the world vivify natural essences ; but still the heat and light of the world do not vivify from themselves, but from the heat and light of Heaven ; thus from the Lord.

997². Concerning the influx of Divine truth from the Lord with men. From the Lord as a Sun goes forth both heat and light ; but the heat is Divine good, and the light is Divine truth. The light which is Divine truth inflows and enters with every Angel . . . and also with every man . . . and gives the internal sight which is of the understanding ; for every man as to his spirit, although not as to the body, has the faculty of receiving that light ; that is, of understanding Divine truth . . . But the heat which is Divine good does not so inflow with Angel and with man as does the light which is Divine truth. The reason is that man is born into evils of every kind, and evils obstruct ; and therefore these must first be removed before the heat which is Divine good can inflow . . .

998². For man is like a garden which receives light equally in winter and in summer, but not heat ; and in that as it receives heat, so it flourishes and is fruitful.

In like manner man, in that he can equally receive light, that is, understand Divine truth, whether he is evil or good ; but still he cannot flourish and be fruitful, that is, be wise, and do works which are goods, except as he receives **heat** ; that is, the good of love.

—³. The learned have no more of intelligence and wisdom than according to the spiritual **heat**, that is, the good of love, with them . . .

1076². Divine truth, which is the same as Divine wisdom, proceeds from the Lord as does light and **heat** from the sun . . . From that Sun, which is high above the Heavens . . . and which is Divine love, proceed **heat** and light ; and the **heat** thence is Divine good ; and the light thence is Divine truth : the reason the **heat** is Divine good, is that all the **heat** of life proceeding from love is felt as good ; for it is spiritual **heat** ; and the reason the light is Divine truth, is that all the light proceeding from love is felt as truth ; for it is spiritual light ; and therefore the understanding from this light sees truths, and the will from this **heat** feels goods.

—³. For love produces both, as fire does **heat** and light ; from the will of a man and an Angel it produces good ; and from their understanding it produces truth . . .

1084³. From the food, when made into chyle, the vessels draw . . . their blood ; the fibres of the nerves their juice ; and the substances which are the origins of the fibres their spirit . . . and this by means of the vital **heat**, which in its essence is love.

—⁴. The tree . . . from the ground . . . extracts juice ; grosser for the trunk and branches ; purer for the leaves ; and the purest . . . for the fruits and the seeds . . . and this is done by means of the **heat** from the sun . . .

—⁵. From the vapours stored up in the earth gold draws its element ; silver its ; copper and iron theirs ; and this by means of a certain something of unknown **heat** . . .

1093⁴. From that Sun proceed light and **heat** ; the light is Divine truth, and the **heat** is Divine good ; from these two is the universal Heaven, and all the Societies of Heaven. The Lord's love with man . . . is as fire from that Sun, from which fire in like manner proceed light and **heat** ; the light is the truth of faith, and the **heat** is the good of love, both from the Lord . . .

1111⁴. The Divine which is called the Father and the Divine Human which is called the Son appear there . . . as a Sun, and the Divine which proceeds thence, as light united to **heat** ; the light is Divine truth, and the **heat** is Divine good . . .

1124³. From that Sun proceeds **heat** and proceeds light ; the Sun is Divine love ; the **heat** is the Divine love proceeding which is called Divine good ; and the light is the Divine wisdom proceeding which is called Divine truth. But still it is not allowable to have an idea of the life which is God as of fire, or of **heat**, or of light, unless in them at the same time there is the idea of love, and wisdom ; thus that the Divine love is as fire ; the Divine wisdom as light ; and the Divine love together with the Divine wisdom is as the beam. For God is a perfect Man . . .

1131⁴. How the finite receives the infinite may be
VOL. III.

illustrated from the light and **heat** of the sun of the world ; the light itself and the **heat** itself from that sun are not material, but still they affect material substances ; the light by modifying them, and the **heat** by changing their states. The Divine wisdom of the Lord also is light, and the Divine love of the Lord also is **heat**, but spiritual **heat** and light, because they proceed from the Lord as a Sun, which is Divine love and at the same time Divine wisdom : but the light and **heat** from the sun of the world are natural, because that sun is fire and not love.

1134³. From the Lord's Divine love, which appears in the angelic Heaven as a Sun, proceeds light and proceeds **heat** ; the light is the life of His Divine wisdom, and the **heat** is the life of His Divine love. This spiritual **heat** which is love, and this spiritual light which is wisdom, inflow no otherwise into the subjects recipient of life than the natural **heat** and natural light from the sun of the world inflow into the subjects not recipient of life ; and as the light only modifies the substances into which it inflows, and the **heat** only changes their state, it follows that if those subjects were animated, they would feel those changes in themselves, and would suppose that they were from themselves . . .

1139². The reason man feels and perceives as if life were in him, is that the Lord's life in him is as the light and **heat** of the sun in a subject, which are not of the subject, but are of the sun in it . . . from the light is its colour as in it ; and from the **heat** is its life of vegetation as in it : but very much more the light and **heat** from the Sun of the Spiritual World . . . whose light is the light of life, and the **heat** the **heat** of life . . . This light and this **heat** never recede from the recipient who is man, and when they are there they are to appearance all of him ; from the light he has the faculty of understanding, and from the **heat** the faculty of willing . . . They cannot be united to the recipient so as to be his ; just as the light of the sun cannot be united to a subject of the Earth, and become material as it is ; in like manner the **heat**.

—^e. But the light of life and the **heat** of life affect and fill the recipients altogether according to the quality of the acknowledgment that they are . . . the Lord's . . .
1141².

1143⁵. The **heat** (devils) have from that fire is as an effervescence from impure dregs—*fecibus*, which is concupiscence . . . and when the **heat** of Heaven inflows it becomes cold to them ; but still they . . . live from their own **heat** . . .

1170². (The understanding and the will) are distinct exactly as are light and **heat** ; for the understanding is from the light of Heaven, which in its essence is Divine truth or Divine wisdom . . . and the will is from the **heat** of Heaven which in its essence is Divine good or Divine love : moreover, the will with man, while he is in the world, loves from that **heat**, and has all its pleasure and delight from that **heat** . . . As the will loves from the **heat** of Heaven, it is evident that it is a subject and receptacle of that **heat**, thus also a subject and receptacle of good, thus of love.

1177². Illustration is like this :—Light conjoined with **heat** inflows through Heaven from the Lord : this **heat**
U

which is Divine love affects the will, whence the man has the affection of good ; and this light which is Divine wisdom affects the understanding, whence the man has the thought of truth. Ex.

[E.] 1202⁴. The knowledge of affection exists—*datur*—in everything spiritual, because the Spiritual which proceeds from the Lord as a Sun is light united to heat, or is wisdom united to love ; and knowledge is of wisdom, and affection is of love, in the degree which is called natural.

1206⁴. There are two mediate causes in nature, by means of which is effected every effect, or production and formation there ; the mediate causes are light and heat ; the light modifies the substances, and the heat actuates them ; both are from the presence of the sun in them : the presence of the sun which appears as light makes the activity of the forces of substances of every individual thing according to the form in which it is from creation : this is modification. But the presence of the sun which is perceived as heat expands the individual things, and produces the force of acting and effecting according to their form, by actuating the endeavour in which they are from creation. The endeavour which by means of heat becomes the acting force even in the smallest things of nature is from the Spiritual acting in them and into them.

1209⁴. The forces which are in nature from its origin, which is the sun of the world, are . . . dead forces, which are no other than as the forces of heat in man and in animal, which keep the body in such a state that the will . . . and the understanding . . . can inflow . . . It is the same with plants ; he who believes that the heat and light of the sun of the world operate anything else than to open and dispose the things proper to nature to receive influx from the Spiritual World, is much mistaken.

1210². For there are degrees of heat, which in Heaven is love ; and according to those degrees the Angels have wisdom, intelligence, and knowledge. All the Spiritual is of the light and heat from the Lord as a Sun ; and wisdom and intelligence are from them.

1224². These degrees with the evil are not closed for the light of Heaven which is wisdom, which proceeds from the Lord as a Sun ; but they are closed for the heat, which is love, which proceeds thence simultaneously . . . For the will is the receptacle of heat ; that is, of love . . .

1228². The love and wisdom proceeding from the Lord as a Sun appear as two distinct things ; the love appears as heat, and the wisdom as light ; the latter and the former from their origin from the Sun act entirely as one ; but they are separated with the Angels of Heaven and with the men of the Church . . . This may be illustrated by the sun of the world . . . from this proceed heat and light simultaneously, which appear as two distinct things, but still from their origin they act as one . . .

J. (Post.) 267². In the world neither are the heat and light material, but natural, and they inflow into matters, and modify themselves in them according to the forms of the parts.

D. Love xi³. In like manner the light which is

wisdom and the heat which is love (are also distinguished from each other by means of such degrees) in the Heavens of Angels, and in the interiors of men : the light itself which proceeds from the Lord as a Sun, and also the heat itself . . . in like manner . . .

xvii. For the Spiritual discloses man . . . because the Spiritual in its essence is the Divine love and Divine wisdom, and in its appearance is the heat and the light of Heaven, which disclose the affections of uses, as the heat of the sun of the world discloses the objects of the Earth by means of odours and flavours, and the light of the sun of the world . . . by means of the colours . . .

xix. For the eye is a recipient of light, and is not light . . . It is the like with the internal sensories, which are modified and actuated by spiritual light and heat ; consequently, it is the like with the will, that it is a receptorium of spiritual heat, which in its essence is love ; this receptorium is everywhere in man, but in its primes is in the brains . . .

xx. The reason love produces heat, is that love is the life itself and the living force of all things . . . That love is one thing and heat another, is manifestly evident from the difference of both in an Angel and in a man. An Angel from love wills and thinks . . . in like manner a man ; these are in their minds ; but in the body they both feel heat—*calidum*, and this without blessedness. Hence it is evident, that heat is an effect of the activity of life or of love. That heat is the effect of love, may be evident from many things ; as that man from the inmosts grows hot according to the loves of his life, even in the middle of winter ; and that the heat of the sun of the world has nothing in common with that heat . . .

—². It is the same with animals . . . in the middle of winter they sometimes are hot more than in the middle of summer . . . and the heat is not from the sun, but from the life of their soul, which is affection.

— . The reason love produces heat, is that it is the life of all the forces in the universe, which life cannot enter the recipient substances which have been created, except by the medium of an active, which is heat. In the creation of the universe the Lord prepared for Himself all the mediums from primes even to ultimates by means of which in every degree He may produce uses ; and the universal medium and that which is the proximate one of conjunction, is heat, in which the essence of the activity of love can come forth—*existere*.

—³. As heat comes forth—*existit*—from the love of the neighbour, there is a correspondence between love and heat ; for there is a correspondence between every cause and effect. It is from correspondence that the Sun of Heaven . . . appears as fiery ; and also that the love thence proceeding is perceived by the Angels as heat ; in like manner that the Divine wisdom . . . in the Heavens appears as light . . .

xxi. That the Divine love, which is life itself, by the medium of heat produces spiritual animal forms, with each and all things in them. Gen.art.

—³. That heat is the medium of formation is known from the bath in which is the embryo in the womb, and the chick in the egg. Its being believed that the heat of the sun of the world produces, is from a mind blinded by the fallacies of the senses of the body ; the heat of

that sun operates no more than to open the extremes of the body ; that is, the cuticular things, in order that the internal heat can also inflow into them ; for thus life comes into full effect from primes to ultimates. And hence it is that animals . . . every year in the time of spring and summer fulfil the offices of their proliferation . . . It is otherwise with man, who has heat from interior love excited by the allurements of the thoughts ; and who has clothing that removes the approach of the cold to the cuticular things, which are the extremes of the body.

D. Wis. i. (Love and wisdom) which are one in the Lord, proceed as two distinct things from Him as a Sun ; the wisdom as light, and the love as heat ; but they proceed distinct to the appearance ; still in themselves they are not distinct ; for light is of heat, and heat is of light ; for in the smallest point they are one ; as it is in the Sun ; for what proceeds from the Sun, this also is the Sun in the smallest things, and thence universally in everything. It is said every point and smallest thing, but there is not meant a point and smallest thing of space ; for this does not exist—*datur*—in what is Divine . . .

—2. They who have received more heat . . . than light . . . are called celestial Angels . . . But they who have received more light . . . than heat . . . are called spiritual Angels . . . But this more is an apparent more . . .

ii⁴. It is a universal law of correspondences that the Spiritual inapts itself to the use which is its end, and actuates and modifies the use by means of heat and light . . .

iii². Nothing in nature comes forth—*existit*—except from seed, or grows except by means of heat.

3. Love and wisdom are two distinct things, exactly as are heat and light ; heat is felt, and in like manner love ; and light is seen, and in like manner wisdom . . . But still they do not operate in formations as two things, but as one. This also in like manner as the heat and light of the sun of the world ; the heat in the time of spring and summer co-operates with the light, and the light with the heat . . . That the co-operation of love and wisdom is as the co-operation of heat and light, is manifestly evident from the appearances in the Spiritual World . . .

ix. It is from this that the heat which is from the Sun which is the Lord is called Divine good ; and the light also from that Sun is called Divine truth ; they are so called from the effect ; for that heat is the effect of love, and the light is the effect of wisdom : and both are use ; for that heat vivifies the Angels, and that light illustrates them . . .

xii. i. The light and heat (in Heaven) derive their essence from their Sun, as the light and heat derive their essence from our sun ; and therefore the essence of the light and heat from that Sun is spiritual ; and the essence of the light and heat from our sun is natural, to which however the Spiritual from their Sun is adjoined, which with man enlightens his understanding when the Natural enlightens his eye.

3². The presence of this Sun also comes forth—*existit*—

by means of heat and light ; but its heat in its essence is love, and its light in its essence is wisdom, to which the light and heat of the sun of the world are subsidiary, by adding that by which they come forth in nature and subsist there. But the presence of the Sun of Heaven by means of spiritual heat and light differs from the presence of the sun of the world by means of natural heat and light in this, that the presence of the Sun of Heaven is universal and dominant, in both the Spiritual World and the natural world . . .

5². From the Sun proceeds His Divine by means of the spiritual atmospheres, which He had created for the translation of light and heat even to the Angels, and which He had accommodated to the life of both their minds and bodies, in order that from the light they may receive intelligence, and also that they may see . . . and in order that from the heat they may receive love, and also that they may feel . . .

5 M. 16. The Angels said . . . From the light and heat of this Sun the Angels live . . . from its light we have understanding and wisdom ; from its heat we have will and love.

Can. Redeemer i. 3. Just as all things of the universe have relation to heat and light.

Inv. 2. When a man is being regenerated, the light of Heaven is instilled into natural light, and at the same time the heat of Heaven, which make as it were a new soul by means of which the man is formed by the Lord. This light and this heat are instilled through the higher mind, which is called the spiritual mind ; from which engraving or insertion the man becomes a new creature . . . and this is the new understanding and the new will. By means of this light and this heat the man is afterwards led by the Lord, and from natural becomes spiritual.

3. There is a still higher or more interior light and heat, which is called celestial ; which is inserted and instilled into the former spiritual light and heat. In this are the Angels of the Third Heaven.

Heat. Fervor.

Hot. Fervidus.

A. 934. 'Cold'=no charity ; and 'hot'=much.

3614³. 'The heat of Jehovah against the nations' (Is. xxxiv.2)=opposition to evil.

579⁵. 'Fury, anger, great heat' (Jer.xxi.5) are nothing but evils of punishment on account of aversion and opposition to good and truth. Ex.

999². When falsity from evil approaches good, there arises heat ; and when it approaches truth there takes place a collision.

P. 297. If the heat of the will, that is, man's life's love, is hot from concupiscence of evil, it is then cold as to the affection of good.

J. (Post.) 248. He prayed . . . with such fervour . . .

Heat. Oestrus.

R. 755. They who from the heat of the love of self . . . 756. Sig.

M. 450. With those who labour with a superabundance of heat . . . 459.

[M.] 466. It is only the heat of the flesh . . . 488^o.

D. 3206^o. With such a venereal heat are they excited. 3207.

3899^o. As they are taken with no other heat than this, they have lost all that pleasureableness which otherwise attends what is venereal.

4496^o. He was amazed that he had so suddenly blazed with venereal heat.

4573^o. The other kind have not such a heat of exercising command.

De Conj. 80. In their blind heat they were carried into . . . Hell.

Heathen. *Ethnicus.*

See GENTILE.

A. 1076^o. They say . . . He is worse than a heathen . . .

1756^o. Gods and goddesses for whom the heathen afterwards instituted Divine worship.

2589. It is a general opinion that those who have been born outside the Church, who are called heathen and Gentiles, cannot be saved . . .

T. 340. Every Christian, and also heathen, who has religion and sound reason . . .

654. The works of charity done by a Christian, and those done by a heathen, in the external form appear alike . . .

D. 4330. On the heathen nations.

— I have spoken with nations who have been heathens; and who, then, have been wise . . .

5828. On those who are in faith alone, that they have become heathens of no religion.

Heaven. *Cœlum.*

Heavenly. *Cœlestis.* See CELESTIAL.

See FIRST HEAVEN, FORMER HEAVEN, GRAND MAN, HEAVENLY MARRIAGE, NEW HEAVEN, SECOND HEAVEN, STARRY HEAVEN, THIRD HEAVEN; and under ADMIT, ARK (OF COVENANT), CANAAN, CLOSE UP, COMMUNICATE, ELEVATE, ENTER, INTROMIT, JOY, KINGDOM, AND SOCIETY.

A. 5. I have been instructed there . . . concerning Heaven, or the most happy state of the faithful; especially concerning the doctrine of faith which is acknowledged in the universal Heaven.

14. He is acknowledged and adored as the Lord in the universal Heaven . . .

15. In the universal Heaven they know no other Father than the Lord . . .

16. 'In the beginning God created the heaven and the earth' (Gen. i. 1).

— e. That 'the heaven' = the internal man . . .

25. 'To expand the earth, and to extend the heavens,' is a customary way of speaking with the Prophets, where it treats of the regeneration of man. Ill. 28.

29^o. By 'the kingdom of God,' in a universal sense, is meant the universal Heaven; in a sense less universal, the true Church of the Lord; in particular, every-one who is in true faith, or who has been regenerated

by means of a life of faith; and therefore he also is called Heaven, because Heaven is in him.

32^o. The universal Heaven is of love; for in the Heavens there is no other life than the life of love . . .

34. Spirits who are in the knowledge of the doctrinal things of faith without love are in so cold a life and obscure a light, that they cannot approach even to the first threshold of the court of the Heavens . . .

50. By means of Spirits man has communication with the World of Spirits; and by means of Angels, with Heaven; without the communication of man by means of Spirits with the World of Spirits, and by means of Angels with Heaven, and thus through Heaven with the Lord, he could not possibly live . . . 697. 5849.

— 2. He then has communication with the World of Spirits through the Spirits who are with him; but not so with Heaven; because evil Spirits have the dominion . . .

63^o. At the end of the sixth day the evil Spirits recede, and the good ones succeed, and he is introduced into Heaven, or into the heavenly paradise.

65. Some were taken up into the first court of Heaven, when I was reading the Word, and from there spoke to me. They said that they did not understand the least of a word or letter therein, but only the things they signified . . .

82. 'The heavens and the earth were finished, and all the army of them' (Gen. ii. 1) = that the man has now become so far spiritual that he is the sixth day; 'heaven' = his internal man.

— That the internal man is called 'heaven,' and the external 'earth.' Ill.

89. 'The nativities of the heavens and of the earth' (ver. 4) = the formations of the celestial man.

— e. In this verse 'heaven' is put before 'earth,' and afterwards 'earth' before 'heaven.' The reason is, that 'earth' = the external man, and 'heaven' the internal with the spiritual man, in whom reformation begins from the 'earth' or external man; but here, where it treats of the celestial man, it begins from the internal man, or from 'heaven.'

111^o. The universal Heaven is most distinctly ordained by the Lord according to the differences of love and faith, which are innumerable.

164^o. No one can be admitted into Heaven unless he has something of innocence. Sig.

167^o. Whatever is represented to the life is perceived in the Second Heaven, by the angelic Spirits, as to the more minute things . . . and the latter in the Third Heaven, by the Angels, copiously . . .

219^o. 'The heavens of heavens of antiquity' (Ps. lxxviii. 33) = the wisdom of the Most Ancient Church.

300. That by 'Jehovah God' is meant the Lord, and at the same time Heaven. Ex.

314. If (the Soul) has been in faith, and longs for it, they also show him the wonderful and magnificent things of Heaven.

316^o. But they who have been in faith in the Lord,

from this beginning of life are led by degrees to **Heaven**.

317. But some are led to **Heaven** more slowly ; some more quickly ; nay, I have seen also that some immediately after death have been carried up into **Heaven**. Examps. D.2038.

449. On **Heaven** and heavenly joy. Gen.art. 537. 547.

— . What **Heaven** is, and heavenly joy, no one has as yet known . . . (Examps. of the ideas which have existed on the subject.)

450. Some . . . have conceived so false an idea of **Heaven** that they supposed themselves to be in **Heaven** when on high . . . thus in the glory of self, and in eminence before others. . . They were taken on high . . . but noticed with shame that this was a **Heaven** of phantasy ; and that **Heaven** did not consist in height ; but is everywhere with him who is in love and charity . . . For to want to be greater than others is not **Heaven**, but Hell.

452. I have spoken to Spirits who supposed **Heaven** and heavenly joy to consist in this, that they are the greatest ; but it was said to them, that in **Heaven** he is greatest who is least ; for he who wants to be least has the greatest happiness . . . Ex.

453. Some have so gross an idea of **Heaven** that they suppose it is mere admission . . .

454. Some, that it consists in an idle life, in which they are served by others. Ex.

455. One among those most instructed in the Word . . . had such an idea about heavenly joy, as that it consisted in a lumen of glory . . . thus also in an idle life. . . Such a lumen was given him . . . he then said that he was in **Heaven** ; but he could not long subsist there ; for by little and little it wearied him, and became no joy.

456. They who had been most instructed said that heavenly joy consists in a life without performing the goods of charity, merely that they should praise and celebrate the Lord, and that this was an active life. Ex.

457. Almost all who come into the other life suppose that . . . there is the like **Heaven** for everyone ; when yet there are indefinite diversities and varieties . . . and never is there exactly the like **Heaven** for one as for another. Ex.

—². Thus every society in the **Heavens** forms a one ; and all the Societies together, or the universal **Heaven**, a one ; and this from the Lord alone, through love.

—^c. A certain Angel enumerated only the most universal genera of the joys of Spirits, or of the first **Heaven**, to about 478 . . . and as there are so many there, what indefinite genera of happinesses must there be in the **Heaven** of angelic Spirits ; and still more in the **Heaven** of the Angels.

458. Evil Spirits have sometimes supposed that there is another **Heaven** than that of the Lord ; they have been permitted to seek for it . . .

459. There are three **Heavens** ; the First is where good Spirits are ; the Second, where angelic Spirits are ;

the Third, where the Angels are. (All these) are distinguished into celestial and spiritual . . .

477³. '**Heaven**'=the internal man. . . 'The bird of the heavens'=the understanding of truth.

483. In the universal **Heaven** there reigns nothing but the perception of good and truth . . .

—^e. Therefore they who were of the Most Ancient Church dwell together also in **Heaven**.

537. A certain Spirit . . . asked whether I knew how he could enter into **Heaven** ; to whom it was given to reply, that to be admitted into **Heaven** is of the Lord alone, who alone knows what is the quality. Such are very many who come from the world ; they seek nothing else than that they may come into **Heaven**, knowing nothing whatever as to what **Heaven** is, and what heavenly joy ; that **Heaven** is mutual love ; and that heavenly joy is the joy thence : and therefore they who do not know are first informed what **Heaven** is, and what heavenly joy, even by means of living experience : as a certain Spirit also recently from the world, who in like manner desired **Heaven**. In order that he might perceive the quality of **Heaven** his interiors were opened, in order that he might feel something of heavenly joy. On feeling it he began to lament and to be tortured, supplicating to be delivered, saying that he could not live for anxiety ; and therefore his interiors were closed towards **Heaven**, and he was thus restored . . .

538. Some also solicited to get into **Heaven** who did not know what **Heaven** is ; to whom it was said that to come into **Heaven**, unless they are in the faith of love, is as dangerous as to come into a flame . . . When they came to the first court ; that is, into the lower sphere of angelic Spirits, they were so struck with consternation that they cast themselves headlong backwards . . .

539. A certain one who in the life of the body had accounted adulteries as nothing, was also, because he desired it, admitted to the first threshold of **Heaven**. When he came there he began to be tortured, and to smell his own cadaverous stench, even until he could no longer endure it . . . and therefore he was cast thence into the Earth of Lower Things, and was angry that when he came to the first threshold of **Heaven** he came into such torments, because he came into a sphere contrary to adulteries.

540. Almost all who come into the other life are ignorant of what heavenly blessedness and happiness are, because they do not know the nature and quality of internal joy . . . Therefore the upright who do not know what heavenly joy is, in order that they may know and know, are conveyed first to paradisaical things . . . They then suppose that they have come into the heavenly paradise ; but they are taught that this is not true heavenly happiness ; and therefore it is given them to know interior states of joy made perceptible to their inmost ; they are afterwards carried away into a state of peace, even to their inmost . . . and finally into a state of innocence, also to their inmost sense . . .

541. Some who did not know what heavenly joy is, were unawares carried up into **Heaven**, having been reduced into such a state that they could be carried up . . . I heard a certain one saying to me thence, that now

for the first time he felt how great is the joy in **Heaven**. Des.

[A.] 542. They who are carried away into **Heaven** for the sake of knowing its quality, either have their corporeal things and phantasies lulled . . . or they are encompassed with a sphere of Spirits, by whom are miraculously tempered the things which are unclean . . . With some the interiors are opened . . .

543. Some longed to know what **heavenly** joy is; therefore it was granted them to perceive their own inmost to such a degree that they could no longer endure it; but still it was not angelic joy; it was scarcely as it were the least of what is angelic . . . which however they called most **heavenly** . . .

—e. (Thus) when anyone receives his own inmost [degree], he is in his own **heavenly** joy; and he could not endure one still more interior . . .

544. Some were admitted into the **Heaven** of innocence of the First **Heaven**; and thence spoke to me. They confessed that it is such a state of joy and gladness as can never be apprehended with any idea. But this was only in the First **Heaven**: for there are three **Heavens**; and in each a state of innocence with its innumerable varieties.

545. In order that I might know the nature and quality of **Heaven** and of **heavenly** joy, often and long has it been granted by the Lord to perceive the Delights of **heavenly** joys; and therefore . . . I can know them, but never describe them. But merely that an idea may be had of it:—It is an affection of innumerable Delights and joys, which present a certain simultaneous general, in which general, or in which general affection, there are harmonies of innumerable affections, which do not come distinctly to the perception . . . There were innumerable things in it, so ordained as can never be described; these innumerable things being such as flow from the order of **Heaven** . . . There is nothing which does not live, and affect, and that indeed the inmosts; for all **heavenly** joys proceed from the inmosts. . . The joy and deliciousness came as from the heart, diffusing itself most softly through all the inmost fibres, and thence into the congregated fibres, with such an inmost sense of Delight, that the fibre is as nothing but joy and deliciousness, and all the Perceptive and Sensitive thence in like manner, alive with happiness . . .

546. In order that I might know how the case is with those who desire to come into **Heaven**, and are not such as are able to be there (the following representatives were shown).

547. The Souls who come into the other life are all ignorant what **Heaven** is, and what **heavenly** joy; the most suppose it to be a certain joy into which they can be intromitted however they have lived . . . not knowing at all that **Heaven** is mutual and chaste love; and that **heavenly** joy is the happiness thence.

548. I said, that the Lord alone not only rules **Heaven**, but also the universe; for He who rules the one rules the other . . . (and that) if they want to be as the Angels they must love the neighbour more than themselves . . . They were informed that all goods increase indefinitely in the other life . . .

549. See **HAPPINESS**—*felicitas*. 552.

551. That the universal **Heaven** has relation to the Lord, and all and each to Himself Alone in the universal and in the most singular things; hence come order, hence union, hence mutual love, and hence happiness . . .

553. They who are in mutual love, in **Heaven** continually advance to the spring-time of their adolescence . . . and this to eternity with continual increments. (Continued under **BEAUTY**.)

609. The internals (of the man of the Church called 'Noah') were closed, so that there was no longer communication with **Heaven**, except what was unknown.

633. It is known that the **Heavens** are not pure before the Lord . . .

634^e. Hence the three **Heavens** are most distinct from each other.

637². The reason the human race cannot possibly live, unless it is conjoined with the Lord through **Heaven** and the World of Spirits, is that man regarded in himself is much viler than the brutes . . .

644². Man is as it were a certain very small **Heaven**, which corresponds to the World of Spirits and to **Heaven**, and in which all the genera and all the species of the intellectual and voluntary things from the Lord (are) most ordinally distinguished . . . In **Heaven** these divisions are called Societies; in the Word 'habitations;' by the Lord 'mansions;' and here 'mansions,' because they are predicated of the ark . . .

661. 'To destroy all flesh in which is the breath of lives, under the **heavens**' (Gen. vi. 17)=that all the posterity of the Most Ancient Church would destroy themselves.

—e. 'Flesh under the **heavens**'=what is merely corporeal; 'the **heavens**'=the intellectual things of truth and the voluntary things of good, which, when separated from what is corporeal, the man can no longer live: that which sustains man is his conjunction with **Heaven**; that is, through **Heaven** with the Lord.

684. On the Societies which constitute **Heaven**.

— . There are three **Heavens**; the First where good Spirits are; the Second where angelic Spirits are; the Third where the Angels are; and one is more interior and purer than another; thus they are most distinct from each other. The First **Heaven**, the Second, and the Third, are all distinguished into innumerable Societies. (Continued under **SOCIETY**.)

—e. Thus each Angel, and each Society, is an image of the universal **Heaven**, and is as it were a little **Heaven**.

687. (Therefore) no Angel, or Spirit, or Society, can ever have any life . . . unless there is a conjunction of him through a number of his own Society with **Heaven**, and with the World of Spirits. . . In like manner . . . no man . . . can possibly live; that is, be affected with good, will, be affected with truth, think, unless in like manner he is conjoined with **Heaven** through the Angels with him; and with the World of Spirits, nay, with Hell, through the Spirits with him . . . 986².

690. Hence there is never given to one a completely and absolutely like **Heaven** and **heavenly** joy as to another . . . 692.

784. That man would no longer have communication with **Heaven**, such as the man of the Celestial Church had. Sig. and Ex.

— The state of the Most Ancient Church was, that it had internal communication with **Heaven**, thus through **Heaven** with the Lord. Ex. (See COMMUNICATE.)

—². The reason **Heaven** was closed is most arcane, and also why it is so closed at this day that man does not even know that there are Spirits, still less Angels, with him . . . Man is altogether unaware of this, thus **Heaven** is closed to him. The reason is that unless **Heaven** had been thus closed with him, when he is in no faith, still less in the truth of faith, and still less in charity, it would be most dangerous to him. Sig.

892. He has received the impressions, that no one can come into **Heaven**, except by miseries, poverty, and privations of pleasures; but that this is false has been given me to know by much experience.

911. When man is being regenerated, he then becomes an image of **Heaven** . . . By the Lord, through regeneration, order is restored, and when it has been restored, he becomes an image of **Heaven**; thus man is drawn out of Hell by the Lord; and thus he is lifted up to **Heaven**. In order that it may be known how then the correspondence of the external man to the internal is circumstanced . . . Every regenerate man is a kind of little **Heaven**, or an effigy or image of the universal **Heaven**; and therefore also in the Word his internal man is called 'heaven.' In **Heaven** the order is such, that the Lord through celestial things rules spiritual things, and through these natural things; and thus He rules the universal **Heaven** as one man; and therefore also **Heaven** is called the Grand Man. Such an order also is with everyone who is in **Heaven**. When man also is such, then in like manner he is a little **Heaven**; or, what is the same, he is a Kingdom of the Lord, because the Kingdom of the Lord is in him. Then with him in like manner as in **Heaven** the externals correspond to the internals; that is, they obey them; for in the **Heavens**, which are three, and together have relation to one man, Spirits constitute the external man, angelic Spirits the interior, Angels the internal man.

920^a. When the Church was declining . . . and that perception, or communication with **Heaven**, began to perish . . . in the objects of the senses they no longer perceived the heavenly, but the worldly . . . and at length in the last posterity . . . they apprehended nothing in objects except the worldly, corporeal, and earthly: thus **Heaven** was separated from man, and he did not communicate except very remotely. Then communication was made for man with Hell . . .

925^a. (This) may be evident from the spheres in the **Heaven** of Spirits and of Angels . . .

931. For when there is no Church there is no longer a communication of man with **Heaven**; on the ceasing of which communication every inhabitant perishes . . .

—³. When he has been created anew, his internal man is called 'a new heaven'; and his external man 'a new earth.'

978^a. What the internal man is, and what the external, no one can ever know, unless he knows that with every

man there is a Celestial and Spiritual which corresponds to the angelic **Heaven**; and that there is a Rational which corresponds to the **Heaven** of angelic Spirits; and that there is an interior Sensuous which corresponds to the **Heaven** of Spirits. For there are three **Heavens**; and there are as many with man; which **Heavens** are most distinct from each other. Hence it is that after death, the man who has conscience is at first in the **Heaven** of Spirits; afterwards is elevated by the Lord into the **Heaven** of angelic Spirits; at last into the angelic **Heaven**; which could never be done, unless there were with him as many **Heavens**, to which and to the state of which he is able to correspond . . .

—³. Then they who are good, in the other life first live a sensuous life in the World or **Heaven** of Spirits; afterwards an interior sensuous life in the **Heaven** of angelic Spirits; at last an inmost sensuous life in the angelic **Heaven**: this latter or angelic life is the life of the internal man . . .

—⁴. There are innumerable things which come from the internal man, and which man never perceives until he comes into the angelic **Heaven**.

994^a. Interior affections with their delights manifest themselves in the World of Spirits; more interior ones with their pleasantnesses, in the **Heaven** of angelic Spirits; and still more interior ones with their happinesses, in the **Heaven** of the Angels: for there are three **Heavens**, one more interior, perfect, and happy than another. Refs.

996^a. The delight of these (good) Spirits in like manner becomes vile when they are elevated by the Lord into the **Heaven** of angelic Spirits . . . In like manner the delight with angelic Spirits becomes vile, which they had in their own **Heaven**, when they are lifted up by the Lord into the angelic or Third **Heaven**; in which **Heaven**, because the internals live, and there is nothing except mutual love, the happiness is unspeakable.

1007^a. It here treats of profanation, the mention and consequent representation of which is not tolerated in **Heaven** . . . Therefore the words here are so mild . . . in order that it may not be known in **Heaven** that such things are here contained.

1013^a. This union, which makes likeness and an image, cannot be so clearly seen in the human race; but in **Heaven**, where all the Angels from mutual love are as it were a one; each Society . . . constitutes as it were one man; and all the Societies together, or the universal **Heaven**, constitute one man, which also is called the Grand Man. The universal **Heaven** is a likeness of the Lord; for the Lord is the all in all things of them . . . Of as many likenesses of the Lord as there are Angels, **Heaven** consists; and this only through mutual love . . . For the case is this: in order that the general or universal **Heaven** may be a likeness, the parts or several Angels must be likenesses, or images which are for likenesses . . .

1042^a. It was the Lord who was thus seen (Ezek.i.); and by Him was represented **Heaven**; for He is **Heaven**; that is, the all in all things of **Heaven**. He Himself is the 'Man' there treated of; 'the throne'=**Heaven** . . . Thus the Celestial **Heaven**, or the **Heaven** of the

celestial Angels, was represented from the loins upwards ; and the Spiritual **Heaven**, or that of the spiritual Angels, from the loins downwards . . .

[A.] 1053². See **LIGHT**.

—^c. The Lord Himself is the Sun in the **Heaven** of the celestial Angels ; and the Moon in the **Heaven** of the spiritual Angels.

1055. The universal **Heaven** has been founded in love ; nay, universal nature . . .

1066². When the Church and the things of the Church are vastated, it is said that 'the heaven and the earth quake' (Joel ii. 10). III.

—³. In like manner (this) = the Church, the exteriors of which are 'the earth,' and the interiors 'the heavens,' of which it is predicated that they 'are blackened,' and that they 'have no light' . . . (Jer. iv. 28).

1106. So long as they are in falsity, they cannot be intromitted into the heavenly Societies ; for so they would contaminate them . . .

—^c. When the time of vastation is over, they are taken away into **Heaven** ; and as novitiates are instructed in the truths of faith ; and this through the Angels, by whom they are received.

1111. They who have persuaded themselves by means of works to merit **Heaven** . . .

1112. They who have been in the goods and truths of faith, and thence have obtained conscience and the life of charity, immediately after death are elevated by the Lord into **Heaven**.

1119. They had communication with **Heaven**. (See **BREATHE**.)

1121. (The Most Ancient Church) had a perception of all things which are of faith, almost like the Angels, with whom they had communication, because their interior man or spirit was also by the medium of internal respiration, joined to **Heaven** . . .

1155². In **Heaven** (these differences between celestial and spiritual things) are very well known . . . In **Heaven**, the differences themselves, which are innumerable, are evident to the life . . .

1159. Such also . . . is the influx of **Heaven**.

—³. The Most Ancient Church was distinguished into houses, families, and nations . . . The case is like this in **Heaven** ; but the regard of all things there is as to love and faith in the Lord.

1258. The quality of man, from which he is regarded in **Heaven**, is charity and faith.

1276. As to the situation in which are Spirits in the World of Spirits, and the Angels in **Heaven**, the case is this. Ex.

—². The **Heavens** there constitute as it were one man, who is therefore called the Grand Man . . .

—^c. (Thus) around every Angel there is a like situation of all things, and with every man to whom **Heaven** is opened by the Lord . . . which would not be so unless the Lord were omnipresent in **Heaven**.

1285². In **Heaven** there are innumerable Societies, and all various, but still they are one. (Ex. by the things in the body of man.) That these can thus act as one is from this, that in **Heaven** there is one only influx,

which is received by each one according to his genius, which is an influx of affections from the Lord . . . and although the influx is only one, still all things obey and follow it as [themselves] a one, and this through the mutual love in which are they who are in **Heaven**.

1307. 'Its head in heaven' (Gen. xi. 4) = even to their dominating over the things which are in **Heaven**. Ex.

1361⁵. This representative Church was instituted . . . in order that there might be some conjunction of **Heaven** with earth, or of the Lord through **Heaven** with man ; and this after there had perished the conjunction through the internals of worship.

1376. Their states are thus presented to be seen (as places and distances) in the World of Spirits ; not so in **Heaven** with the Angels . . .

1379. Changes of state appear as changes of place in the World of Spirits ; but as changes of state in **Heaven**.

1399. Every Spirit has communication with the interior and inmost **Heaven**, which he is utterly unaware of ; otherwise he could not live . . . Thus there are communications of his interiors in **Heaven**, as of his exteriors in the World of Spirits ; by means of the interior communications he is disposed to use . . . Such also is the case with man ; he too communicates through the Angels with **Heaven** . . . for otherwise he could not live ; the things which inflow thence into his thoughts are only the ultimate effects ; thence is ruled all his life, and thence all the endeavours of his life.

1458. Wonderful to say, in **Heaven** those are in light who are in a state of wisdom and intelligence, exactly according to the state . . . But the wisdom there is that of love and charity ; and the intelligence is of faith in the Lord. (See **LIGHT**, here.)

1463. Advance from place to place in **Heaven** is nothing else than change of state. Refs.

—^c. As the men of the Most Ancient Church had communication with the angelic **Heaven**, by 'sojourning' they perceived nothing else.

1506^e. The love of self, above every other love, is contrary to mutual love, which is the life of **Heaven**.

1521. The World of Spirits, and the **Heavens**, are full of representatives such as were seen by the prophets . . .

1525. Sometimes also they see the sky ; but not this one which appears before our eyes ; but one which is represented before them beautifully adorned with stars. The cause of the difference of the light is, that all the good Spirits who are in the First **Heaven**, and all the angelic Spirits who are in the Second **Heaven**, and all the Angels who are in the Third, are in general distinguished into the celestial and the spiritual . . .

1590^e. The three **Heavens** are images of the Lord's external man, the beauty of which can never be described . . . As with the Lord all is infinite, so in **Heaven** all is indefinite ; the Indefinite of **Heaven** is an image of the Infinite of the Lord.

1610. 'As the stars of the **Heavens**' = both in a higher degree.

—^c. Hence the Kingdom of the Lord, or **Heaven**, is immense.

1614. All good and truth are from the Lord alone, by

virtue of which the Lord is the all in all things of His **Heaven**; and indeed to such an extent, that he who does not apperceive good and truth to be from the Lord, is no longer in **Heaven**; this sphere is that which reigns in the universal **Heaven**; this, too, is the soul of **Heaven** . . .

1619. There are in **Heaven** . . . continual representatives of the Lord and of His Kingdom; and there are also significatives . . . The Word is through **Heaven** from the Lord.

1621². Such (atmospheres of flowers) infill the **Heaven** of infants, with innumerable variety.

1623. There is as it were a rainbow **Heaven**. Des. D.3213.

1629^e. There opens as it were something of a sky with stars.

1634. It is known from the Word . . . that afterwards **Heaven** was as it were closed . . .

1642. For there are three **Heavens** . . . The First is where good Spirits are; the Second is where angelic Spirits are; and the Third is where the Angels are . . .

1733. 'The Possessor of the heavens and of the earth' (Gen.xiv.19)=the conjunction of the internal man or Jehovah with the interior and exterior man. . . That is called 'heaven' which is interior in man. . . The reason 'heaven'=what is interior in man, is that man as to his interiors is an image of **Heaven**, and is thus a kind of little **Heaven**. The Lord's interior man is principally **heaven**, because the Lord is the all in all things of **Heaven**, thus is **Heaven** itself.

1752². Good Spirits are indeed also Angels, but lower ones; for they are in the First **Heaven**; whereas angelic Spirits are in the Second; and the Angels properly so called in the Third . . .

1769. He had placed **Heaven** in what is highest. Such are wont to be taken away on high, in order that so they may know that **Heaven** is not in what is high, but in what is internal.

—². This was in the first threshold of the **Heaven** of angelic Spirits. What, then, is there not in that **Heaven** itself; and what not in the angelic **Heaven**? 3474.

—⁵. Presently others also were taken up into the same **Heaven** . . . who testified the same. . . (one) saying that for amazement he could not describe the glory of the Word in its internal sense.

1774. These are they who have especially placed merit in works . . . Such in the other life want more than others to enter into **Heaven**; but they remain outside of **Heaven**; for they are unwilling to be imbued with the Knowledges of truth, and thus to be affected with good . . .

1791. This perception (of the Lord) was a sensation and perceptive Knowledge of all things which were being done in **Heaven** . . .

1799². There are in the Kingdom of the Lord the external, the interior, and the internal; the good Spirits who are in the First **Heaven** are external; the angelic Spirits who are in the Second **Heaven** are interior; the Angels who are in the Third are internal. They who are external are not so near the Lord as they who are

interior; nor are these so near as they who are internal. The Lord . . . wills to have all near Himself; and that they should not stand outside; that is, in the First **Heaven**; but He wills that they should be in the Third; and, if He could, not only with Himself, but in Himself . . .

1802. All who are in the **Heavens**; both they who are in the First, and they who are in the Second, as they who are in the Third; that is, both they who are external, and they who are interior, as they who are internal, are heirs of the Kingdom of the Lord; for they all make one **Heaven**. In the **Heavens** of the Lord, internal things and external things are circumstanced exactly as with man; the Angels who are in the First **Heaven** are subordinate to the Angels who are in the Second, and these are subordinate to the Angels who are in the Third; but the subordination is not that of command; but it is as in man, an influx of internal things into exterior things; for the life of the Lord inflows through the Third **Heaven** into the Second; and through this into the First; this through the order of succession; besides that it also inflows immediately into all the **Heavens**. The interior or subordinate Angels do not know that this is the case, unless reflection is given them by the Lord; thus there is no subordination of command. In proportion as what is internal is with an Angel of the Third **Heaven**, he is an heir of the Kingdom of the Lord; (and so on).

—³. But from the First or external **Heaven** no one can ever be carried into the Second or interior **Heaven**, before he has been instructed in the goods of love and truths of faith; in proportion as he has been instructed he is able to . . . come among angelic Spirits; in like manner these before they are able to . . . come into the Third **Heaven**, or among the Angels . . .

1850. By 'the **Heaven** and earth which will perish' is meant the Church as to its internal and external worship.

—². (At the Flood) there perished the **heaven** and the earth; that is, the Church; and a new **heaven** and a new earth were created; that is, a new Church, which was called the Ancient Church. . . About the time of Eber was the last judgment of this Church, which was the **heaven** and the earth which perished; the new **heaven** and the new earth was the Hebrew Church . . .

—⁴. After (the last judgment on the Jewish Church) a new **heaven** and a new earth were created; namely, a new Church, which is to be called the Primitive Church . . . the destruction of which is called the Last Judgment; not that now **heaven** and earth will perish, but that a new Church will be stirred up in a certain region—*terrarum orbe*; this one remaining in its external worship, as the Jews in theirs . . .

1857³. The good are continually being elevated by the Lord towards **Heaven** . . .

1860². When yet in **Heaven** there are nothing but forms of charity.

1871^e. At last (as the literal sense ascends) it is presented before the Lord as the image of a man, in which and by means of which is represented **Heaven** in its complex; not such as it is, but such as the Lord wills it to be; namely, that it may be the image of Himself.

[A.] 1876. For there are earthly, bodily, and material things which the Souls successively put off who come into the other life, and completely those who come into **Heaven**, Ex.

1878^e. The Word is so holy in the **Heavens**, that to them the Word is as it were **Heaven** . . .

1880³. When my interior sight was first opened . . . the Spirits and Angels . . . were affected with a new joy, that thus there would be a communication of earth with **Heaven**, and of **Heaven** with earth . . .

—⁴. From these things it might be evident, that man was so created, that when he lives on earth among men, he might at the same time also live in **Heaven** among the Angels; and contrariwise; so that **Heaven** and earth might be together, and act as one; and men might know what is in **Heaven**, and the Angels what is in the world; and when they depart, they might thus pass from the Kingdom of the Lord on earth into the Kingdom of the Lord in the **Heavens**, not as into another, but as into the same Kingdom, in which they had been when they lived in the body. But, because man has become so corporeal, he has closed **Heaven** to himself.

1886, Pref.⁴ As thus **Heaven** is beginning to be removed from those who are within the Church, it may be evident, as has also been given to know for certain, that the last time is at hand.

1886^e. Nothing besides the things which are the Lord's, and which are from the Lord, is necessary for Souls, in order that they may enter into **Heaven** . . .

1887. For that which is inspired by the Lord, descends from Him, and in fact through the angelic **Heaven**, and thus through the World of Spirits, down to man, with whom it is presented such as it is in the letter . . .

—^e. For the internal sense is the Word of the Lord in the **Heavens**.

1900^e. So that the man becomes **Heaven** or the Kingdom of the Lord in a little form.

1919². Conscience is a certain general dictate . . . of those things which inflow through the **Heavens** from the Lord . . .

—³. The Lord's perception, being Divine, was that of all things which are in the **Heavens**; and because of all things which are in the **Heavens**, it was that of all which are on earth; for such is the order, the connection, and the influx, that he who is in the perception of the former, is also in that of the latter. But after the Human essence of the Lord had become united to His Divine essence . . . then the Lord was above that which is called perception, because He was above the order which is in the **Heavens** and thence in the earth.

1928. For man as to his interiors is a kind of little **Heaven** . . . The Truths . . . first receive life when the form is alike on both sides, or when the little **Heaven** of the man is a corresponding image of the grand one.

—². The Lord who from Himself was to govern the universal **Heaven**, reduced into such an order the truths and goods with His external man . . .

1972. As to the visions . . . which I have seen in the World of Spirits, I have seen them in clear light; but

more obscurely those which are in the **Heaven** of angelic Spirits; and still more obscurely those which are in the **Heaven** of the Angels; for the sight of my spirit has rarely been so far opened to me; but by means of a certain perception . . . it has been given to know what they were saying; more frequently by means of intermediate Spirits: sometimes the things which are there have appeared in the shade of the light of **Heaven** . . .

1982. Certain Souls . . . were thus let into the glory of **Heaven** . . .

1999³. The **Heaven** itself nearest to the Lord consists of these human internals; but still is above the inmost angelic **Heaven**; and therefore these are of the Lord Himself; thus the whole human race is most present under the Lord's eyes; the distance which appears in the sublunary world is none in **Heaven**, still less above **Heaven**.

2009⁹. In **Heaven** there is never anything but quality by which one is Known from another . . .

2026. That His are all things which are in the **Heavens** and in the earth. Sig and Ex.

—². As the Lord rules the universal **Heaven**, He also rules all things which are on earth; for they are so connected that he who rules the one rules all things; for on the **Heaven** of the Angels depends the **Heaven** of angelic Spirits; on this the World of Spirits; on this again the human race; and in like manner from the **Heavens** are all things which are in the world and in nature; for without influx from the Lord through the **Heavens**, nothing which is in nature and in its three kingdoms would come forth and subsist.

2057. That (the love of self) is diametrically opposite to the mutual love in which **Heaven** consists; thus is destructive of the heavenly order itself . . .

—². The mutual love in **Heaven** consists in this, that they love the neighbour more than themselves; hence the whole **Heaven** represents as one man; for through mutual love all are thus consociated by the Lord. Hence it is that the happinesses of all are communicated to each, and those of each to all. The heavenly form itself is thence such, that each one is as it were a kind of centre, thus a centre of the communications and therefore of the happinesses from all; and this according to all the differences of that love, which are innumerable . . . from which, the happiness of each increases in proportion to the increase of the Lord's Kingdom. The Angels, because they are distinguished into Societies and mansions, do not think of this, but the Lord so disposes each and all things. Such is the Lord's Kingdom in the **Heavens**.

2077^e. The inmost of the joy (of the Angels) is to translate into **Heaven** anyone rising from the dead.

2116². They who have lived in love to the Lord, and in charity towards the neighbour, also have all the evils of life remaining; but they are tempered with goods . . . and thus they are elevated into **Heaven** . . . They who doubt . . . that they have evils with them . . . are remitted into them . . . and afterwards they are again elevated into **Heaven**.

—^e. That **Heaven** itself consists in love to the Lord, and in mutual love. Refs.

2117^e. By 'heaven' is not meant **Heaven**, nor by 'earth' earth; but the Church of the Lord in general, and with everyone in particular.

2130². They were received by the angelic Societies; intromission into **Heaven** is nothing else.

—¹. **Heaven** can never be filled up to eternity; still less is the door shut; but in proportion as more come there, they who are in **Heaven** are the more blessed and happy, because the unanimity is thus strengthened.

—³. After they had been intromitted, it appeared as if **Heaven** were closed; for there were a number who afterwards also wanted to be intromitted; that is, to be received; but they received the reply that as yet they could not . . . (Sig.); the reason they were not admitted was that they were not yet prepared so as to be able to be in the angelic Societies, where there is mutual love; for . . . they who in the world have lived in charity towards the neighbour, by degrees are elevated by the Lord into **Heaven**. —⁴.

2162². So, also (as is represented by the statue of Nebuchadnezzar) do they succeed each other in the Lord's Kingdom in the **Heavens**.

—⁸. 'The heavens' (Is. lxvi. 1) = celestial and spiritual things, thus inmost things, of both the Lord's Kingdom in the **Heaven**, and of the Lord's Kingdom on earth, or in the Church; and also with every man who is a kingdom of the Lord; thus also celestial and spiritual things regarded in themselves, which are those of love and charity and the derivative faith; thus also all things which are of internal worship; in like manner all things which are of the internal sense of the Word: these things are 'the heavens,' and are called 'the Lord's throne.' Ill.

—⁹. But 'the earth' = all the lower things which correspond to them . . . such as are the things in the lower **Heavens**, and also in the Church . . .

2176^e. It is the Word of the Lord, written not only for man, but also at the same time for **Heaven**; and indeed so that when a man is reading it, the Angels have thence heavenly ideas; so that thus by means of the Word **Heaven** is conjoined with the human race.

2177⁵. The very representatives were so perceived in **Heaven**; and when a man of the Church so apprehended them, he was in an idea like to the perception of the Angels; thus he was in the very kingdom of the Lord in the **Heavens**, although he was on earth.

2196¹⁰. When yet in the **Heavens** there is not the least of the light of the world; and yet there is so great a light as exceeds a thousand times the noonday light of this world.

2243⁶. (The Jewish Church) was instituted in order that there might be some connection between man and **Heaven**, such as there is between the representatives of good and truth, and good and truth itself . . .

—⁷. Therefore when . . . the connection between the human race and **Heaven** had been completely broken asunder, inasmuch that the human race would have perished . . . then the Lord came into the world, and, by means of the union of the Divine essence with the human essence in Himself, conjoined **Heaven** with earth . . .

2249². They bear a likeness concerning the conjunction of the Lord with **Heaven** . . .

—^e. That **Heaven** is not pure before the Lord is known; and that (the Angels) are continually being perfected is true.

2256². When a man comes into the other life, if he has lived in the goods of love and charity, then the Lord separates evils, and by means of the goods with him elevates him into **Heaven** . . .

2289. All little children who die . . . are carried away into **Heaven** . . . From this it may be evident how immense is the **Heaven** of the Lord from infants alone . . .

2303. With infants immediately after their birth there are Angels from the **Heaven** of innocence; in the succeeding age Angels from the **Heaven** of the tranquillity of peace; afterwards those who are from the Societies of charity.

2309. The education of little children in **Heaven**.

—^e. They carefully exclude their children from **Heaven**, where there is nothing but mutual love.

—^e. In the World of Spirits and the **Heaven** of the Angels.

2335³. The Lord never judges anyone except from good; for He wills to lift up all whatever into **Heaven**; nay, if He could, even to Himself . . .

2356². Hence it is evident what is signified by being intromitted through the door into **Heaven** . . .

2359. (For) no one can be admitted into the Lord's Kingdom, that is, into **Heaven**, unless he is in the good of love and charity; and no one can be in the good of love and charity unless he acknowledges the Divine and Holy of the Lord . . .

2360. The Lord is the Father of all in **Heaven** . . . hence the universal **Heaven** has relation as it were to one generation from love and charity.

2363. When they are brought among them . . . they are seized with pain and torment; besides that then they also begin to feel in themselves a cadaverous somewhat, and what is direfully infernal; and therefore they call **Heaven** . . . their Hell . . .

—². That nevertheless all blessedness and happiness consist in the affection of the good which is of love and charity, and in the affection of the truth which is of faith, in so far as the latter leads to the former, may be evident from the fact, that **Heaven**, that is, the angelic life, consists therein.

2367². The man who has been in the good of love and of charity, when he passes into the other life, comes from an obscure life into a clearer life . . . and in proportion as he comes into the Lord's **Heaven**, he comes into a clearer light, even to the light in which are the Angels . . .

2379. They who are introduced into good are introduced into **Heaven**; and they who are introduced into **Heaven** are introduced to the Lord, and thence are safe from all infestation as to their souls. That a man who is in good, is as to his soul in society with the Angels, and thus while he lives in the body is yet in **Heaven**, although at that time he does not know it; and is not able to perceive the angelic joy because he is in bodily things and in preparation, see 1277.

[A.] 2576². The ark . . . represented the Lord Himself . . . whereas the Tent, which was outside, represented the Lord's Kingdom; the coverings there . . . represented the exterior celestial and spiritual things in His Kingdom; namely, in the three **Heavens** . . .

—7. There was nothing there not representative of the celestial and spiritual things of the Lord's Kingdom, or that they were made after the whole type of the celestial and spiritual things in the three **Heavens** . . .

2588⁶. By means of the Word man has connection with **Heaven** . . . that man even while in the world may also be in **Heaven** . . . by means of the Word which is for both.

2603. Certain Gentiles . . . believe that no one can come into **Heaven** except by means of punishments and afflictions . . .

— They are instructed . . . that paradisiacal things are not **Heaven**, but the affection of the celestial and spiritual things which are in them.

2607. In the internal sense (these things) treat . . . also of **Heaven** and the Church, and of the things which are of **Heaven** and the Church.

2634⁶. In proportion as he lives in (Divine order) all things are disposed with him by the Lord according to the order which is from Him in the **Heavens** . . . Thence man becomes a little **Heaven** corresponding to the Grand one.

2654⁵. The same Rational would mock if it were told that in **Heaven** the greatest are they who are the least . . . that **Heaven** consists in wanting to be beneath all; but Hell in wanting to be above all; consequently that in the glory of **Heaven** there is nothing whatever which is in the glory of the world.

2657⁶. The second Rational . . . begins to feel some delight in good and truth itself . . . This delight with him successively increases, and becomes blessed; and in the other life becomes happy, and his **Heaven** itself.

2658⁵. Here, **Heaven** is called 'eternal life;' elsewhere, simply 'life.' III.

—7. That **Heaven** would be given to those who are in love and faith in the Lord. Sig.

2682³. Man, while he is in the body, as to his spirit lives in **Heaven**, and as to his body in the world; he is born into both; and has been so created that he can actually as to his spirit be with the Angels, and at the same time, by means of the things which are of the body, be with men.

2692. 'The Angel of God cried to Hagar out of heaven' (Gen. xxi. 17) = consolation; (for) 'to cry out of heaven' . . . = influx. . . That which inflows from the Lord with man is said 'to be cried out of heaven,' because it is through **Heaven**, and is manifest there . . .

2699². They who have been in vastation . . . after they have been comforted with the hope of aid, are elevated by the Lord into **Heaven** . . .

2727. On marriages, how they are considered in the **Heavens**.

2729. They who are in (genuine conjugal love) all come into **Heaven**, or into the heavenly marriage.

2733². From (conjugal love) as from a parent, is

derived mutual love, which is the support—*firmamentum* of **Heaven**.

2760, Pref.². To that faith (in the Lord) belong the keys of the Kingdom of the **Heavens**; that faith closes **Heaven**, lest evils and falsities should enter; and that faith opens **Heaven** for goods and truths. Sig.

2760². That '**Heaven** was opened' (Rev. xix. 11) represents and signifies that the internal sense of the Word is not seen except in **Heaven**, and by those to whom **Heaven** is opened; that is, who are in love and the derivative faith in the Lord.

— The armies in the **Heavens** who followed Him upon white horses' (ver. 14) = those who are in the understanding of the Word as to interior things.

2762. When, having been imbued with intelligence and wisdom, they are being elevated out of the World of Spirits into **Heaven**, there appear to them lucid horses as of fire . . .

—³. By this is signified, that they must be instructed in the Knowledges of good and truth, before they can come into **Heaven**.

2763⁶. It is not what is worldly and corporeal, but only what is spiritual and celestial, which makes life in **Heaven**.

2851¹⁴. Then the infernals are driven away by the Lord from that seat; and when they have been driven away there is opened the gate of **Heaven**, that is, **Heaven**. (See GATE at A. 2851.)

2853². Such is the Lord's Kingdom in the **Heavens**. The universal **Heaven** there has relation to one man, which is therefore called the Grand Man; and . . . all the parts of the human body correspond to the Societies in **Heaven** . . .

—^e. Then the Lord came into the world, and established a new Church; and this in order that there might be the conjunction of **Heaven** with the human race by means of the Church. Sig.

2859. 'To dwell in **Heaven**,' which also is said of the Lord, = not only that He is in **Heaven**, but also that He Himself is **Heaven**; for He is the all of **Heaven**.

2871. A certain evil Spirit was in the persuasion that such things could be taken away from him, and that so he could come into **Heaven**, consequently that his life could be miraculously transcribed into the heavenly life; and therefore those loves with their cupidities were taken away . . . and he was then manifestly seen as an infant swimming with his hands, which he could scarcely move; and he was at the same time in a state in which he was less able to think than any infant; he could speak nothing whatever, nor know anything . . . Hence it was evident that it is impossible for anyone to come into **Heaven** who has acquired to himself a life from the love of self and of the world . . .

2872. The heavenly freedom is that which is from the Lord; in that are all the Angels who are in the **Heavens** . . . and because the universal **Heaven** is such . . . each one is the centre of the blessednesses and happinesses of all, and all together are the centre of those of each one; the communication itself is effected by the Lord by means of wonderful influxes in an

incomprehensible form, which is the form of **Heaven**. From this it may be evident what **heavenly** freedom is.

2888. Life . . . inflows solely from the Lord . . . and diffuses itself through the universal **Heaven** . . .

2915^e. In them there cannot be inseminated anything of **Heaven** . . .

2973⁴. When man suffers the Lord to dispose the circuits to correspondence with inmost things, then he is in a state in which he can be received into **Heaven** . . . But when man does not suffer the Lord to dispose the circuits to correspondence, then the man recedes from **Heaven** in proportion as he does not suffer it.

2974^e. The more interiorly anyone acknowledges (that all good and truth is of the Lord), the more interiorly he is in **Heaven**; for in **Heaven** it is perceived that it is so; there is a sphere of perception there that it is so, because they are in the good which is from the Lord alone . . .

2979^e. Regeneration takes place to the end that man may be received into **Heaven**; for **Heaven** is nothing else than the marriage of truth and good, and of good and truth; unless the marriage of good and truth is formed with a man, he cannot be in the **heavenly** marriage, that is, in **Heaven**.

2982. Such also is **Heaven**; there are there innumerable Societies, all distinct, but still they constitute one **Heaven**, because in all there is love to the Lord and charity towards the neighbour.

2995^e. Then the iron age commenced, and as there was no longer correspondence, **Heaven** was closed, to such an extent that . . . at last they did not even want to know that there is a **Heaven** and a Hell . . .

2996². The reason is that the Lord is the Only Man, and **Heaven** represents Him; and the Divine good and truth which are from Him are what make **Heaven** . . .

2997^e. Man, too, as to the internal man is a little **Heaven**, because he has been created to the image of the Lord.

3000². Thus (butterflies) are carried up into the atmosphere, their **Heaven**.

3016^e. Human life is nothing . . . but a progression from the world to **Heaven**.

3023. 'Jehovah God of **Heaven** and God of earth' (Gen. xxiv. 3) = the Divine which is above and which is below; or, what is the same, the Divine which is in the highest things and in the things thence. 'Jehovah God of **Heaven**,' being said of the Lord, is Jehovah Himself who is called 'the Father' . . . 'Jehovah God of earth' is in this case Jehovah who is called 'the Son' . . . The Lord is called 'Jehovah God of **Heaven**' from His Divine which is in the **Heavens** . . . Moreover the Divine in the **Heavens** is what is with man in his internals . . . for the internals of man are his **Heaven**, because through them he has been conjoined with the Angels . . .

3061. That the Lord is the universal **Heaven**, because He is the all therein . . . Ref.

—². I have heard from them, that Jehovah Himself was the Lord as to the Divine Human when He descended into **Heaven**, and inflowed through **Heaven**;

for **Heaven** has relation to one man . . . The Divine Itself in **Heaven** . . . was the Divine Human . . .

—^e. Thus the Divine Human came forth—*cxstitit* an Essence by itself, which infils the universal **Heaven** . . .

3081^e. All who are in **Heaven** are called 'virgins' from the innocence which is in their good.

3089. For the sake of glory in **Heaven**.

3110^e. Good and truth is **Heaven**; and also inflows through **Heaven** from the Lord . . .

3195². (On the Light of **Heaven**. See LIGHT, here.)

3207⁴. Rational appearances of truth are more and more interior; in these are the **Heavens**; that is, the Angels who are in the **Heavens**. Ex.

3221^e. A cerulean colour, such as is that of the nocturnal sky.

3241². In the Lord's Kingdom there are innumerable varieties as to goods and truths; yet from these innumerable things there is constituted one **Heaven**.

3255. They who were of the Most Ancient Church, being in like good, dwell together in **Heaven**; and also many of those who were of the Ancient Church, and were in like truth, dwell together. Refs.

3304^e. The Word is the union of earth and **Heaven** . . . Thus in everyone who is in what is holy when he is reading the Word, there is a union of his external man which is on earth with his internal man which is in **Heaven**.

3343. The speech of the Angels of the Interior **Heaven** . . . 3350.

3350^e. The universal **Heaven**, which consists of myriads of myriads . . . act as one, through their being in mutual love; for thus they suffer themselves to be led by the Lord; and, what is wonderful, the greater the numbers are . . . who constitute **Heaven**, the more distinct and perfect each and all things become; and also in proportion as the Angels are of a more interior **Heaven** . . .

3368⁴. He who is in good is a little **Heaven**; or, what is the same, is an image of the greatest **Heaven**.

3387⁵. 'To fall from **heaven**;' 'to ascend the **heavens**;' 'to exalt the throne above the stars of **heaven**' . . . are all from the idea and appearance of space or place, by which is described the love of self profaning holy things. As celestial and spiritual things are presented before man by means of such things as appear . . . therefore **Heaven** is also described as being on high; when yet it is not on high, but in what is internal. Refs. 3474.

3448². 'The armies of the **heavens**' = truths. III. —^e.

3459^e. Their good is . . . hard; not suffering itself to be bent; not communicative; thus not in **Heaven**, but in the threshold to **Heaven**.

3472. As man has removed himself so far from **Heaven** . . . 3482.

3475. In the **Heavens** there come forth continual representatives, (which) are such that Spirits and Angels see them in a much clearer light than the noon-day light of the world . . . For there are three **Heavens**;

in the First **Heaven** these representatives appear in an external form with a perception of what they signify in the internal form; in the Second **Heaven** they appear such as they are in the internal form with a perception of what they are in a more interior form; in the Third **Heaven** they appear such as they are in a still more interior form, which is the inmost one. The things which appear in the First **Heaven** are the generals of those things which appear in the Second; and these are the generals of those things which are in the Third. Thus in those things which appear in the First **Heaven** are inwardly those which appear in the Second; and in these are inwardly those which appear in the Third; and as they are thus presented according to degrees, it may be evident how perfect, full of wisdom, and at the same time how happy, are those things which are in the Inmost **Heaven** . . . They who are in the First **Heaven**, in their representatives see such things as come forth—*existent*—in an interior sphere of the Lord's Kingdom; and in them such things as come forth in a sphere more interior, and thus see representatives of the Lord, but remotely. They who are in the Second **Heaven**, in their representatives see such things as come forth in the inmost sphere of the Kingdom; and in them see representatives of the Lord more nearly. But they who are in the Third **Heaven** see the Lord Himself.

[A.] 3478. It was the three **Heavens** which were represented by the Tabernacle; and the Lord Himself by the Testimony . . . 3540².

3479⁹. Because (the Jews) have not anything of **Heaven** in them; nor can they carry anything of **Heaven** with them into the other life; except a few who live in mutual love . . .

3482^e. Hence also it is, that communication with **Heaven** is at this day intercepted; to such an extent that it is believed by few that there is any **Heaven** . . .

3519⁵. For all in **Heaven** are protected by the Lord by means of states of innocence.

3538². Hence also **Heaven** itself is called 'the House of God' . . .

3539⁵. (Thus) love to the Lord is the life of **Heaven**; and mutual love is the soul from that life.

3570². Man through . . . ends of good is in **Heaven** with the Angels . . .

3579. 'The dew of heaven' = truth.

—3. 'The precious things of heaven' (Deut. xxxiii. 13) = spiritual things, which are the dew.

3603⁵. This Involuntary is twofold; one is his Hereditary . . . the other inflows through **Heaven** from the Lord . . .

3607³. With those who are at the same time in good the ideas appear open, so that the things which are of **Heaven** inflow as into a little **Heaven** . . .

3623². '**Heavens**' are mentioned in the Hebrew Language in the plural, which are a number, and yet one. Ex.

3624. The universal **Heaven** has been so formed that it corresponds to the Lord, to His Divine Human; and man has been so formed that as to each and all things with him he corresponds to **Heaven**, and through

Heaven to the Lord. This is the great mystery which is now to be revealed.

3628. Unless there were such a correspondence of man with **Heaven**, and through **Heaven** with the Lord, thus with what is prior to himself, and through prior things with the First, he would not subsist for a moment. Ex.

3631^e. **Heaven** is never shut; but the more there are the stronger is the endeavour, the stronger the force, and the stronger the action. . . The **Heaven** of the Lord is immense . . .

3633^e. The universal **Heaven** is such, that each is as it were the centre of all; for he is the centre of the influxes through the heavenly form from all; thence an image of **Heaven** results in each, and makes him like itself, thus a man; for such as a general is, such is a part of the general . . .

3634. The man who is in correspondence . . . with his spirit is in **Heaven**, and with his body in the world; and as he thus acts as one with the Angels, he is also an image of **Heaven**; and as there is an influx of . . . the general into . . . the parts . . . he is also a little **Heaven**, under the human form . . .

3636. It is most universal that the Lord is the Sun of **Heaven** . . .

3637^e. Hence they who are in the **Heavens** are said to be in the Lord; nay, in His Body; for the Lord is the all of **Heaven** . . . (See GRAND MAN, here.)

3638^e. Hence it is evident that the form of **Heaven** is such that it constantly has relation to the Grand Man relatively to the Lord.

3641. All, in both **Heaven** and Hell, appear erect . . . but still . . . they who are in **Heaven** have the head towards the Lord . . . whereas the infernals . . . have the head downwards . . . Hence it is a little evident how **Heaven** together with Hell can make as it were one . . . 3642, Ex.

3643. They who are in the **Heavens** are in a serene aura of light, as of the morning and noonday light, verging also to evening; in like manner are they in heat, as of spring, summer, and autumn . . .

3644. All men in the universal world have a situation either in . . . **Heaven**, or . . . in Hell, as to their souls . . .

3645. In proportion as the affections, thoughts, and actions have in them the end of doing good from the heart, the man, Spirit, or Angel is . . . in **Heaven** . . .

3646². Thus man can be in the Divine sphere of ends and uses which is in **Heaven**, and which constitutes **Heaven**.

3665⁴. Hence . . . those of the Representative Church were commanded to contract marriages within the families of their own nation; for thus they could represent **Heaven** by them, and the conjunction of its Societies as to good and truth.

3691³. That there are three **Heavens** is known; and that one **Heaven** is more interior than another; and that the Third **Heaven** is the inmost. These **Heavens** are most distinct from each other according to degrees; they who are in the inmost or Third **Heaven** are

nearer to the Lord ; they who are in the interior or Second are more remote ; and they who are in the exterior or First are still more remote. Communication between these **Heavens** cannot be given otherwise than as the communication of the inmost things of man with his exterior ones ; for the man who is in love to the Lord, and in charity towards the neighbour, is a kind of little **Heaven**, corresponding in an image to the three **Heavens** ; moreover he has an influx of good and truth out of the three **Heavens** from the Lord according to the like degrees.

—¹. They who are in love itself to the Lord, so as to have a perception of love, are in a higher degree of good and truth, and in the inmost and Third **Heaven**, thus are nearer to the Lord, and are called Celestial Angels. But they who are in charity towards the neighbour, so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior or Second **Heaven**, and are thus more remote from the Lord, and are called Spiritual Angels. But they who are in charity towards the neighbour solely from the affection of truth, so that they have not a perception of charity itself towards the neighbour, except from the truth with which they are affected, are in a still lower degree of good and truth, and are in the exterior or First **Heaven**, and are thus still more remote from the Lord, and are called good Spirits . . .

3700. 'Its head reaching to heaven' (Gen.xxviii.12) =communication with the Divine. . . For 'heaven,' in the supreme sense . . . =the Divine itself ; but in the representative sense, in which it treats of the man who is being regenerated, it =the inmost good and derivative truth which are from the Lord, such as they are in **Heaven**, and from the quality of which is **Heaven** itself ; this, also, is called Divine because it is from the Lord ; for the Lord, or, what is the same, the Divine which is from the Lord alone, is the all in all things of **Heaven** : that which is not from the Divine there is not of **Heaven**. Hence it is that it has been sometimes said before that the Lord is **Heaven** itself, and that they are in the Lord who are in **Heaven**.

3703. **Heaven** itself, which consists of nothing except the Divine marriage of good and truth, is from the Divine marriage of good and truth, and of truth and good in the Lord.

—². In . . . nature are represented the celestial and spiritual goods and truths which are of **Heaven** ; and in **Heaven** are represented the Divine goods and truths which are of the Lord.

3705. Consequently, in the supreme sense, 'heaven' =the Lord as to His Divine Rational ; and 'earth,' as to the Divine Natural.

—². When 'heaven' is mentioned together (with 'earth'), then 'heaven' =what is interior . . . and (therefore) it also =the Lord's Kingdom on earth, that is, the Church ; and (therefore) it also =the man who is the . . . Church : thus with him 'heaven' =what is interior, and 'earth' what is exterior ; or, what is the same, 'heaven' =the Rational, and 'earth' the Natural . . .

3735². From this may be evident the quality of the

conjunction of **Heaven** and earth by means of the Word ; namely, that it is such, that the man who holily reads the Word, is by means of such correspondences closely conjoined with **Heaven**, and through **Heaven** with the Lord.

3739. Hence it is that the proximate image of the Lord is the Inmost **Heaven**, which is the **Heaven** of innocence and peace, where the celestial are : this **Heaven**, because nearest to the Lord, is called His 'likeness.' The Second **Heaven**, namely, that which succeeds, and is in a lower degree, is an 'image' of the Lord, because in this **Heaven** are simultaneously as in a certain general presented those things which are in the higher **Heaven**. The Ultimate **Heaven**, which succeeds to this again, is circumstanced in like manner to the last mentioned one : for the particulars and singulars of the next higher **Heaven** inflow into this **Heaven**, and are there presented in general, in a corresponding form. The case is the same with man ; for he has been created and formed to the effigy of the three **Heavens** . . .

3744. Hence now it may be evident of what quality is **Heaven** . . .

3745^e. Each and all (of these organs) correspond to the **Heavens** . . .

3747². They are especially ignorant that each and all things with man depend through **Heaven** upon the Lord ; and that **Heaven** is a Grand Man, to which correspond each and all things which are in man ; and also each thing which is in nature . . .

— . There are three degrees of life in man, as there are three degrees of life in the **Heavens** ; that is, three **Heavens** ; and . . . man so corresponds to the three **Heavens**, that he is in an image himself a little **Heaven** when he is in the life of good and truth . . .

3750². He had so gross an idea about **Heaven**, that he represented as it were a door through which there is entrance . . .

3780³. 'The habitation of peace' = **Heaven**.

3815. In the Spiritual World or **Heaven** there are no other relationships than those of love to the Lord and of love towards the neighbour . . .

3857³. For example, the glory of **Heaven**, or of the Angels in **Heaven** : unless a man formed for himself an idea of the glory in **Heaven** according to the idea of the glory which is in the world, he would not apprehend, and thus would not acknowledge it.

3884. Once, when the interior **Heaven** was opened to me . . . Although I was there, still I was not out of myself, but in the body ; for **Heaven** is in man . . . and thus when it is well-pleasing to the Lord a man can be in **Heaven**, and still not be withdrawn from the body. Hence it was given to perceive the general operations of **Heaven** as manifestly as what is perceived with any sense. There were four operations which I then perceived ; the first into the brain at the left temple, which operation was a general one as to the organs of reason . . . I perceived the second general operation into the respiration of the lungs . . . the very respiration of **Heaven** was then manifestly perceived by me . . . The third operation which I perceived was into the systole and diastole of the heart . . . The fourth general opera-

tion was into the kidneys . . . From these things it was evident, that **Heaven** or the Grand Man has cardiac pulsations; and that it has respirations . . .

[A.] 3885. There appeared to me a heavenly light . . . I then seemed to myself to be in **Heaven** with my head but not with my body. In that state it was also given to observe the general respiration of **Heaven**. Des. In like manner it was also given to observe the reciprocations of the pulsations of the heart. (See **BEAR**, here.)

3886. The variations as to the pulsations and as to the respirations in the **Heavens** are manifold, and are as many as are the Societies; for they are according to the states of their thought and affection . . . but the general pulsation and the general respiration are as above said . . .

3887. In **Heaven** or the Grand Man there are two Kingdoms. (See **CELESTIAL KINGDOM**, and **SPIRITUAL KINGDOM**.)

3938^e. Everyone can be admitted into **Heaven**, because **Heaven** is denied by the Lord to none . . . They were admitted. But as it is the life of love to the Lord and of love towards the neighbour which there makes all the sphere and happiness of life . . . they began to be tortured . . .

3957⁸. The seventh thing which man is able to know from himself, is that love to the Lord, and love towards the neighbour . . . constitute the heavenly life or **Heaven** . . .

3960². The heavenly marriage is what is called the Lord's Kingdom, and also **Heaven** . . . Hence also **Heaven** is called 'the habitation of God.' III.

4007^e. There are two things which all those put off who enter into **Heaven**; namely, proprium and the derivative confidence, and the merit of self or of their own justice; and they put on a heavenly proprium, which is from the Lord, and the merit or justice of the Lord; and in proportion as they put these on they come more interiorly into **Heaven**.

4040^e. All these (things of the brain) are exactly according to the heavenly form; for such a form is impressed on the **Heavens** by the Lord . . .

4041². (Thus) the brain is formed according to the form of the fluxion of **Heaven**. But the things which are interior therein . . . are according to the interior forms of **Heaven**, which are utterly incomprehensible. (Thus) man has been created according to the forms of the three **Heavens**, and thus has been impressed on him the image of **Heaven**, so that man is a little **Heaven** in the least form, and thence is his correspondence with the **Heavens**.

4042. Hence it is that through man alone is there given a descent from the **Heavens** into the world, and an ascent from the world into the **Heavens**. It is the brain, and its interiors, through which the descent and ascent take place . . .

4043. When forms are mentioned, they bear with them the idea of space and of time; when yet in the interior things, where **Heaven** is, there is not perceived anything by means of spaces and of times . . . but by means of states and their variations and changes . . . In the **Heavens** such things are presented by means of varia-

tions of the heavenly light and of the heavenly flame, which are from the Lord . . . But 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 approach in likeness.

4044^e. (Thus) between man and **Heaven** there is a correspondence; and also between **Heaven** and the Lord, who is the First.

4045. As there is such a correspondence, and **Heaven** is distinguished into many lesser **Heavens**, and these into still smaller ones, and everywhere into Societies, there are **Heavens** there which have relation to the cerebrum and cerebellum in general; and in those **Heavens** they who have relation to the parts . . . which are in the brains . . .

4047². For there are middle Spirits between the **Heavens**, through whom there is communication.

—^e. They said they were in **Heaven**.

4049. They were distinguished from others by this, that they had a constant desire . . . to come into **Heaven** . . . The brain is **Heaven**; and the endeavour is that desire . . .

4050. There appeared to me . . . as it were the starry **heaven** . . .

—². It was the brain which was signified by the (starry) **heaven**.

4054. The brain, like **Heaven**, is in the sphere of ends, which are uses; for whatever inflows from the Lord is an end regarding the salvation of the human race; this is the end which reigns in **Heaven**; and which also thence reigns in the brain . . .

4060⁴. 'The powers of the heavens shall be shaken' (Matt. xxiv. 29) = the foundations of the Church . . . for the Church on earth is the foundation of **Heaven**; for the influx of good and truth through the **Heavens** from the Lord is at last terminated in the goods and truths which are with the man of the Church; and therefore when the man of the Church is in so perverted a state as no longer to admit the influx of good and truth, then the powers of the **heavens** are said to be shaken; and therefore it is always provided by the Lord that something of the Church should remain . . .

—^e. 'The extreme of the heavens to the extreme of them' (ver. 31) = the internals and externals of the Church.

4063². The new man regards ends in **Heaven**; the old man ends in the world.

4075. Thus also He reduced into order both **Heaven** and Hell . . .

4103^e. For **Heaven**, and therefore the things which are of **Heaven** . . . are not on high, but in what is internal; and therefore man is in **Heaven** as to interior things, when he is in spiritual love and faith.

4149^e. Hence it is . . . that the universal **Heaven** consists of angelic forms, which are in perpetual variety, which, being disposed in the heavenly form by the Lord, act as one . . .

4154. The goods and truths of the internal man are of threefold degree, such as are in the three **Heavens** . . .

4180^b. Before the Lord came into the world the Divine Itself inflowed into the universal **Heaven**; and as **Heaven** at that time consisted as to the greatest part of the celestials . . . by that influx, from the Divine Omnipotence, was produced the light which is in the **Heavens**, and thence wisdom and intelligence. But after the human race had removed themselves from the good of love and of charity, then that light could no longer be produced through **Heaven** . . .

4189^e. They who are within the Church have the Word, and through the Word have direct communication with **Heaven**, and through **Heaven** with the Lord . . .

4197. See **CHRISTIAN**.

—⁴. That goods and truths have Power to shut **Heaven** and to open **Heaven**. Sig.

4210. Mountains from their height signified the things which were high, as are the things which are of **Heaven**, and are called heavenly things. . . **Heaven** with man is interior in him; (therefore) man supposes it to be on high. . . In the world he can know no otherwise than that **Heaven** is on high, both from the fact that the visible [sky] is called heaven, and because he is in time and space . . .

4211. The Holy Supper . . . has an internal in it; and by means of the internal it conjoins with **Heaven** the man who is in love and charity; and through **Heaven** with the Lord . . . 4217².

—². When the Human of the Lord is thought of, then, if there is holiness in the idea, there is also thought of the Holy which from the Lord infils **Heaven**; thus also **Heaven** is thought of; for **Heaven** in its complex has relation to one man, and this from the Lord.

4217³. The Word is the uniting medium of man with the Lord; and unless there were such a uniting medium, **Heaven** could not inflow with man . . . but it would remove itself from man; and if it were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds, even external ones, would be broken . . .

4218. Man is in connection with **Heaven**, not only as to the thoughts and affections, but also as to the organic forms both interior and exterior; and without this connection he could not subsist even for a moment.

4219. The universal **Heaven** is a Grand Man, and **Heaven** is called the Grand Man because it corresponds to the Divine Human of the Lord.

4222². All these (organs and parts of organs), in general and in particular, correspond most exactly to the Grand Man, and therein to so many **Heavens** as it were; for the Lord's **Heaven** is in like manner distinguished into lesser **Heavens**, and these into still lesser ones, and these into least ones; and at last into Angels, of whom each one is a little **Heaven** corresponding to the greatest one. These **Heavens** are most distinct from each other; each one pertaining to its general one; and the general **Heavens** to the most general one, or the whole, which is the Grand Man.

4223. The **Heavens** which have been mentioned correspond to the organic forms themselves of the human
VOL. III.

body . . . but still they principally correspond to the functions of those viscera or organs . . .

—^e. For use inflows from the Lord, and this through **Heaven**, according to the order and according to the form according to which **Heaven** has been ordained by the Lord; thus according to correspondences . . . From this it is evident again whence it is that man . . . corresponds to the **Heavens**.

4224. To these (purer or more interior organic) forms . . . correspond the interior **Heavens**.

4225. All who are in love to the Lord, and in charity towards the neighbour, and do good to him from the heart according to the good with him, and who have a conscience of what is just and fair, are within the Grand Man; for they are in the Lord, and therefore in **Heaven**. (Continued under **GRAND MAN**.)

—^e. Everyone in his own **Heaven** is in his own life, and has influx from the universal **Heaven**; everyone there is the centre of all the influxes; and is thence in the most perfect equilibrium, and this according to the stupendous form of **Heaven**, which is from the Lord alone; thus with all variety.

4226. Newly arrived spirits have sometimes complained . . . that they were not admitted into **Heaven**; for they had no other opinion about **Heaven** than of admission from grace. But sometimes answer has been made them that **Heaven** is denied to none; and if they desired they would be admitted; and some have been admitted to the heavenly Societies which are nearest the entrance; but . . . they perceived . . . agony, and as it were infernal torment; and they cast themselves thence; saying afterwards that **Heaven** to them is Hell; and that they could never have believed **Heaven** to be such. 4674³.

4231². 'Heaven and earth shall pass away, but My words shall not pass away' (Matt.xxiv.35)=that the internals and externals of the former Church will perish, but that the Word of the Lord will remain.

4236. 'This is the camp of God'=**Heaven** . . . The heavenly order itself, which is **Heaven**, is 'the camp.' This 'camp,' or this order, is such, that it cannot possibly be broken into by Hell . . . It is this order itself which was represented by the encampments of the sons of Israel in the wilderness; thus **Heaven** itself . . . —³, III.

4249². All man's thought, and all his affection, are either from Hell, or from **Heaven** . . . that is, through **Heaven** from the Lord.

4264². Numbers never penetrate into **Heaven** . . .

4279. That there are three **Heavens** is known; and that the inmost **Heaven** is called the Third **Heaven**, and that the middle **Heaven** is called the Second **Heaven**, and that the lowest is called the First **Heaven**; and therefore the Word, when it ascends as it has descended, in the Lord is Divine; in the Third **Heaven** is celestial, for that **Heaven** is the Celestial **Heaven**; in the Second **Heaven** is spiritual, for that **Heaven** is the Spiritual **Heaven**; and in the First **Heaven** is celestial and spiritual natural, and the same **Heaven** is also so named.

—². The sense of the Word is circumstanced
X

according to the **Heavens**; the supreme sense of the Word, in which the Lord is treated of, is for the inmost or Third **Heaven**; its internal sense, in which the Lord's Kingdom is treated of, is for the middle or Second **Heaven**; and the lower sense of the Word, in which the internal sense is determined to that nation which is there mentioned, is for the lowest or First **Heaven**; but the lowest or literal sense is for man . . . who nevertheless is such, that the interior sense can be communicated to him, and also the internal and supreme senses; for man communicates with the three **Heavens**; for man has been created to the image of the three **Heavens**; insomuch that while he lives in love to the Lord and in charity towards the neighbour he is a **Heaven** in a little form . . .

[A.] 4286². That there are three **Heavens** is known; namely, the inmost **Heaven**, the middle one, and the ultimate one; or, what is the same, the Third, the Second, and the First. The inmost or Third **Heaven** is celestial; for the Angels there are called celestial; for they are in love to the Lord, and are therefore most conjoined with the Lord, and are therefore in wisdom above all the others; they are innocent, and are therefore called Innocences and Wisdoms; these Angels are distinguished into internal and external ones; the internal ones are more celestial than the external ones. The middle or Second **Heaven** is spiritual; for the Angels there are called spiritual ones, because they are in charity towards the neighbour; that is, in mutual love, which is such, that the one loves the other more than himself; and because they are such they are in intelligence, and are therefore called Intelligences; these Angels, too, are distinguished into internal and external ones; the internal ones are more spiritual than the external ones. The ultimate or First **Heaven** is also celestial and Spiritual, but not in that degree in which the former ones are; for what is natural adheres to them; and therefore they are called celestial and spiritual natural; they, too, are in mutual love, but they do not love others more than themselves, but as themselves; they are in the affection of good and in the Knowledge of truth; these, too, are distinguished into internal and external ones. . . They are called celestial spiritual who just above have been called spiritual; and they are in the middle or Second **Heaven**; they are styled celestial from mutual love, and spiritual from the derivative intelligence; the internal ones there are they who are represented by 'Joseph' . . . and the external ones are they who are represented by 'Israel' . . . The internal ones who are called 'Joseph' partake of the Rational; and the external ones who are called 'Israel' partake of the Natural; for they are middle between the Rational and the Natural . . .

4288³. When they looked at the sidereal **heaven** (they were filled with a kind of holy veneration) because this signified the angelic **Heaven**, or the Lord's Kingdom.

—⁵. They who were of the Representative Church communicated with the three **Heavens** as to the interiors . . . But they who were in the representative of a Church did not communicate with the **Heavens** as to the interiors; but still the externals in which they were kept could serve as a plane . . . in order that there

might exist something of communication between **Heaven** and man . . . for without the communication of **Heaven** with man by means of something of a Church the human race would perish. 4311², Ex.

4295. 'Tell I pray thy name' = the angelic **Heaven** and its quality. . . As the angelic **Heaven** is **Heaven** from truths and goods, it is this in special which is signified by 'the god and men' with whom the Lord prevailed. . . It was the angelic **Heaven** with which the Lord fought.

—². The Angels say that all their proprium is evil and false . . . and that they are withheld from evil and falsity by the Lord . . . Nor is anyone admitted into **Heaven** unless he knows and believes this . . . Hence it may be known how it is to be understood that **Heaven** is not pure in the eyes of God.

—³. Because this is the case, in order that the Lord might reduce the universal **Heaven** into heavenly order, He admitted temptations into Himself from the Angels.

4296. That **Heaven** did not want to reveal itself. Sig.

4302³. All truths as well as goods . . . are disposed in **Heaven** in such an order, that the one regards the other in such a form, as are the members, organs, and viscera of the human body . . . **Heaven** itself from this; namely, from the order in which truths and goods are, is called the Grand Man; its very life is from the Lord, who disposes from Himself each and all things in such an order; hence **Heaven** is a likeness and image of the Lord . . . In a word, the order of **Heaven** is the disposition of the truths which are of faith in the goods which are of charity towards the neighbour, and the disposition of these in the good which is of love to the Lord.

4318. The universal **Heaven** corresponds to His Divine Human; and consequently all Angels, Spirits, and men correspond to **Heaven**.

4319. The evil think, will, and act from Hell; and the good from **Heaven**; that is, through **Heaven** from the Lord.

4322². As they doubt concerning **Heaven**, therefore they cannot receive it as any principle that there is an influx through **Heaven** from the Lord . . . Therefore neither can they know that there is any correspondence between **Heaven** and man . . .

4323. There is a correspondence of the single things in man with **Heaven** . . . Man rejects the influx from **Heaven**; that is, through **Heaven** from the Lord; and accepts influx from Hell; but still he is continually kept by the Lord in correspondence with **Heaven**; in order that he may, if he chooses it, be led from Hell to **Heaven**; and through **Heaven** to the Lord.

4329⁴. There are still more perfect general voluntary senses in the interior sphere of **Heaven** . . .

4334². 'Not the Angels of the **Heavens**, except My Father only' (Matt. xxiv. 36) = that **Heaven** does not know the state of the Church as to good and truth in special; but the Lord alone; and also when that state of the Church will come to pass.

4353⁶. This remains with him after death; and through this he is elevated into **Heaven** by the Lord.

4380⁶. In **Heaven** they thus think and speak by

means of abstract things, because they do not attribute to themselves good or truth, but to the Lord; and because good and truth from the Lord infills the whole **Heaven**.

4391². 'To bow the heavens when He descended' (2 Sam. xxii. 10) = to hide the interior things of the Word.

4411. Each and all things which are in the eye have their correspondences in the **Heavens**. Enum.

— This light, which proceeds from the Lord, when it inflows into the inmost or Third **Heaven**, is received there as the good which is called charity; and when it inflows into the middle or Second **Heaven**, mediately and immediately, it is received as the truth which is from charity; and when this truth inflows into the ultimate or First **Heaven**, mediately and immediately, it is received substantially, and appears there as a paradise, and elsewhere as a city in which are palaces; thus do the correspondences succeed even to the external sight of the Angels. . . The man who is in love and charity, and in the derivative faith, has his interiors such; for he corresponds to the three **Heavens**, and is a little **Heaven** in effigy.

4414. The differences of light in **Heaven** are as many as are the angelic Societies which constitute **Heaven**; nay, a are the Angels in each Society: the reason is that **Heaven** is ordained according to all the differences of good and truth, thus according to all the states of intelligence and wisdom, consequently according to the receptions of the light which is from the Lord. . .

4423². They who are of the Old Church, and thus removed from **Heaven**, are in a kind of inundation as to the interiors. . . This inundation manifestly appears in the other life, and in fact like a nebulous mist, by which they are encompassed, and by it are separated from **Heaven**. . . for the light of **Heaven**, in which is intelligence and wisdom, cannot penetrate into that mist. This is the state of the vastated Church.

4424. The knowledges of good and truth are separated from them in the other life. . . The reason is lest through the Knowledges of good and truth they should communicate with **Heaven**, and through evils and the derivative falsities they should communicate with Hell, and should thus hang between the two. . .

4442². They are real correspondences, and these are continuous through the three **Heavens** from the Lord.

4447². As intelligence and wisdom are signified by this 'garden' or paradise, the Church itself is also meant by it; and because the Church, also **Heaven**; and because **Heaven**, also in the supreme sense the Lord. Hence it is that the Land of Canaan also = in the supreme sense the Lord; in the relative sense, **Heaven** and also the Church; and in the singular sense, the man of the Church.

4459⁴. For in **Heaven**, he who knows, acknowledges, and believes from the heart. . . that he has nothing of power from himself, but that all his power is from the Lord, is called the least, and yet is the greatest, because he has power from the Lord. . . In like manner. . . he is called poor and needy who believes from the heart. . . that he possesses nothing from himself, knows nothing

and is not wise from himself, and can do nothing from himself; he in **Heaven** is rich and in abundance. . .

4464. Man has communication with **Heaven** through internal things; for the whole **Heaven** is in internal things. Unless a man is in **Heaven** as to the thoughts and affections. . . he cannot come thither after death; for there is nothing of communication. . .

—³. They who are in internal things; to wit, who have had delight in goodwill and charity towards the neighbour; and most especially who have had blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere, which is the **heavenly** one itself; and therefore they are in **Heaven**. . . The ends determine a man's life. . . from them especially is his sphere. This sphere is exquisitely perceived in **Heaven**, because the universal **Heaven** is in the sphere of ends.

4528. These paradisiacal things are in the First **Heaven**, and are in the very threshold to the interiors of this **Heaven**; and they are representatives which descend from a higher **Heaven** when the Angels of a higher **Heaven** are speaking together intellectually about the truths of faith. . . This **Heaven** is distinguished into a number of **Heavens**, to which correspond the several things which are in the chambers of the eye: there is a **Heaven** where are the paradisiacal gardens. . . there is a **Heaven** where there are atmospheres of different colours. . . there is a rainbow **Heaven**. . .

4529². Some who were in the paradisiacal things said that they surpass every degree of happiness; and therefore they were taken up into a **Heaven** more towards the right, which sparkled still more resplendently; and at last to that **Heaven** where there is perceived also the blessedness of intelligence and wisdom which is in such things; and then when they were there. . . they said that the things they had seen before were relatively nothing; and at last they were taken up to that **Heaven** where on account of the happiness of interior affection they could scarcely subsist. . .

4618². The case is the same with the **Heavens**. The inmost or Third **Heaven** does indeed live distinct from the **Heavens** which are below it, but still unless there were reception in the Second or middle **Heaven** the wisdom there would be dissipated; in like manner, unless there were reception of the light and intelligence of this **Heaven** in the ultimate or First **Heaven**; and of this, finally, in the Natural of man, the intelligence of these **Heavens** would also be dissipated, unless it were provided by the Lord that there should be reception elsewhere; and therefore the **Heavens** have been so formed by the Lord that one may serve another for reception. . .

4638². That those who are in good and thence in truth are received into **Heaven**, Sig. For **Heaven** is likened to 'a wedding' from the **heavenly** marriage, which is the marriage of good and truth.

4677². Therefore the things which the Lord spoke filled and do fill the universal **Heaven**.

4680². As they thus receded from charity, **Heaven** also receded from them. . .

4681. The signification of the word 'hate' becomes

mild as it ascends into **Heaven**, because in **Heaven** they do not know what hatred is . . .

[A.]4687². Because they knew that the Infinite Existing from the Infinite Esse was produced through **Heaven**, which, being a Grand Man . . . they could have no other idea of perception of the Infinite Existing from the Infinite Esse than as of a Divine Man; for whatever passes through **Heaven** . . . from the Infinite Esse, has its image with it in each and all things.

4689². Scarcely anyone knew that He alone rules **Heaven** and the universe; still less that His Divine Human is the all in **Heaven**.

4721². The Church which acknowledges faith alone can never know what charity is . . . thus not what **Heaven** is; and will wonder that anyone should ever say that the happiness of the life after death and the joy in **Heaven** is the Divine which inflows into willing well and doing well to others, and that the happiness and blessedness thence surpass all perception . . . 4776. —², Ex.

4783³. Thus if **Heaven** were of mercy or grace however the life has been, everyone would be saved. (Such) do not at all know what **Heaven** is, and this because they do not know what charity is. If they knew how much peace, joy, and happiness there are in charity, they would know what **Heaven** is.

4796. To have another face than that of their affections has no existence in **Heaven**; they who counterfeit another face are cast out of the Society.

4801. He had believed that he would be among the first in **Heaven**. But being such he could have no other idea about **Heaven** than as of a worldly kingdom. When he found . . . that **Heaven** is quite different; and that those are the first who have not set themselves above others, especially those who have not believed themselves to be worthy of mercy . . . he was very indignant . . .

4803. For in **Heaven** there is continual purification; and, so to speak, new creation . . .

4805². Being such they supposed that the **Heaven** of the Lord is only from those few; but it was given to tell them that the **Heaven** of the Lord is immense, and that it consists of every people and tongue; and that there are all who have been in the good of love and of faith; and they were shown that there are in **Heaven** those who have relation to all the provinces of the body as to its exteriors and interiors; but that if they aspired further than to those things which correspond to their life they cannot have **Heaven**; especially if they condemned others who are outside their Society.

4809². 'All the holy Angels with Him' = the angelic **Heaven** . . . By this is signified that the Judgment is through **Heaven**; for all the influx of Divine truth takes place through **Heaven**; immediate influx can be received by no one.

4818³. For the evil which a man does from false doctrine he believes to be good, because he believes it to be true; and thus he does it from allowableness, freedom, and delight: he thus so closes **Heaven** to himself that it cannot be opened.

4837³. The Church is an image of **Heaven** . . . **Heaven**

is distinguished into a number of general Societies, and to these smaller ones are subordinate; but still they are one through good . . . If **Heaven** were distinguished according to the truths of faith, and not according to good, **Heaven** would be nought; for there would be nothing of unanimity . . .

4931. It has been shown that the universal **Heaven** has relation to one man . . . and this because **Heaven** has relation to the Lord; for the Lord is the all in all things of **Heaven**, inasmuch that **Heaven** in the proper sense is the Divine good and Divine truth which are from the Lord. Hence it is that **Heaven** is distinguished into so many *quasi* provinces as there are viscera, organs, and members in man . . . Unless there were such a correspondence of man with **Heaven**, and through **Heaven** with the Lord, man could not subsist even for a moment: all these things are kept in connection through the influx.

4939. Once, when I was elevated into **Heaven**, it appeared to me as if my head was there and my body below, and my feet still lower . . .

4946^c. In every idea of good and truth . . . there is an image of the whole **Heaven**, because it is from the Lord who is the all of **Heaven**, or that thing itself which is called **Heaven**.

4963. The reason every man has an internal and an external . . . is that through man there may be the conjunction of **Heaven** with the world; for **Heaven** inflows through the internal man into the external, and thus perceives what is in the world; and the external man, which is in the world, thus perceives what is in **Heaven** . . .

4966². They placed Helicon on a mountain, and by it they meant **Heaven** . . .

4997. The good of love to the Lord conjoins him with the Lord . . . and the good of love towards the neighbour conjoins him with **Heaven** and the Societies there; thus he is also by this latter love conjoined with the Lord; for **Heaven** properly so called is the Lord; for He is the all in all things there.

—². On the contrary . . . the evil of the love of self disjoins him not only from the Lord, but also from **Heaven** . . .

5002. As **Heaven** makes a one through love from Him, and a reciprocal to Him by reception, and by mutual love; it is therefore called a marriage, by which it is.

—^e. In **Heaven**, where there is internal conjunction through love to the Lord, and thence mutual love, when external bonds are relaxed, they are more closely mutually conjoined; and as they are thus reduced more nearly to the Divine Esse . . . they are more interiorly in affection and in the derivative freedom, consequently in blessedness, happiness, and joy.

5006⁴. When yet . . . man is in the world, in order that through the exercises there he may be initiated into the things which are of **Heaven** . . .

5013. Therefore the Spiritual with man and in the Church, is compared to 'heaven,' and is also called 'heaven;' and the Natural is compared to 'earth' . . .

5037. Such cannot be received into **Heaven**, until

they have put off the principles of falsity, and also the delight of life which had been thence . . .

5044³. For the **Heavens** are distinguished into principalities according to truths from good.

5056. A certain Spirit from another Earth . . . solicitously asked that I would intercede for him, that he might come into **Heaven** . . . 8847. D.872. 884.

5057². Hence it is, that many confirm themselves in this . . . that reception into **Heaven** is of mercy alone . . . The Divine is mercy itself; and therefore if **Heaven** were of mercy alone . . . all would be received . . .

—³. They are told . . . that **Heaven** is never denied by the Lord to anyone . . . and therefore they are elevated into a certain Society of **Heaven** . . . But when they come there . . . they begin to be tortured . . .

5058. I heard him saying that he wanted to come into **Heaven** . . . But he was told that if he came there he could not stay there . . .

—^e. Hence it is evident that election and reception are not from mercy; but that the life is what makes **Heaven** . . .

5084⁸. It is a fallacy of sense that the Lord's Kingdom or **Heaven** is such as is an earthly kingdom . . . If they are told that the joy in **Heaven** . . . is to serve others by doing them good, without any reflection about merit and recompense, this would come to them as what is sad.

5094³. A rational natural man comprehends that there is a **Heaven** and a Hell; but a sensuous man denies it . . .

5096^e. They are in such freedom, that in view and thought they can range through the whole **Heaven** to innumerable truths: but no one can be in this freedom except him who is in good; for from good he is in **Heaven**; and from the good in **Heaven** the truths appear.

5110³. Therefore it pleased Jehovah to present Himself . . . such as He appears in **Heaven**; namely, as a Divine Man; for everything of **Heaven** conspires to the human form . . . This Divine, or this of Jehovah in **Heaven**, is the Lord from eternity.

—^e. In the Lord the Divine Itself is 'the Father;' that Divine in **Heaven** is 'the Son,' and the Divine thence proceeding is 'the Holy Spirit.'

5114³. The like is the case with the spirit of man after death. If he is among the blessed, he is in the ultimate degree there when he is in the First **Heaven**; in the interior degree when in the Second; and in the inmost when in the Third . . .

5115. For man is a **Heaven** in the least form . . .

—². But it is especially the man who is . . . regenerated by the Lord, who is called a **Heaven**; for then he is implanted in the good and truth Divine which are from the Lord, consequently in **Heaven**.

5124². As it denotes progression towards interior things, it denotes progression towards **Heaven**; for **Heaven** is in interior things.

5130². The sphere of faith from charity is the sphere which reigns in **Heaven**; for the Lord inflows with love, and through love with charity, consequently with

the truths which are of faith; hence it is that they who are in **Heaven** are said to be in the Lord.

5145². See DEGREE.

—³. Hence it is, that a man as to the interiors, if he lives in good, is **Heaven** in the least form; or, that his interiors correspond to the three **Heavens**; and hence it is, that a man after death, if he has lived the life of charity and love, can be translated even into the Third **Heaven** . . . 5339^e.

—⁵. All those with whom the interior voluntary things have been terminated, are elevated to **Heaven** . . .

5146. When the idea of space is put off, as takes place in **Heaven** . . . there is put off the idea of what is high and deep . . . Nay, in the interior **Heaven**, neither is there the idea of interior and exterior things, because to this idea also there adheres something of space; but there is the idea of a more perfect or more imperfect state . . .

5280⁴. As soon as they come to the age of adolescence, they suffer themselves to be carried away by the world, and thus go away to the side of infernal Spirits, through whom they are by degrees alienated from **Heaven** so that they scarcely believe any longer that there is a **Heaven** . . .

5313². When the Divine truth which proceeds from the Lord is meant by 'him who sits upon the seat,' then the universal **Heaven**, which the Divine truth infils, is meant by 'the seat.' But when the Lord as to the Divine truth in the higher **Heavens** is meant by 'him who sits upon the seat,' then the Divine truth which is in the lowest **Heaven**, and also which is in the Church, is meant by 'the seat.' III.

—³. Here it is openly said that '**Heaven** is the throne of God.'

—⁵. By 'the throne set in **Heaven**' is signified the Divine truth there; thus **Heaven** as to the Divine truth.

—¹⁴. But there are not such things in the **Heavens**; but they are so presented to view before those who are in the Ultimate **Heaven** . . .

5342². Man, from his first infancy even to his first childhood, is introduced by the Lord into **Heaven** . . .

—⁴. The man of the Church at this day believes that of whatever quality his life may be, still from mercy he can be received into **Heaven** . . . for he supposes that it is only admission; but he is much mistaken; for no one can be admitted and received into **Heaven** unless he has received spiritual life . . . Sig.

5365^e. When yet (the marriage of good and truth) is **Heaven** itself, or the heavenly joy itself of which so much is said in the Church.

5368^e. The external man obeys when he has not the world as the end, but **Heaven** . . .

5384. Through this cupidity these Spirits communicate with the Hells; but through the justice of the cause, into which they inquire before they chastise, they communicate with **Heaven**; and therefore they are kept in (the province of the kidneys, ureters, and bladder).

5407. For in the other life, by life is signified in general **Heaven**; in special, eternal happiness.

5427. The Angels who are in the **Heavens**, thus in

the light of **Heaven**, can see each and all things which take place in the World of Spirits . . . also each and all things which take place in the Earth of Lower Things ; nay, which take place in the Hells ; but not contrariwise. (Thus) the Angels of a higher **Heaven** can see all things which take place beneath them in a lower **Heaven** ; but not contrariwise, unless there is a medium ; for there are middle Spirits through whom communication takes place backwards and forwards . . .

[A.] 542S. On the glory of **Heaven**. (See **GLORY**, here.)

5433². He must therefore be in either earthly affection, or in heavenly affection ; for he cannot be with the Angels of **Heaven**, and at the same time with the infernals ; for he would then hang between **Heaven** and Hell.

5492^o. Angelic thought and speech falls into human thought and speech when it descends ; and the latter is turned into the former when it ascends. Unless this were the case, there could not possibly be any communication of man with the Angels, or of the world with **Heaven**.

5497^e. Thus man climbs with the understanding from the world towards **Heaven** ; but still he does not with the understanding come into **Heaven** unless he receives good from the Lord . . .

5502². In the Word everything is holy, and the holiness is from the heavenly marriage, which is of good and truth : hence it is that **Heaven** is in the Word, consequently the Lord, who is the all in all things of **Heaven**, so that the Lord is the Word.

—^e. Hence it may be evidently concluded, that man, if he expects **Heaven**, must be not only in the truth which is of faith, but also in the good which is of charity ; and that otherwise there is no **Heaven** in him.

5511. If it is said . . . that man thinks nothing from himself, but either from **Heaven**, that is, through **Heaven** from the Lord, or from Hell ; if he thinks what is good, that it is through **Heaven** from the Lord, if evil, that it is from Hell, this appears altogether hard to him who wants to think from himself . . . when yet it is most true ; and all who are in **Heaven** are in the perception that it is so.

—². In like manner if it is said . . . that the joy in which the Angels are is from love to the Lord, and from charity towards the neighbour ; namely, when they are in the use of performing the things which are of love and charity ; and that in these things there is such joy and such happiness, that it is utterly unspeakable ; this will be hard to those who are in joy solely from the love of self and of the world . . . when yet **Heaven** and the joy of **Heaven** then begin in man when regard for self in the uses he does expires.

5553. The Societies to which the cuticles correspond are in the entrance to **Heaven** ; and to them is given a perception of the quality of the Spirits who come to the first threshold, whom they either reject or admit ; so that they may be called the entrances or thresholds of **Heaven**.

5573². It was given to say that trading is no hindrance to coming into **Heaven** ; and that in **Heaven** there are equally the rich and the poor . . .

—³. There appeared a certain person who was carried up into **Heaven** from the left towards the right ; and it was said that some one was newly dead, and had been brought by the Angels immediately into **Heaven**.

5597^e. In **Heaven** there is a communication of all thoughts, insomuch that there is no need to ask another what he is thinking.

5598. According to the varieties of good from truth and of truth from good in that birth are the brotherhoods or relationships in **Heaven** ; for in **Heaven** there are perpetual varieties ; but the varieties are disposed by the Lord so as to relate to families . . . In general, however, all are disposed into such a form, that together they make a one . . . When such is the form in man, it may be concluded what the form must be in **Heaven**, with which there is a correspondence of all things which are in man ; namely, that it is most perfect.

5658. Because in **Heaven**, whence come the correspondences, there is no gravity, nor extension, because there is no space. There do indeed appear weights and extents with Spirits, but they are appearances originating from the states of good and truth in a higher **Heaven**.

—³. For when, in a higher **Heaven**, there is speech about good, there appears below with those who are in the First or Ultimate **Heaven** under them, what is golden ; and when there is speech about truth, there appears there what is of silver . . .

5662². The reason 'peace' = to be well, is that it is the inmost and thence the universal which reigns in each and all things in **Heaven** . . .

5663². This Divine in **Heaven** is nothing else than the Divine Itself, but in **Heaven** as a Divine Man . . . It could no longer suffice that the Divine Itself through **Heaven**, thus through the Divine Human there, might inflow into human minds . . .

5700^e. Scientifics, when they are in order, are disposed by the Lord into the form of **Heaven** ; but when scientifics are in inverted order they are disposed into the form of Hell ; and then the falsest ones are in the middle, and those which confirm them are at the sides ; but truths are outside ; and as they are outside they cannot have communication with **Heaven**, where truths reign ; and therefore interior things are closed to them ; for through interior things **Heaven** is open.

5713. **Heaven**, which is the Grand Man, holds together all things in connection and in safety ; but Hell, being in what is opposite, destroys and tears asunder all things.

5726. If man had lived the life of good, then his interiors would have been open into **Heaven**, and through **Heaven** to the Lord . . . Thus man would have been without disease . . . and when the body could no longer minister to his . . . spirit, he would have passed without disease . . . from the world immediately into **Heaven**.

5732. In **Heaven** no one is commanded, but thought is communicated . . . In **Heaven**, moreover, they not only think, but also speak together, but about those things which are of wisdom . . . Hence it is evident of what quality is the form of government in the **Heavens**. Sig.

5758. This is of such great moment, that a man after death cannot be admitted into **Heaven**, until he acknow-

ledges at heart that there is nothing of good and truth from himself, but from the Lord; and that everything from himself is nothing but evil . . . 5759.

—². Therefore to claim for self truth and good, is contrary to the universal which reigns in **Heaven** . . .

5786. The external man must be completely subordinate to the internal . . . and when it is subject, then **Heaven** acts through the internal into the external, and disposes it to such things as are of **Heaven** . . .

5798³. '**Heaven** and earth,' here, = the Church.

—⁷. Such is the case in the other life, when the Lord is reducing into order **Heaven** and the Societies there, which is done continually on account of new comers, and when he gives them what is blessed and happy. When this inflows into the Societies which are in the opposite—for in the other life all the Societies of **Heaven** have Societies opposite to them in Hell, whence is equilibrium—and these feel a change from the presence of **Heaven**, then they are angry and enraged, and break out into evil . . .

5945^c. The ark represented **Heaven**; which, as has been said, stands and rests on the doctrinal things of scientifics.

5962². This state in **Heaven**, is that Spirits and Angels have morning, noon, and evening, and also dawn, and again morning; and so on. It is their morning when the Lord is present, and blesses them with manifest happiness; they are then in the perception of good. It is their noon when they are in the light of Truths; and their evening when they are removed from them . . . All who are in the **Heavens** undergo and pass through these alternations; otherwise they cannot be continually perfected . . .

—^e. Evening . . . is with the Angels when they do not perceive the Lord present; for in **Heaven** there is a continual perception of the Lord. When they are in a state of non-perception, then they are not affected with good, nor do they see truth, as before; this distresses them; but after a short time comes the dawn, and thus the morning.

5965². That is called spiritual which is in the light of **Heaven** . . . and therefore they who are in spiritual good and truth are in the internal of the Church; for with the head they are within **Heaven** . . .

5993. All man's life is contrary to order; and if he, being in this state, were acted upon solely by general influx, he could be acted upon solely by the Hells, and not from the **Heavens**, and if not from the **Heavens**, he would have no interior life, thus no life of thought and will such as belongs to man, and not even such as a brute animal has; for man is born without any use of reason, into which he cannot be initiated except through influx from the **Heavens**.

6000⁷. Before the Advent of the Lord the Divine Human was Jehovah in the **Heavens**; for by transit through the **Heavens** He presented Himself as a Divine Man before many on earth . . .

6013. The inmost is innocence, the lower is charity, and the lowest is the work of charity from truth or according to truth. The reason they thus succeed, is that in the **Heavens** they thus succeed; for the Inmost or Third **Heaven** is the **Heaven** of innocence; the Middle

or Second **Heaven** is the **Heaven** of charity, in which is innocence from the Inmost **Heaven**; and the Ultimate or First **Heaven** is the **Heaven** of truth in which there is charity from the Second **Heaven**, and in this innocence from the Third. These must be with man in the same order; for man as to the interiors is formed to the image of the three **Heavens**; hence also a regenerate man is a **Heaven** in particular or in the least form . . .

6015⁸. It is said that 'when he shall be extinguished, the **heavens** shall be covered' (Ezek. xxxii. 7) because by 'the **heavens**' are signified the interiors of man, inasmuch as these are his **Heavens**; these are closed when scientifics dominate over the truths of faith, or what is natural over what is spiritual.

6054². The reason an Angel and the spirit of man is a man in form, is that the universal **Heaven** has from the Lord that it conspires into the human form; whence the universal **Heaven** is called the Grand Man . . . And because the Lord lives in everyone in **Heaven**, and through influx from the Lord the universal **Heaven** acts into everyone, therefore every Angel is His image; that is, most perfectly in the human form; in like manner man after death.

6057. The internal man has been formed to the image of **Heaven**, and the external to the image of the world; insomuch that the internal man is a **Heaven** in the least form; and the external man is a world in the least form . . .

—². As, therefore, the external man has been formed to the image of all things of the world, so has the internal man been formed to the image of all things of **Heaven**; that is, to the image of the celestial and spiritual things which proceed from the Lord, from which and in which is **Heaven**. Ex. . . From this it was evident . . . that the internal man, because created to be an Angel, is a **Heaven** in the least form.

6110. (On food in **Heaven**. See **FOOD**, here.)

—⁶. But it is to be known that in **Heaven** there is no night, but only evening, which is succeeded by the dawn which is before the morning. S426^e.

6179. The Conjugal in the supreme sense is the union of the Divine and the Divine Human in the Lord; thence is the union of Divine good and Divine truth in **Heaven**; for that which proceeds from the Lord is Divine truth from Divine good; thence **Heaven** is **Heaven**, and is called a marriage; for it is the conjunction of good and truth there, which proceed from the Lord, which makes it; and as the Lord is the good there, and **Heaven** is the truth thence, therefore the Lord . . . is called 'the Bridegroom;' and **Heaven**, and also the Church, are called 'the bride' . . .

6183². Elevation is effected through withdrawal from sensuous and scientific things . . . and then the man arrives at a state of interior thought and affection, thus interiorly into **Heaven**. They who are in this state are in the Internal Church . . .

6195². (Thus) man is conjoined either with **Heaven** or with Hell . . . through loves; through the loves of self and of the world with Hell, and through the loves of the neighbour and of God with **Heaven**.

6208. When such come into the other life, they wonder that they are not received into **Heaven**, saying

that they have led a good life ; but they are told that a good life from what is natural or hereditary is not a good life ; but from the things which are of the doctrine of good and truth and thence of life ; through these things . . . they receive conscience, which is the plane into which **Heaven** inflows.

[A.] 6279^e. The good itself with man is nothing but **Heaven** in him ; for good inflows through **Heaven** from the Lord ; and the man who is in good is a **Heaven** in the least image ; as also is everyone in **Heaven**.

6306². This was a representative that about the time of the Lord's Advent the infernals occupied a great part of **Heaven** ; and that the Lord . . . expelled them thence . . . and thus delivered **Heaven** from them, which He then gave as an inheritance to those who were of His Spiritual Kingdom.

6313^e. The three **Heavens** are no otherwise distinguished than according to elevations towards interior things, thus also according to the degrees of light . . .

6333⁴. Historical things have been given in order that infants and children may be initiated through them into the reading of the Word . . . through which things there is thus given them communication with the **Heavens**, which communication is grateful, because they are in a state of innocence and mutual charity.

6338. The Universal which proceeds from the Lord . . . reduces into order all things in the **Heavens**. When the Universal does this, it appears as if the goods and truths themselves ordinate themselves . . . This is the case with the universal **Heaven** ; this is in order, and is continually kept in order by the universal influx from the Lord . . .

6373. When the Divine was presented through the Celestial Kingdom, there was intranquility ; for the things which are in **Heaven**, and the things which are in Hell, could not through it be reduced into order ; for the Divine which transflowed through that Kingdom could not be pure because **Heaven** is not pure . . .

—². Through (the Human) the Lord reduced all things into order ; first the things which are in **Heaven** . . .

6388. They who are in genuine mutual love are in their delight and blessedness when they are doing good to the neighbour . . . This delight and blessedness . . . in the other life becomes the joy and happiness which are in **Heaven** ; thus it becomes **Heaven** to them ; for they who are there in this love, when they are performing uses . . . are in such joy and happiness, that then for the first time they seem to themselves to be in **Heaven** ; this is given them by the Lord, to each according to the uses. But this happiness vanishes away as soon as they think about recompense . . . and in proportion as they do this, joy and happiness from **Heaven** cannot be communicated to them ; for they concentrate in themselves the influx of happiness from **Heaven**, and do not transmit it to others . . . Sig.

6391. 'Rest'=the things which are of **Heaven** . . .

6410². The delight from good, and the pleasantness from truth, which make the blessedness in **Heaven**, do not consist in idleness, but in activity . . . The activity with those who are in **Heaven** consists in performing uses . . .

6427². (Thus) the good of the Spiritual Church is impure ; and as it is impure, the spiritual cannot be admitted into **Heaven**, except through Divine means. Ex.

6430. 'From **heaven** above' (Gen. xlix. 25)=from what is interior ; for the **Heaven** of man is in his interiors ; for the man who is in the good of life, as to his interiors is in society with the Angels, thus is in **Heaven** . . . Therefore, when a man receives the good and truth which inflow from the Lord through **Heaven** from what is interior, he is then blessed with the blessings of **Heaven** from above.

6468². The influx of life from the Lord inflows into all, (which) is evident from **Heaven**, in that it has relation to a Man . . . and this could not possibly be the case, unless life from the Lord inflowed into **Heaven** in general, and into the single things there in particular ; and it is also evident from the fact that the universal **Heaven** has relation to the Lord, and that the Lord is there the centre of the mental view of all ; and they who are in **Heaven** look upwards to Him ; and they who are in Hell downwards from Him . . .

6475. Some of the evil Spirits, who believed that there are also **Heavens** where the Lord is not acknowledged, wandered about, and sought for them . . . H.6.

6484. He said that he was in his **Heaven** when so, and that no other **Heaven** is possible except what he makes for himself ; but it was given to reply that his **Heaven** is turned into Hell as soon as **Heaven** itself inflows into it. (Which was done.)

6571². For if he who is evil of end comes into **Heaven**, his life labours as does he who is in the agony of death . . . besides that in the light of **Heaven** there he appears as a devil.

6597^e. That the internal sense is such as has been expounded, is evident . . . chiefly from the fact that it has been dictated to me from **Heaven**.

6600². He who is in the good of charity and of faith has extension into the Societies of **Heaven**, ample according to the degree in which he is in them . . .

—^e. All influx takes place from what is interior ; thus with the good from **Heaven** ; that is, through **Heaven** from the Lord.

6605. As the universal **Heaven** has relation to one Man . . . so each Society in like manner has relation to a man ; for the image of the universal **Heaven** inflows into the Societies . . . and not only into the Societies, but also into each one in a Society ; hence each one has the human form ; for each one in an angelic Society is a **Heaven** in the least form . . .

6607². But the forms of **Heaven** are still more wonderful (than those of the brain) ; and are such as can never be comprehended, not 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 . . .

6615. The thought of the Angels who are in the higher **Heavens**, when it descends, appears like the light of a flame . . .

6617. He was afterwards taken up into the interior **Heaven** . . .

6619. When I read the Lord's Prayer, morning and

evening, the ideas of my thought were always opened towards **Heaven**; and innumerable things inflowed . . .

6620^e. It was said, that in every idea which is from the Lord there is an image of the whole **Heaven**; because it is from Him who is **Heaven**.

6629. For they who are in the good of love and of charity, as to the internal man are in **Heaven**; and are there in an angelic Society, which is in the like good; hence the elevation of their minds to interior things; and consequently they have wisdom; for wisdom cannot come from any other source than **Heaven**; that is, through **Heaven** from the Lord; and there is wisdom in **Heaven**, because there they are in good.

6645². Thus the man who . . . is being regenerated is constantly being led towards more interior things, thus more interiorly into **Heaven**. —^e.

6657. There is around every man, and also around every good Spirit, a general sphere of endeavours from Hell, and a general sphere of endeavours from **Heaven**; the sphere which is from Hell is a sphere of endeavours of doing evil and of destroying; that which is from **Heaven** is a sphere of endeavours of doing good and of saving . . . Hence man is in equilibrium . . .

6658^e. The Church has indeed been established with man when he does good from affection; but still it is not fully established until after he has fought against evils and falsities, thus until after he has undergone temptations: after this he becomes truly a Church, and is then introduced into **Heaven**, which is represented by the introduction of the sons of Israel into the Land of Canaan.

6663. Very many Spirits who . . . have lived a life of the Lord's precepts, before they can be elevated into **Heaven**, and there be adjoined to Societies, are infested by the evils and falsities with them, to the end that they may be removed; for there are impure things which they have contracted in the life of the body, which by no means agree with **Heaven**. (The infestations des.)

6697. He who believes . . . that the Divine has not created the universe for the sake of any other end than that the human race may exist, and thence **Heaven**—for the human race is the seminary of **Heaven**—cannot but believe that there are men wherever there is any Earth.

6698^e. Moreover, the angelic **Heaven** is so immense that it corresponds to each thing with man; and myriads to each member, organ, and viscus; and it has been given to know that **Heaven**, as to all its correspondences, could not possibly exist, except from the inhabitants of a great number of Earths.

6701. The Spirits and Angels who are from different Earths are all separated from each other according to the Earths . . . nor are they consociated in the **Heavens**, except in the Inmost or Third **Heaven** . . .

6720. 'I saw him that he was good' = apperception that it was through **Heaven**. . . That 'good,' here, = through **Heaven**, is an arcanum . . . When the Lord made His Human Divine, He did it from the Divine by means of transflux through **Heaven**; not that **Heaven** contributed anything from itself; but in order that the

Divine Itself might be able to inflow into the Human, it inflowed through **Heaven**. This transflux was the Divine Human before the Lord's Advent; and was Jehovah Himself in the **Heavens**, or the Lord. The Divine which transflowed through **Heaven** was the Divine truth, or the Divine law which Moses represented; and the Divine which transflows through **Heaven** is good . . .

6775^e. They who are such in the other life are gifted with **Heaven** according to the quality of good from truths. Such are they who are here meant by 'Midian.'

6807^e. It is provided by the Lord, that as soon as there is anywhere wanting (in the Grand Man) the quality or quantity of correspondence, there are instantly summoned from some Earth those who inflit it, in order that the proportion may be preserved, and thus **Heaven** may stand.

6825. In this chapter . . . it treats of their deliverance; and then they are first instructed . . . that the Lord introduces them into **Heaven**, after they have been gifted with manifold truth and good.

6831. Jehovah, before the Lord's Advent, when He passed through **Heaven**, appeared in a Human Form as an Angel; for the whole angelic **Heaven** has relation to one Man, which is called the Grand Man . . . This was the Divine Human of Jehovah before the Lord's Advent . . .

6832⁴. 'Throne' = **Heaven**, properly the Divine truth proceeding from the Lord, which forms **Heaven**.

6856. 'To a Land good and wide' = to **Heaven**, where are the good of charity and the truth of faith.

6858. 'To the place of the Canaanite and the Hittite' = the region occupied by evils from falsities. . . (For) before the Advent of the Lord into the world, evil Genii and Spirits occupied all that region of **Heaven** to which the Spiritual were afterwards elevated. Ex.

6864². For the Holy proceeding from the Lord . . . reduces all things into Divine order, both the things which are in the **Heavens**, and those which are in the Hells; and causes that the **Heavens** are most distinct according to goods and the derivative truths; and also that the Hells are most distinct according to evils and the derivative falsities; and that evils are in the opposite against goods, and falsities against truths, in order that there may exist spiritual equilibrium . . .

6884. What is historical of the Word cannot enter into **Heaven**; for . . . they who are in **Heaven** are in nothing but spiritual ideas . . . The sense of the letter of the Word, at the first threshold of **Heaven**, is turned into the spiritual sense . . .

6914². So long as the evil Genii and Spirits were (in the lower place of **Heaven**), they were under the continual view of the Angels of the higher **Heaven**; and were thus restrained from doing evils openly. Ex.

—⁴. But after His Advent the states of **Heaven** and Hell were altogether changed . . . These simple good Spirits, who were taken away from them, were given or adjoined to those who were of the Spiritual Church, to whom that region of **Heaven** was given for a possession . . .

6982. The truth which immediately proceeds from

the Divine . . . becomes human when it passes through the **Heavens**; and when it has passed through the **Heavens** it is presented in a human form, and becomes speech, which speech is uttered by means of Spirits . . . 6996.

[A.] 6996³. The Divine truth immediately proceeding from the Divine of the Lord is infinitely above the angelic understanding; nor is it perceivable in **Heaven**, except in so far as it passes through **Heaven**, and thus puts on a form adequate and suitable to the perception of those who are there; which is effected by means of a wonderful influx . . .

7022². In each thing of the Word there is the marriage of good and truth; consequently in each thing of the Word there is **Heaven**; for **Heaven** is that marriage itself. Refs.

7038. Elevation into **Heaven** to perform uses thence. Sig. and Ex.

7042². They who desire to come into **Heaven**, and yet are not such as to be able to be there; when . . . they are in the way, and are near to the entrance into **Heaven**, appear to themselves as monsters, and begin to be tortured . . . and they believe that **Heaven** and the Divine have opposed themselves to them . . .

7118^e. For that which inflows from **Heaven**, and reigns universally, reveals itself in every [state of] freedom.

7192. It cannot be confirmed through **Heaven**, because this is far beneath Him.

7197². **Heaven** is given to everyone in the other life according to the things which are of faith and charity with him; for charity and faith make **Heaven** with everyone; but when it is said that charity and faith make **Heaven**, it is meant the life of charity and faith. But it is to be well known that the life to which belongs **Heaven** is a life according to the truths and goods of faith concerning which the man has been instructed; unless these are the rules and principles of his life, in vain will he expect **Heaven**, however he has lived. Ex. . . . In a word, the life of Christian good is what makes **Heaven**; not the life of natural good.

7207. That they shall be added to those in **Heaven** who there serve the Lord. Sig. For they who are in **Heaven** are called 'the people of the Lord;' they are called the same when they are in the world; for as to their souls they are then also in **Heaven**. Refs. That by these words is signified that those who are of the Spiritual Church shall be added to those in **Heaven** who there serve the Lord, is because before the Advent of the Lord they were kept in the Lower Earth, and were elevated into **Heaven** when the Lord rose again . . . Refs.

7236. (This signifies) that they were to be distinguished as to the goods in truths, thus into classes according to the quality of the good; and this in order that they might represent the Lord's Kingdom in the **Heavens**: there all are distinguished and are allotted a place in the Grand Man according to the quality of the good, both in general and in special.

7251^e. I have seen some of them, after they have suffered the extreme things, taken up into **Heaven**; and

when they were received there, I perceived such a tenderness of gladness from them as drew tears from my eyes.

7255. As good makes **Heaven** with man, and evil makes Hell . . .

7268. 'God,' in the supreme sense, = the Divine which is above the **Heavens**; but 'God,' in the internal sense, = the Divine which is in the **Heavens**. The Divine which is above the **Heavens** is Divine good; but the Divine in the **Heavens** is Divine truth: for from the Divine good proceeds Divine truth, and makes **Heaven**, and disposes it; for that which is properly called **Heaven**, is nothing but the Divine formed there; for the Angels who are in **Heaven** are human forms recipient of the Divine, and constitute the general form, which is that of a Man . . .

7270². This Successive is the truth Divine which is in **Heaven**; the first two are above the **Heavens**, and are like radiant belts . . . which encompass the Sun . . . Such is the successive order down to the **Heaven** which is nearest the Lord, which is the Third **Heaven** . . . thence they are continued successively down to the Ultimate **Heaven**; and from the Ultimate **Heaven** down to the Sensuous and Corporeal of man . . .

7317³. But after some time they begin to know that no others are intromitted into **Heaven** but those who have lived the life of faith . . .

7318. Truth is falsified when it is said that no one can enter into **Heaven** but he who is miserable and poor.

7332. The reason they . . . are permitted to falsify truths, is lest by the truths which are of faith they should have communication with those who are in **Heaven**, and by evils which are of life they should have communication with those who are in Hell . . . for they would apply the things which are of intelligence in favour of evil, and thus would subject the things which are of **Heaven** with them to the things which are of Hell . . .

7366. The quality of these loves shall now be told, in order that man may know whether he is in them, and consequently whether Hell or **Heaven** is in him; for in man himself is either Hell or **Heaven**.

7369. In proportion as a man is in the love of self, he removes himself from the love of the neighbour; consequently in proportion as a man is in the love of self he removes himself from **Heaven**; for in **Heaven** there is the love of the neighbour.

7439³. Hence it is that few (of the Israelites) are in **Heaven** . . . Therefore do not believe that they have been elected to **Heaven** in preference to others. They who believe (this) . . . do not believe that a man must be prepared for **Heaven** by his whole life in the world; and that this is done of the Divine mercy; and not that they are admitted into **Heaven** of mercy alone however they have lived in the world . . .

7490. (Thus) in proportion as a man is in the loves of self and of the world . . . he does not believe in the existence of **Heaven**, and of Hell . . .

7519². So long as evil . . . Spirits are removed and separated from **Heaven** . . . they do not know that they

are in evils and falsities . . . But as soon as **Heaven** approaches nearer to them . . . they apperceive the falsities and evils . . . and the nearer **Heaven** approaches . . . the more grievously are they seized by their evils and falsities. From this it may be evident why it was commanded that Moses should take the ash of the furnace, and sprinkle it towards **heaven** . . . (This)=the influx of **Heaven** . . .

7520. 'Let Moses sprinkle it towards **heaven**'=that those falsities were shown to those who are in **Heaven**. By '**heaven**,' in the internal sense, is meant the angelic **Heaven** . . .

7560. By (good and truth) there is communication with **Heaven**; and in proportion as a man has communication with **Heaven**, in the same proportion he is a man. There is indeed a communication of the evil, even of those who are in Hell, with **Heaven**, but there is not any conjunction through good and truth; for the moment that good and truth flow down from **Heaven**, and come into Hell, they are turned into evil and falsity . . .

7568. 'Stretch out thine hand towards **heaven**' (Ex. ix.22)=the advertence and approach of **Heaven**. . . '**Heaven**'=the angelic **Heaven**.

— When any change of state is to be effected with the evil who are to be vastated . . . this change is effected by the more present influx of good and truth from **Heaven**; for the nearer **Heaven** approaches to them, the more are the interior evils and falsities with them excited; for the good and truth from **Heaven** penetrate towards the interiors, and this the more deeply the nearer they are. Hence it is that the infernals dare not approach near to any heavenly Society . . .

7572. 'And Moses stretched out his rod towards **heaven**' (ver.23)=communication with **Heaven**. . . By '**heaven**' is signified the angelic **Heaven**.

7601^e. They who from good regard truth are in the interior **Heaven**; but they who from truth regard good are in the exterior **Heaven**; the latter regard **Heaven** from the world; the former regard the world from **Heaven**.

7624. Good and truth, when they proceed from the Lord, are . . . so united that they are not two things, but one; hence also these two are one in **Heaven**; and because they are one in **Heaven**, **Heaven** is an image of the Lord.

7643². Man turns into evil the good itself which inflows from the Lord. Hence it is that the evil in the other life remove themselves from **Heaven** as much as possible; for when **Heaven** approaches to them; that is, when good and truth inflow more strongly, they rush more strongly into the contrary . . .

—³. The Lord is continually ordinating the **Heavens**, and is constantly associating new inhabitants of **Heaven**, to whom He gives dwelling places and inheritances; and when He does this, **Heaven** approaches; that is, inflows more strongly; and hence the infernal Spirits rush more strongly into evils and falsities, and into the penalties of them . . . and this does not cease with them until they have completely devastated themselves, and have cast themselves deeply into the Hells.

7673⁴. It is said of Jehovah that 'He stretches out the **heavens**;' and then also by 'to stretch out' is signified omnipotence; namely, in that He enlarges the boundaries of **Heaven**, and infils those who are there with life and wisdom. III.

7681. 'It was morning'=a state of **Heaven** in order . . . How the case is may be evident from the things said above; namely, that the evil are devastated as the Lord ordines **Heaven**; for the influx of good and truth from **Heaven** effects devastation with the evil; and therefore when the Lord ordines the **Heavens**, the Hells, which are in the opposite, are ordinated of themselves; and are removed from **Heaven** according to the degrees of the evil . . . 7710, Ex.

7693. Hence he in heart denies whatever is of **Heaven** . . . Because his interiors . . . are removed from looking upwards, or to **Heaven** . . . To look upwards, or to **Heaven**, does not consist in thinking about the things which are of **Heaven**; but to have them as an end; that is, to love them above all other things . . .

7710. 'Stretch out thine hand to **heaven**' (Ex.x.21)=the dominion of the power of truth Divine in **Heaven**. . . '**Heaven**'=the angelic **Heaven**.

7761. The good which is formed through the truths of faith is the plane into which **Heaven** can inflow; that is, the Lord through **Heaven**; and can lead man, and withhold him from evil, and afterwards elevate him into **Heaven**. With natural good it is not so . . .

7773. In Hell, as in **Heaven**, there is a form of government; that is, there are dominations, and there are subordinations . . . But the subordinations in **Heaven** are circumstanced quite differently from the subordinations in Hell. In **Heaven** all are as equals; for the one loves the other as a brother loves a brother; nevertheless the one sets the other before himself if he excels in intelligence and wisdom. The love itself of good and truth causes that each as it were of himself subordinates himself to those who are above him in the wisdom of good and in the intelligence of truth.

7795². No one is damned, until he himself knows, and is interiorly convinced, that he is in evil, and that he cannot possibly be in **Heaven** . . .

7801^e. The Angels themselves who are from (Jupiter) are together with the Angels of the rest of the Earths; for all who are truly Angels constitute one general **Heaven**.

7833². The reason these things were signified by the tribes, families, and houses into which the sons of Israel were distinguished, was that they might represent **Heaven**; for goods are there distinguished in general, in special, and in particular . . .

7836². The consociations of the sons of Israel according to tribes, families, and houses, represented the Societies in **Heaven**. With the Societies in **Heaven** the case is this. The universal **Heaven** is one Society, which is ruled as one man by the Lord. (Continued under SOCIETY.)

7840^e. They who are of the Internal Church are in intelligence and wisdom above those who are of the External Church; and therefore also are more interiorly in **Heaven**.

[A.] 7884. The worship of the Lord according to the order of **Heaven** for those who are of the Spiritual Church Sig. and Ex.

7891. The convocations took place in order that the whole assembly of Israel might be together, and might thus represent **Heaven**; for they were then all distinguished into tribes; and the tribes into families; and the families into houses.

7910^e. Because man as to his interiors is in **Heaven** . . .

7926^e. The Hells continually desire . . . to ascend into **Heaven** . . . but they cannot get up higher than to those who are in the last boundaries of **Heaven**. . . But the Lord continually provides that those who are in the last boundaries of **Heaven** may be in safety and quiet.

7931. By order is meant that order which was in **Heaven** from the time when the Lord from His Divine Human began to dispose all things in **Heaven** and on earth, which was immediately after His resurrection. According to this order those of the Spiritual Church could then be elevated into **Heaven** . . . but not according to the previous order; for previously the Lord disposed all things through **Heaven**; but afterwards through His Human . . . by which there was such an accession of strength that those were elevated into **Heaven** who could not be elevated before . . . 7932a, Sig.

7976^e. The Lord's Church among the gentiles . . . in **Heaven** are adjoined to those who are in genuine truths and goods.

8018^e. **Heaven** in the internal sense is signified by 'the holy city' (Matt. xxvii. 53).

8025. They said that there are men on their Earth (Jupiter) with whom they hold this speech; and that they are those who are carried into **Heaven** immediately after death.

8029. (Thus) there are few who, when they come into the other life, at once enter **Heaven**; but they make a stay below **Heaven**, for some time, in order that the things which are of earthly and corporeal loves, which they have brought with them from the world, may be wiped away . . . The like is the case with the men of all Earths . . .

8036. They who are in (charity and faith) have in themselves the Lord's Kingdom, and **Heaven**.

8037. (Such) do not comprehend that to will good to his neighbour without recompense is **Heaven** in a man . . . For they believe that if they were deprived of the joy from the glory of honours and wealth, they would have no joy remaining; when yet heavenly joy then first begins . . .

8043^b. By 'the heavens and the earth' is meant in the general sense the Church internal and external (Refs.); and, in the particular sense, the internal and the external of the Church with the man who has been regenerated . . .

8054. The region of **Heaven** occupied by those who are in evil and falsity. Sig.

—². Before the Advent of the Lord, **Heaven** was not distinguished into three **Heavens**; namely, into the Inmost or Third; into the Middle or Second; and into the Ultimate or First, as after the Advent of the Lord; but it was one; the Spiritual **Heaven** was not as yet;

the region where the Spiritual **Heaven** was to be occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means . . . The reason why that region of **Heaven** was then occupied by such, was that the good were lacking; and they who were of the Spiritual Church were not yet prepared; and yet it was necessary that it should be full of Spirits everywhere, in order that there might be continuity from the Lord down to man; for if there had been discontinuity man would have perished. There are also at this day some regions of **Heaven** occupied by such; but they who are there are withheld by a strong force from doing evils. Immediately above the head are they who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who keep them in bonds with such force, that they cannot possibly inflict evil on anyone. Behind the occupit also there is at this day a region which has been of **Heaven**, occupied by the evil; and also in front towards the left.

—³. There is also a continual endeavour of the evil to invade the places where the good are; and they actually do invade them, as soon as they are not infilled by the good . . . These regions are occupied when the evil are increased in the world, and the good are diminished; for then the evil Spirits approach man, and the good Spirits recede from him; and in proportion as the latter recede, the regions nearest to man are occupied by the evil; and when this takes place in general, the inhabitants of these regions are changed. This is done when the Church is near its end . . . About the end of the Church the former are cast down, and the regions occupied by them are given to the good, who meanwhile have been prepared for **Heaven**. Sig. 8072.

8099. They who have been of the Spiritual Church, and up to the Advent of the Lord had been detained in the Lower Earth . . . when they were delivered thence, were not immediately carried up into **Heaven**; but were first brought into another state of purification, which is one of temptations . . . Sig. and Ex.

8108. By these things was represented the state of **Heaven**; for there are perpetual variations and changes of state there; for the Angels are continually being perfected . . .

8118. Such were the ancient times; and therefore the Angels could then have intercourse with men, and take with them into **Heaven** their minds almost separated from corporeal things; and take them round, and show them the magnificent and happy things there; and also communicate to them their own happinesses and delights . . .

—³. But . . . when the state was thus changed, **Heaven** itself removed itself from man; and this more and more down to the present ages, when it is no longer known whether there is a **Heaven** . . .

8129. That they were not yet prepared for introduction into **Heaven**. Sig.

8153^e. The reason the Divine is signified by what is high, is that by the starry heaven is signified the angelic **Heaven**; and it has also been believed that it was there; but the wiser of them knew that **Heaven** was not on

high, but where the good of love is; and that this is within man, wherever he may be.

8192². Hence 'the Angels'=the Divine truth; for the Divine truth proceeding from the Lord makes **Heaven**; consequently also the Angels who constitute **Heaven** . . . Hence also it is that it is said that the Lord is the all in all things of **Heaven**; and that they who are in **Heaven** are said to be in the Lord.

8215⁵. 'His throne'=**Heaven** and the Church.

8237. They who are in the Hells do not appear to those who are in another Hell . . . but they appear to those who are in **Heaven** as often as it pleases the Lord; for the Lord rules the Hells also through the Angels . . .

8250^e. Before this a good Spirit is not elevated into **Heaven**, nor is an evil Spirit cast into Hell; and this to the end, that in Hell there may be nothing but evil, and that the falsity there may be of evil; and that in **Heaven** there may be nothing but good, and that the truth there may be of good.

8269. That in the good which is from Him He will be as in His own **Heaven**. Sig. and Ex.

—². It is said, as in His own **Heaven**, because **Heaven** is called 'the habitation of God' from the fact that the good which is from the Lord is there, and constitutes **Heaven**. The Lord is also in every man as in His own **Heaven** when He is in good there; for the **Heaven** of man is good; and a man through good is with the Angels in **Heaven**.

8273. The reason why . . . at that time the Hells so raged, was that the Divine passing through **Heaven** . . . did not prevail against the evils and falsities . . . and therefore it pleased the Divine itself to assume the Human . . . and at the same time also to reduce the **Heavens** themselves into order.

8286. Falsities collected into one through the presence of **Heaven**. Sig. and Ex.

8294^e. By the nations which then possessed the Land of Canaan, are signified those who before the Advent of the Lord occupied the region of **Heaven** which was afterwards given to those who were of the Lord's Spiritual Kingdom.

8295. That from power **Heaven** will be destroyed. Sig. . . For the evil, when the reins are relaxed . . . suppose themselves to be able to destroy **Heaven** itself; for all who are in the Hells are in the opposite against **Heaven**, because against good and truth; and thence they are in the constant cupidity of destroying it.

—². To want to destroy **Heaven**, or to want to cast down those who are there, is not effected by means of a hostile invasion . . . but by means of the destruction of the truth which is of faith and of the good which is of love; for the truth of faith and the good of love are **Heaven**. Sig. by 'the war in **Heaven**.'

8309. That the Divine power of the Lord elevated them to **Heaven** into the Divine there. Sig.

—'. 'The habitation of holiness'=**Heaven** where the Divine is; for 'holiness' is predicated of the Divine truth which proceeds from the Lord; and this Divine truth makes **Heaven**. Ill.

8313^e. Therefore they place **Heaven** in the glory of domination . . .

8315². That they who are in natural good and not in spiritual good cannot possibly be led through any influx from **Heaven**. Refs.

8325. Elevation is said, because **Heaven** is on high before the external sight of Spirits; and before the internal sight, such as is that of the Angels, **Heaven** is in what is internal . . .

8327. 'In the mount of thine inheritance'=**Heaven** where is the good of charity . . . For **Heaven** is **Heaven** from the good of love, and is the inheritance with those who are the Lord's.

8328. 'The Father who is in the **Heavens**' means the Divine in **Heaven**; thus the good from which **Heaven** is. The Divine regarded in itself is above the **Heavens**; but the Divine in the **Heavens** is the good which is in the truth which proceeds from the Lord; this is meant by 'the Father in the **Heavens**.' Ill.

—². The Divine which is in the **Heavens** is the good which is in the Divine truth which proceeds from the Lord; but the Divine above the **Heavens** is the Divine good itself. . . How the case is with the Divine truth which proceeds from the Lord, that in **Heaven** it is good, may be illustrated by comparison with the sun, and with the light which is from the sun. In the sun there is fire, but from the sun proceeds light; this light has in itself heat, from which gardens germinate, and become as it were paradises . . . This light . . . is the Divine truth; the heat is the good in the truth from the Divine good; and the paradise thence is **Heaven**.

8330. 'Thy hands, O Lord, have prepared a Sanctuary'=**Heaven** where are those who are in the truth of faith from the Lord. 'A Sanctuary'=**Heaven** where is the truth of faith . . .

—². What the **Heaven** is in which is the good of charity, which is signified by 'the mountain of inheritance;' and what the **Heaven** in which is the truth of faith, which is 'the Sanctuary,' shall be told in a few words. The **Heaven** in which is the good of charity is that in which are the interior ones who are of the Lord's Spiritual Kingdom; and the **Heaven** in which is the truth of faith is that in which are the exterior ones who are of that Kingdom. Those who are interior are in charity itself, and thence in faith; but those who are exterior, are those who are in faith but not yet in charity . . .

—³. 'Sanctuary,' here, =the **Heaven** where is the truth of faith; 'Zion' =the **Heaven** where is the good of love.

8367². By means of temptations truths and goods are implanted and conjoined; hence a man as to his spirit is introduced more interiorly into **Heaven**, and to the heavenly Societies with which he had been before. When the temptation is ended, communication with **Heaven** is opened, which before had been partly closed; hence illustration and affection, and therefore pleasantness and delight; for then the Angels, with whom the communication is given, inflow through truth and through good. Sig.

8369³. 'The temple' =the Lord Himself; and, in the representative sense, **Heaven**.

—^e. 'The gold' . . . =the good of love, which in the **Heavens** is universally regnant.

[A.] 8410. By 'bread' . . . is meant the primary thing which nourishes the soul and preserves its spiritual life. That this is the good of love, is evident from the life of **Heaven**, which consists solely of this good . . .

8416. 'Lo I make to rain for you bread from **heaven**' (Ex. xvi. 4) = that celestial good will inflow . . . For the rain descends from **heaven** . . .

8452³. The delight of the external man which corresponds to the good of the internal man . . . and the delight of concupiscence . . . are both called delight . . . but . . . the one has **Heaven** in it, and the other has **Hell** in it; moreover, the one becomes **Heaven** to a man, and the other becomes **Hell** to a man, when the external is put off.

8455. This truth, which is called the truth of peace, is the Divine truth itself in **Heaven** from the Lord, and affects universally all who are there, and makes **Heaven** to be **Heaven** . . .

—³. On the state of peace which is in **Heaven**. (See **PEACE**.)

—^e. It thus makes the mind of man a **Heaven**.

8462^e. (Such) do not know . . . what to do good without recompense is; and that this is **Heaven** in a man . . .

8469². **Heaven** consists of innumerable Societies. (See **SOCIETY**, here.)

—^e. The universal **Heaven** consists of such forms.

Rep.

8470². (On the mutual communication of good in **Heaven**. See **COMMUNICATE**, here.)

8472². The Divine good which proceeds from the Lord is communicated with all in **Heaven** universally and singularly; but everywhere according to the power of receiving . . . They who receive little are in the boundaries of **Heaven**; but they who receive much are in the interiors there. Everyone there is in the power of receiving according to the quality and the quantity of the good acquired in the world.

8481. There are two things which make **Hell**, as there are two which make **Heaven**; the two which make **Heaven** are good and truth, and the two which make **Hell** are evil and falsity; consequently, there are these two things in **Heaven** which make the happiness there, and there are two things in **Hell** which make the torment there . . .

8487³. Hence it is that in **Heaven** there are alternations of states, to which correspond the alternations of times in the world; and that thus by alternations they are remitted into the delights of natural pleasures . . .

— . But it is to be known that the concupiscences into which are remitted those who are in **Heaven**, when it is evening with them, are not concupiscences which are opposite to heavenly good, but they are concupiscences which in some measure agree with that good. (Continued under **CONCUPISCENCE**.)

8495. Hence the Sabbath was most holy; and because it represented these things, it also represented **Heaven** as to the conjunction of good and truth, which conjunction is called the heavenly marriage.

—². That they will be in **Heaven**. Sig.

8497. Such is the conjunction of **Heaven**; that is, of those who are in **Heaven**, with the Lord.

8510^e. This state is the state of **Heaven**; hence it is that **Heaven** itself is called 'a Sabbath,' or that in **Heaven** there is a perpetual Sabbath.

8513. Everything which is done according to Divine order is open within even to the Lord, and thus has **Heaven** in it; but everything which is not done according to Divine order is closed within, and thus has not **Heaven** in it . . .

8516³. All who are in **Heaven** are thus led; for this is according to Divine order . . .

8538. 'Until they came to a Land inhabited' = before they came to **Heaven**, where there is good everywhere.

8539. 'They did eat manna until they came to the boundary of the Land of Canaan' = that they had the appropriation of good and truth until they came to the region of **Heaven** . . . 'The boundary of the Land of Canaan' = the entrance to **Heaven**, or the region where **Heaven** begins.

—^e. Man is outside of **Heaven** so long as he acts from truth and not from good; and he comes into **Heaven** when he acts from good; for he then acts from the Lord according to the order of **Heaven**; into which he does not come, and therefore not into **Heaven**, where is order, until he has been prepared, which is done to good through truth.

8559. 'According to their journeyings' = according to the order of life to receive the life of **Heaven** . . . Because man is gifted with the life of **Heaven** by the Lord through temptations . . . The life of **Heaven** is to be led by the Lord through good. In order for man to come to this life, good must be implanted through truth . . . So long as this is not done, the man is in the way to **Heaven**, but is not yet in **Heaven**. And in order that the truths of faith may be then confirmed, and also conjoined with good, the man is let into temptations . . . When, therefore, the man is in good; that is, in the affection of doing good for the sake of good, thus for the sake of the neighbour, he is then elevated into **Heaven**; for he is in the order of **Heaven** . . .

8639^e. He who does not know that . . . there is a **Heaven** . . . cannot even think about the life of **Heaven** . . .

8678². That pride of heart . . . removes **Heaven** from itself . . . In proportion as a man can humble himself before the Lord; and in proportion as he can love the neighbour as himself . . . he receives the Divine, and thence in the same proportion is in **Heaven**.

8694². With those who are in good and thence in the affection of truth, the Intellectual of the mind is open even into **Heaven** . . . But with those who are not in good, and thus do not from affection thence long for truth, to them **Heaven** is closed.

8700². Hence it is impossible that those who have lived well should be sent into **Hell**, and that those who have lived evilly should be elevated into **Heaven** . . .

—⁵. The evil would rise up against the good . . . and would destroy **Heaven**.

8701². Man is not regenerate until he acts from the affection of good . . . When he is in this state, his life is the life of good, and he is in **Heaven**; for that which

is universally regnant in **Heaven** is good. But the truth of faith leads man to good, thus to **Heaven**; but it does not present him in **Heaven**. Ex.

8705^b. For the Divine passing through **Heaven** is a Divine Man; the reason is that **Heaven** is a Grand Man . . .

8708. In proportion as a man receives from the truths which are of faith, he enters into this light, and is elevated into **Heaven**. But the reception of the truths of faith is not effected by mere acknowledgment, but by acknowledgment conjoined with life . . .

8717^b. The Lord's disposition is immediate through the truth Divine from Himself; and is also mediate through **Heaven**. But the mediate disposition through **Heaven** is also as it were immediate from Himself; for that which comes from **Heaven** comes from Him through **Heaven** . . .

8719. The reason the Lord acts also mediately through **Heaven**, is not that He is in need of their aid, but in order that the Angels there may have functions and offices . . .

8721^c. Unless man were led through good, he could not be in **Heaven** . . .

8747. The man who has been regenerated, as to his internal man is in **Heaven**; and is there an Angel with the Angels, among whom he also comes after death. He then is able to live the life of **Heaven** . . .

8748. It treats (in Ex. xix. *et seq.*) concerning the revelation of truth Divine from the Lord out of **Heaven**.

8750^c. Because in **Heaven** there are not times, but states in their stead. Ex. . . And because in the inmost sphere of **Heaven** there is a certain progression according to a Divine heavenly form, which comes to the perception of no one; and according to that form the states of all in **Heaven** undergo changes . . .

8758^e. By Divine celestial good is meant good Divine in **Heaven**; for good Divine in itself is far above **Heaven**.

8760. 'Moses ascended to God' = the truth from the Divine which is below **Heaven** conjoining itself with the Divine truth which is in **Heaven**. Ex.

—². It is said the Divine truth in **Heaven**, and afterwards the Divine good in **Heaven**, for the reason that the Divine Itself is far above the **Heavens**; not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. The reason they are far above **Heaven**, is that the Divine in itself is infinite . . .

—^e. From these things it may be evident what the difference is between the Divine good and the Divine truth above the **Heavens**, and the Divine good and Divine truth in the **Heavens**, which are here treated of.

8761. The union of the Divine good in **Heaven** with the Divine truth there. Sig.

—, 'Mountain' = the Divine good in **Heaven**; here, **Heaven**; for whether you say the Divine good in **Heaven**, or **Heaven**, it is the same, because **Heaven** comes forth—*existit*—from it . . . When abstract things are spoken of, the subjects in which they are perceived . . . Much more in **Heaven**; for there the Divine good

united to the Divine truth is the all in all things; thus is the life or soul of **Heaven**.

8764. For the Ancients by the visible **heaven** understood the angelic **Heaven** . . .

—, Because the Rational of man is his **Heaven**; and his Natural is relatively as his earth; for the Rational constitutes the internal man, and the Natural the external.

8765. 'I have brought you to Me' = to the good of love, which is in **Heaven**. (For) 'Jehovah' . . . here, = the Divine good of the Divine love in **Heaven**.

—, For man is not in **Heaven**, thus not with the Lord, until he is in good; that is, in the affection of charity.

8771^e. They who are being regenerated . . . through truth are introduced into good, thus into **Heaven**; for **Heaven** is good; and when they are in **Heaven** they there and thence regard truths.

8794. Extension into **Heaven** no further than to the spiritual spheres of good. Sig. and Ex. 8795.

8797². Sometimes those who are in a lower **Heaven** seek to ascend into a higher **Heaven** . . . They are at once intronounced; but then suffer hard things . . . 8818^e, Sig.

8805². By Mount Sinai, in special, is signified **Heaven**, from which truths inflow from the Lord. . . (Therefore) by it is signified the Divine good united to the Divine truth there; for thence **Heaven** is **Heaven**.

8815. The Divine in **Heaven** is in the middle or inmost . . . But **Heaven** relatively to the Angels is around or outside . . . Sig.

8822. The commotion of **Heaven**. Sig.

8823. What is general of revelation through the angelic **Heaven**. Sig. and Ex.

8826. The presence of the Lord in **Heaven**. Sig.

8827. There are three **Heavens**; namely, the lowest, which is called the First; the middle, which is called the Second; and the inmost, which is called the Third. In this **Heaven** the Divine is more than in the two lower ones . . .

8830. Lest those who are of the Spiritual Church should desire to be in the **Heaven** where the Celestial is. Sig.

8848. Fly in the air as in their **Heaven**.

8849. One of the Spirits of (Jupiter) . . . said he longed to come into **Heaven**, but could not, because in the life of the body . . . he had taken something from a companion . . .

8850. They do not call it dying, but being **Heaven-made-coelificari**. Those in that Earth who have lived happy in conjugal love . . . die . . . tranquilly as in sleep; and thus transmigrate from the world into **Heaven**.

8858. According to this (dominant [principle] of his life) is his **Heaven** if he is good; and his Hell if he is evil.

8861. 'God spake all these words' = Divine truths for those in the **Heavens** and for those on earth. 8862, Ex.

8865. From these things it is evident what is meant

by the Lord being the all in all things of **Heaven**; and that He Himself is **Heaven**.

[A.] 8870³. By their externals, which are apparently good, they would in some way communicate with **Heaven**; namely, with those who are in the circuits there, and are simple . . . and by their internals they would communicate with the Hells.

8871. 'Which are in the heavens above, and which are in the earth beneath' (Ex.xx.4)=the things which are in spiritual light, and those which are in natural light. . . In the sense of the letter are meant such things as appear in **heaven**; as the sun, moon, and stars . . .

8886. 'The Sabbath day' . . . =the conjunction of the Divine Human in the **Heavens**, thus **Heaven** . . .

8888². When a man is in good, and through good is led by the Lord, he is then in the **heavenly** marriage, thus in **Heaven**; for the **heavenly** marriage is **Heaven**.

—^e. As by 'the Sabbath' is signified the **heavenly** marriage, which is **Heaven**, therefore the Kingdom of the Lord in the **Heavens** is called 'a perpetual Sabbath'; thus perpetual rest and peace; nor are there any longer the six days of labour. 8890, Sig. and Ex.

8891. 'For in six days Jehovah made heaven and earth . . . ' . . . 'Heaven and earth'=the Church or Kingdom of the Lord in man: 'heaven,' in the internal and 'earth,' in the external. Refs. and Ill.

8893^e. As soon as the good of love has been implanted, combat ceases . . . for he is then introduced into **Heaven** . . . Sig.

8897². For the Divine truth which proceeds from the Lord makes **Heaven**. Ex.

8898. The derivative state of life in **Heaven**. Sig.

—^e. That in **Heaven** there are not spaces, as neither are there times, but states in their stead. Refs.

8899. For **Heaven** in general with all, and in particular with each one, is the reception of influx from the Divine.

— . Both senses (of the commandments), both external and internal, are for those who while in the world are also in **Heaven**; that is, for those who are in the good of life according to the truths of doctrine. Ex.

8904². I have heard it said by the Angels, that as soon as anyone commits adultery on earth, and takes delight in it, **Heaven** is closed to him; that is, he refuses any longer to receive thence anything of faith and charity.

8915. The same things through **Heaven**; namely, Divine truths from good. Sig.

8918⁴. Hell and **Heaven** are near man; nay, in man; Hell in an evil man, and **Heaven** in a good man; every one also after death comes into that Hell or into that **Heaven** in which he had been in the world . . . Sig.

8920². When truth Divine descends through the **Heavens** to men, as the Word has descended, it is accommodated on the way to all in both the **Heavens** and on earth. (Continued under DIVINE TRUTH.)

8931. 'Ye have seen that I have spoken with you from **Heaven**' (Ex.xx.22)=all things of the Word through influx from the Divine through **Heaven**.

—². **Heaven** is not in any fixed and determinate

place, thus is not . . . on high; but **Heaven** is where the Divine is; thus it is with everyone and in everyone who is in charity and faith; for charity and faith are **Heaven**, because they are from the Divine: there also dwell the Angels. That **Heaven** is where the Divine is; that is, the Lord, is evident from the fact, that Mount Sinai . . . is here called '**Heaven**' . . .

8945. **Heaven** is distinguished into two Kingdoms . . . They who are in the Celestial Kingdom are in the Innermost or Third **Heaven**, thus are nearest to the Lord . . . But they who are in the Spiritual Kingdom are in the Middle or Second **Heaven** . . .

—². It is not granted to anyone in the other life to be elevated higher into **Heaven** than to the degree of good in which he is; for if he is elevated higher, his filthy things are manifested . . .

—³. It sometimes happens that they who come into **Heaven** desire to come into a more interior **Heaven**; they believe that thus they will enjoy greater joy . . . They are elevated into a more interior **Heaven**; but when they come there they begin to be tortured from the evils of their loves, which then come to perception . . .

—⁴. The case is the same with those who are beneath **Heaven**, if, before they have been prepared, they desire to ascend into **Heaven**. When they are elevated there, they feel a torment almost infernal, and appear to themselves like corpses . . .

—⁵. In the other life **Heaven** is denied to no one by the Lord, and all who want can be admitted. **Heaven** consists of Societies of Angels who are in the good of love towards the neighbour and of love to the Lord. They are intrmitted into Societies of such when into **Heaven**. But when the sphere of their life . . . does not agree, a conflict takes place; hence their torture and casting down. Thus are they instructed concerning the life of **Heaven** . . .

8953. Hence it is that the Spirits (of Saturn) often seem to themselves to be rapt away into **Heaven**, and afterwards to be sent back; for whatever is of spiritual sense is in **Heaven**; and whatever is of natural sense is below **Heaven**.

8968. When a man is in the good of charity temptations cease; for he is then in **Heaven**.

8971. For with those who are in the life of good the interiors are open into **Heaven** . . .

8977. Such in the other life are in the entrance to **Heaven**; and not in **Heaven** itself. They are called the cuticulars . . . Sig.

—^e. For **Heaven** can inflow into the world; but not the world into **Heaven**. Refs.

8980. Their service with their lord signifies their state before they can be let into **Heaven**; but their going out from their service=their state when they are received into **Heaven**. But as they are only in the faith of the doctrinal things of their Church, and not in the corresponding good . . . therefore they cannot be intrmitted further into **Heaven** than to the entrance there. For they who are in the entrance to **Heaven** communicate through the truth which is of faith with those who are in **Heaven**; and through the delight conjoined with the truth with those who are outside **Heaven**. (Like the skins.)

8988^o. Love to the Lord and love towards the neighbour are the esse itself of **Heaven** and the Church . . .

— . It is the Divine truth proceeding from the Lord which makes order in **Heaven** . . .

— . The men of the Church appear in like manner as to the soul in **Heaven** . . .

8989^o. To these the door is said to be shut, because they do not communicate with **Heaven** ; that is, through **Heaven** with the Lord. Communication with **Heaven**, and through **Heaven**, is effected through the good of charity and of love . . .

8998^o. When conjugal love descends thence, it is **Heaven** itself in man. This is destroyed when the two married partners are of unlike heart from unlike faith.

9002^o. (For) the affection of good and truth, which is of love to the Lord and of love towards the neighbour, constitutes the universal **Heaven** ; and still all who are in the **Heavens**, where there are myriads, differ from each other as to good . . .

9049. Hence there is a **Heaven** for the good, and a Hell for the evil.

— . Because the good of love from the Lord is universally regnant in **Heaven**.

9079^o. Hence also he becomes a **Heaven** in the least form . . .

9122. For conscience is the plane and receptacle of the influx of **Heaven** . . .

9144¹¹. For the Divine truth proceeding from the Lord in **Heaven** is a Man ; hence **Heaven** is the Grand Man ; and this from influx and correspondence.

9152^o. Hence is the conjunction of **Heaven** with man ; which there would not be without the Word. Ex.

9166⁴. 'To swear by **Heaven**' (Matt. v. 34) = by Divine truth, thus by the Lord there ; for **Heaven** is not **Heaven** from the Angels regarded in themselves, but from the Divine truth proceeding from the Lord, thus from the Lord, in them ; for the Divine in them causes them to be and to be called Angels of **Heaven**. Hence it is that they who are in **Heaven** are said to be in the Lord ; also that the Lord is the all in each and all things of **Heaven** . . . That **Heaven** is and is called **Heaven** from the Divine of the Lord there. Refs.

— . As **Heaven** is the Lord as to Divine truth, therefore it is said, 'Thou shalt not swear by **Heaven**, because it is the throne of God ;' for 'the throne of God' = the Divine truth which proceeds from the Lord.

9167^o. 'Two lords' = good and evil . . . Good makes **Heaven** with man, and evil Hell. He must be either in **Heaven** or in Hell ; not in both, nor between both.

9182^o. **Heaven** and happiness from the conjunction of good and truth with a man and an Angel. Sig.

9188. There are two things which make **Heaven**, thus spiritual life with man ; the truth of faith in the Lord, and the good of love to Him . . . These two are conjoined with those who are in **Heaven**, and make the heavenly marriage.

—³. '**Heaven**,' 'the stars,' and 'the new moons' (Is. xlviii. 13) = Knowledges and scientifics . . .

9192^o. The reason the latter were in **Heaven**, was that they were not indeed in truths as to doctrine, but still were in good as to life.

—³. That the Gentiles who are in good, although from ignorance in non-truths, are received into **Heaven**. Refs.

9198⁴. 'When **heaven** was closed for three years and six months' (Luke iv. 25) = the plenary vastation of the Internal Church ; for '**heaven**' = the Internal of the Church. Refs.

9202. The supplication, even silent, of those who supplicate from the heart, is heard as a cry in **Heaven** . . . The case is the same with those who are teaching ; they are heard in **Heaven** as if crying out. Not only the thoughts, but especially the affections, which are of good and truth, speak in **Heaven**. That these speak ; and, if ardent, that they cry out, has been given to know from experience. . . But the affections of evil and falsity are not at all heard in **Heaven** . . . but they are heard in Hell . . . D. 4821. 4822.

9210^o. They who do what is good for the sake of the neighbour or the Lord are in **Heaven** ; but they who do it for the sake of self and the world are in Hell. Ex.

—⁴. For in the affection of good and truth, or in the good of this love, man has **Heaven**. Refs.

9213. In **Heaven** there are vicissitudes of heat as to the things which are of the good of love, and of light as to the things which are of the truth of faith ; thus vicissitudes of love and faith.

9215. The Natural of man is interior, middle, and outermost. The interior Natural communicates with **Heaven** ; the middle Natural communicates on the one side with the interior Natural, and through it with **Heaven** . . .

9216^o. Hence also there are three **Heavens**: the Inmost or Third **Heaven** inflows into the Middle or Second **Heaven** ; the Middle or Second **Heaven** inflows into the First or Ultimate **Heaven** ; this again inflows with man ; and hence the human race is the ultimate in order, in which **Heaven** ceases, and on which it rests. And therefore the Lord . . . always provides that there be a Church with the human race, in which there is truth Divine revealed . . . through this there is given an uninterrupted connection of the human race with **Heaven**. Hence it is that in each thing of the Word there is an internal sense, which is for **Heaven**.

9227^o. From these things it may be evident how man, when being regenerated, is elevated from the world into **Heaven** . . .

—^e. From these things it is also evident why man is not in **Heaven** until he does truths from willing them, thus from the affection of charity.

9242. But these, because they think about the state of their life after death, either from fear of Hell, or from self-love of **Heaven**, have not the confidence of faith . . .

9274². The second state (of regeneration) is to be led by good ; and when the man is in this state the order is inverted, and he is then led by the Lord ; and therefore he is then in **Heaven**, and thus is in the quiet of peace. This state is what is meant by 'the seventh day,' and by 'the seventh year,' and also by 'the jubilee' . . .

—^e. For in the first state (of regeneration) man

looks from the world into **Heaven** ; but in the second he looks from **Heaven** into the world. Ex.

[A.]9276³. The conjunction of **Heaven** with the human race ; that is, the conjunction of 'the Lord through **Heaven** with it, is effected through those who are in the good of charity, thus through the good of charity ; for in it the Lord is present . . . Such is the communication of **Heaven** with man ; that is, such is the communication of the Lord through **Heaven** with him ; and therefore such is the conjunction.

—⁸. That the man of the Church is a **Heaven** and a Church in particular. Refs.

—⁹. That all the life of man inflows through **Heaven** from the Lord. Refs.

9278². The Divine order is that **Heaven** should rule the world with man ; and not the world **Heaven** with him ; for when **Heaven** rules man then the Lord rules him . . . Ex.

—⁴. When a man is in externals . . . he is then in such a state that he grows warm from the world, and grows cold to **Heaven**, unless **Heaven** is as the world . . .

9279². The Externals of man have been formed to the image of the world, but the internals to the image of **Heaven** ; and therefore the externals receive the things which are of the world, but the internals the things which are of **Heaven**. . . The externals are opened through the things of the world, but the internals through the things of **Heaven** . . .

—³. As to the internal man, which has been formed to the image of **Heaven**, it is the Knowledges of truth and good . . . which open its intellectual things ; and the affections of truth and good . . . which open its voluntary things ; consequently they form **Heaven**, and thus in an image the Lord, with him ; for **Heaven** is an image of the Lord : hence it is that **Heaven** is called the Grand Man. . .

9286. For when a man has been purified from falsities, and afterwards introduced through truths into good ; and at last when he is in good, he is then in **Heaven** with the Lord . . .

—². For regeneration is deliverance from Hell, and introduction into **Heaven** by the Lord . . .

9296³. (Thus) when a man is in good he is in **Heaven** with the Lord ; for . . . the new will, where is the good of charity, is the habitation of the Lord, and therefore **Heaven** with man ; and the new Intellectual thence is as it were the tabernacle through which there is entrance and exit.

9300⁷. The internal man has been formed to the image of **Heaven** . . . and those with whom the internal man has not been opened see nothing from **Heaven** ; and the things which they see from the world about **Heaven** are thick darkness . . .

9305. 'To bring thee to the place which I have prepared' = introduction by Him into **Heaven** according to the good of life and of faith . . .

—². For to prepare **Heaven** is to prepare those who are to be introduced into **Heaven** ; for **Heaven** is given according to the preparation ; that is, according to the reception of good ; for **Heaven** is in man ; and he has a place in **Heaven** according to the state of life and

faith in which he is ; for the place there corresponds to the state of life.

9337³. There are thousands and thousands of arcana . . . through which man is led by the Lord when he is being led from the life of Hell into the life of **Heaven** . . .

— . Believing that the life of Hell with a man can in a moment be transcribed into the life of **Heaven** with him . . .

—⁴. The Divine truth which proceeds from the Divine good . . . disposes all things in **Heaven** into order . . . In order, therefore, that **Heaven** may come forth in man, it is necessary that he should receive the Divine truth in good from the Lord. This can only be done by degrees according to the like order according to which the Lord ordines **Heaven** . . .

9338⁵. Thus by the twelve inheritances was signified **Heaven** with all the **Heavens** and Societies there distinct as to the goods of love and the derivative truths of faith ; thus, in the abstract sense, the goods themselves which are from the Lord ; and therefore which are the Lord in **Heaven** ; for **Heaven** is nothing but the Divine truth proceeding from the Divine good of the Lord ; the Angels there are the recipients of truth in good ; and in proportion as they receive this they make **Heaven** . . .

9356². It pleased the Lord to be born here . . . that it might thereby be made manifest to all in the universe who come into **Heaven** from whatever Earth ; for in **Heaven** there is a communication of all.

9370. It treats (in Ex.xxiv.) of the Word given by the Lord through **Heaven** . . .

9372⁴. 'Kings' houses' = the abodes where the Angels are ; and, in the universal sense, **Heaven** ; for they are called 'houses' from good.

9376⁹. In each thing of the Word there is **Heaven** in which is the Lord.

9378. It is universal in the other life that all are conjoined according to the love of good and truth by the Lord ; hence the whole **Heaven** is such conjunction. The case is the same with . . . conjunction with the Lord ; they who love Him . . . may be said to be in Him when they are in **Heaven** . . .

—². The Word is the union of man with **Heaven**, and through **Heaven** with the Lord . . .

—³. Hence it is that the **Heavens** are near the Lord according to goods.

9396². Because **Heaven** is at this day closed . . . At the present day men are exterior, and think in the body almost abstractedly from the spirit ; hence it is that **Heaven** has as it were receded from man ; for the communication of **Heaven** is with the internal man when this can be abstracted from the body ; but not with the external man immediately.

—³. The sense of the Word in **Heaven** is such as is the thought of the internal man . . . Ex.

—⁹. For **Heaven** is called **Heaven** from the Divine truth proceeding from the Lord, and therefore from what is Divine ; whence they who are in **Heaven** are said to be in the Lord. 9406².

9400. The conjunction thereby of the Lord as to the Divine Human with **Heaven** and with earth. Sig. and Ex. . . (For) the Divine truth which proceeds from the

Divine Human of the Lord passes through the **Heavens** down to man ; and on the way is accommodated to each **Heaven** . . .

9408. 'Like the substance of **heaven** as to cleanness' (Ex. xxiv. 10) = the shining through of the angelic **Heaven**.

— The angelic **Heaven** is said to shine through, when truth Divine shines through ; for the universal **Heaven** is nothing but a receptacle of truth Divine ; for each Angel is a receptacle of it in particular ; and so all or the whole **Heaven** in general. Hence **Heaven** is called 'the habitation of God,' and also 'the throne of God ;' because by 'habitation' is signified the truth Divine proceeding from the Lord received in the **Inmost Heaven**, which relatively is good ; and by 'throne' is signified the truth Divine from the Lord received in the **Middle Heaven** . . . As it is the truth Divine, such as it is in the **Heavens**, which shines through the sense of the letter, therefore it is the angelic **Heaven** which shines through ; for the Word is Divine truth accommodated to all the **Heavens** ; and therefore conjoins the **Heavens** with the world ; that is, the Angels with men. Refs. From these things it is evident what is meant by the shining through of the angelic **Heaven**.

—². The reason '**heaven**' = the angelic **Heaven**, is from correspondance, and also from the appearance. Hence it is that where in the Word 'the **heavens**' are mentioned, and also 'the **heavens of heavens**,' in the internal sense are meant the angelic **Heavens**. For the Ancients had no other idea of the visible **heaven** than that the inhabitants of **Heaven** dwelt there, and that the stars were their habitations . . . Hence also one looks upwards to **heaven** when God is adored. There is also a correspondance ; for in the other life there appears a **heaven** with stars ; but not the **heaven** which appears to men in the world ; but it is **Heaven** appearing according to the state of intelligence and wisdom of Spirits and Angels . . . The blue of **heaven** is truth transparent from good. From these things it may be evident that by 'the **heavens**' are signified the angelic **Heavens** ; but by 'the angelic **Heavens**' are signified truths Divine . . . Ill.

—⁴. As the **Heaven** of the Lord on earth is the Church, by '**heaven**' is also signified the Church. Ill.

—⁵. '**Heaven**' = the Internal Church. Ill.

9420. 'Moses went up to the Mount of God' = towards **Heaven**.

—². That 'earth and **heaven**' = the external and internal of the Church. Refs.

9429. 'The glory of Jehovah upon Mount Sinai' = the interiors of the Word of the Lord in **Heaven**. . . 'Mount Sinai' = the Divine truth proceeding from the Lord, and thence **Heaven**.

9430². Because all who are in **Heaven** are instructed by the Lord from the truth Divine which is with man, thus from the Word. Ex.

— These things are circumstanced as are a house and its foundation ; the house itself is **Heaven**, and there is Divine truth such as is the Word in its internal sense ; and the foundation is the world, and there is Divine truth such as is the Word in its external sense. As a house rests upon its foundation, so also does **Heaven**

upon the Church ; and therefore the Divine truth in **Heaven** upon the Divine truth on earth. For there is an uninterrupted connection from the Lord through **Heaven** down to man through the Word . . .

9431. Also, when man is in a state of truth he is outside **Heaven** ; but when in good he is in **Heaven** . . .

9434. Divine truth in **Heaven** itself resplendent from the good of love. Sig.

—². Therefore everyone may know from his loves themselves, whether **Heaven** is in him, or Hell.

9435. When Moses came upon the Mount, he then first represented the external Holy of the Word . . . for that Mount = **Heaven**, where is what is holy ; but still he was admitted no further than to the first threshold of **Heaven**, where the external Holy of the Word ceases. Ex. 9436, Sig.

—^c. For the external Holy of the Word is the entrance to a state of good, thus to **Heaven**.

9438. On the Earths in the starry **heaven**. Gen. art.

— They who are in **Heaven** can speak . . . with the Angels and Spirits who are not only from the Earths in this solar system, but also with those who are from Earths outside this system in the universe ; and not only with the Spirits and Angels thence, but also there with the inhabitants themselves whose interiors have been opened . . .

9441. For the end of the creation of the universe is man, in order that from man there may be an angelic **Heaven**. What for an Infinite Creator would be . . . an angelic **Heaven** from one Earth . . .

—^c. Moreover the angelic **Heaven**, whose seminary is the human race, corresponds to all things which are with man ; and such a **Heaven** could not be constructed from one Earth ; but must be from innumerable ones.

9455. By the habitation was represented **Heaven** itself ; by the ark there, the **Inmost Heaven** . . .

9457². There are three **Heavens** . . . In the **Inmost Heaven** reigns the good of love to the Lord ; in the **Middle Heaven** reigns the good of charity towards the neighbour ; in the **Ultimate Heaven** are represented those things which are thought of, spoken, and come forth, in the **Middle** and **Inmost Heavens**. The representatives there enum. These appear before the eyes of the angelic Spirits there . . .

—⁴. For that Tabernacle was so constructed as to represent the three **Heavens**, and all the things which are there ; and the ark in which was the testimony, the **Inmost Heaven**, and the Lord Himself there.

—⁵. For the things which are represented in a form do indeed appear in a like one in the **Ultimate** or **First Heaven** before the Spirits who are there ; but in the higher **Heavens** are perceived the internal things which are represented . . .

—⁶. Therefore a Representative Church . . . was instituted with the Israelitish people, in order that by such things there might be the conjunction of **Heaven**, and thus of the Lord, with the human race ; for without the conjunction of the Lord through **Heaven**, man would perish ; for man has his life from that conjunction. But those representatives were only the means of an external conjunction, with which the Lord miraculously conjoined **Heaven**. But when conjunction

by these also perished, then the Lord came into the world, and opened the internal things themselves which were represented . . . These now conjoin ; but still the only medium of conjunction at this day is the Word ; because it has been so written that each and all things there correspond ; and thence represent and signify the Divine things which are in the **Heavens**.

[A.] 9466. This good reigns in the Inmost **Heaven**, and in the Middle or Second **Heaven** it presents a crimson and a hyacinthine colour . . . For all the Celestial which is of good, and the Spiritual which is of truth, is represented in the lower **Heavens** by such things as appear in nature . . .

—². For by the Tabernacle was represented the **Heaven** of the Lord . . .

947². As the good of merit, which is of the Lord alone, is the only good which reigns in **Heaven**, and which makes **Heaven**, therefore this wood was the only wood employed for the construction of the Tabernacle, by which was represented **Heaven**. 9635.

9479. 'They shall make for Me a Sanctuary'=a representative of the Lord, thus of **Heaven**. Ex.

— The reason **Heaven** is 'the Sanctuary,' is that **Heaven** is **Heaven** from the Divine there ; for the Angels who are there, in proportion as they have of the Divine of the Lord, make **Heaven** ; but in proportion as they have of themselves, they do not make **Heaven**. Hence it is evident how it is understood that the Lord is the all in all things of **Heaven**.

—^e. From these things it is evident whence it is that the Tabernacle is called 'the Sanctuary ;' namely, from the fact, that by it was represented **Heaven** and the Church ; and that by the holy things therein were represented the Divine things which are from the Lord in **Heaven** and the Church.

9481. 'The form of the habitation'=a representative of **Heaven** ; for . . . 'the habitation'=**Heaven**.

—². All these things are representatives, such as continually appear before the Angels in the **Heavens** . . .

— When these things were seen by the (Israelitish) people . . . there were presented in **Heaven** such things as were represented . . . Such an effect in **Heaven** had all the representatives of that Church.

— Thus it may be evident . . . what is the end of the Word, in which all things in the sense of the letter correspond to the Divine things which are in **Heaven** . . . Thence is the connection of man with **Heaven**, and through **Heaven** with the Lord . . .

—³. As by 'the habitation' is signified **Heaven** where the Lord is, it also=the good of love and of faith ; for these make **Heaven**. And as all good is from the Lord, and **Heaven** is called **Heaven** from love and faith in the Lord, thence also in the supreme sense 'habitation'=the Lord. Ill.

9490. **Heaven**, which is signified by 'the ark.'

— For the good proceeding from the Lord as a Sun . . . encompasses not only **Heaven** in general, but also the heavenly Societies which are in **Heaven** in particular ; and also every Angel in the singular . . . That which in **Heaven** encompasses, also lays the foundation ; for it presses on it as a house on its foundation . . .

9491^e. When (this) is said of **Heaven**, which is sig-

nified by 'the ark,' there is meant **Heaven** in general, and every heavenly Society in particular. **Heaven** in general is 'from without ;' and the heavenly Societies are 'from within,' because they are within **Heaven**.

9498. 'The rings' . . . =the Divine sphere which encompasses and encloses **Heaven** in general, and the **Heavenly Societies** and the Angels themselves in particular. For the Divine truth which proceeds from the Divine good of the Lord must . . . be conceived . . . as a sphere from the Sun . . . Within this sphere, but far from the Sun . . . is the angelic **Heaven**. This sphere also extends itself outside of **Heaven** even into Hell ; but they . . . turn it into the contrary . . .

9499. The 'sides' of the ark=the terminations of **Heaven**. But the ultimates and terminations in **Heaven** differ from (those) in the world in this, that in the world they relate to spaces ; but in **Heaven** to good conjoined with truths. The Divine good conjoined with the Divine truth, which is the ultimate, terminant, concludent, and containant of **Heaven**, is comparatively like the atmosphere in the world . . .

9500. 'To carry the ark in them'=thus the consistence and subsistence of **Heaven**.

9502. For through the sphere of Divine good and truth which encompasses and encloses **Heaven** in general and in particular, **Heaven** has come forth and been created ; and through the same sphere it subsists and is preserved . . . Its perpetuity without change was represented by the non-removal of the staves from the ark ; and the eternal protection of **Heaven** through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubim . . .

9503. 'Thou shalt give to the ark the testimony'=the Divine truth which is the Lord in **Heaven**. 'The ark'=**Heaven**. . . The reason the Divine truth is the Lord in **Heaven** is . . . Thence it is that the Lord is **Heaven** ; for the Divine truth which is from Him, and is received by the Angels, makes **Heaven** . . . The reason the Angels are human forms, is that the Divine in **Heaven** is the Lord . . .

9506². (For) no one is admitted into **Heaven**, thus to the Lord, but he who is in good ; namely, in the good of love to the Lord, and in the good of charity towards the neighbour. Refs. (Sig. by the cherubim.) 9509.

—⁴. As soon as truths separated (from good) want to enter, **Heaven** is closed up.

9517². **Heaven** and the Church, or the Angels of **Heaven** and the men of the Church, are guarded by the Lord by the elevation of their interiors to Himself ; and when they are elevated they are in the good of love to Him, and in the good of love towards the neighbour . . .

9527. 'The table'=**Heaven** as to the reception of such things as are from the Lord there . . .

9528^e. That the Lord underwent the most grievous temptations, and thus disposed into order **Heaven** and Hell . . . Refs.

9534. That this is signified by 'the border' cannot be known, unless it is known how the case is with the extension and termination of the sphere of Divine good from the Lord, which encompasses and thus protects **Heaven** . . . Ex.

9549². Through the Celestial **Heaven**, which is in the good of love to Him, the Lord inflows into the Spiritual **Heaven**, which is in the truths of faith in Him.

9577. (The representatives) which with the eyes of the spirit were seen in **Heaven**. Sig. and Ex.

9587⁶. 'The Kingdom of God'=**Heaven** with man; thus the good of love and the truth of faith.

9594. 'Thou shalt make the habitation'=**the Second or Middle Heaven**. (For) 'a habitation,' when predicated of the Divine,=**Heaven**; properly, the Middle or Second **Heaven**. It is known that there are three **Heavens** . . . All these **Heavens** were represented by the Tabernacle; by the ark . . . the Inmost or Third **Heaven**; by the habitation where were the table . . . and candlestick, the Middle or Second **Heaven**; and by the court, the Ultimate or First **Heaven**. The reason there are three **Heavens**, is that there are three degrees of life with man . . . His inmost degree of life is for the Inmost **Heaven**; his middle degree of life is for the Middle **Heaven**; and his ultimate degree is for the Ultimate **Heaven**. And because man is . . . so formed, and **Heaven** is from the human race, there are three **Heavens**.

—². But . . . in proportion as a man . . . accedes to evil of life, these degrees are closed; that is, the **Heavens** are closed with him . . . Hence it is that all who are in evil are outside of **Heaven** . . . And as the **Heavens** are successively opened with a man according to the good of his life . . . with some the First **Heaven** is opened and not the Second, and with some the Second is opened and not the Third; and with those only who are in good of life from love to the Lord is the Third **Heaven** opened.

—³. **Heaven** is called 'the habitation of God' from the fact that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Divine good of the Lord which makes **Heaven**, inasmuch as it gives the life of the Angels who are there; and because the Lord dwells in that which is from Himself with the Angels . . . Ill.

—⁷. How the Lord dwells in the **Heavens**, may be evident from . . . the Lord as to the Divine Human (being) the Sun from which are heat and light in the **Heavens** . . . The Lord thence dwells with those who receive from Him the good of love and the truth of faith . . . His presence is according to the degree of the reception.

9595^c. Thence 'to stretch out the heavens as a curtain' (Ps.civ.2)=to enlarge the **Heavens** through the influx of truth Divine, whence are intelligence and wisdom. 9596⁵. Ill.

9596⁵. This is to regenerate man, and thus to create or form a new Intellectual in which there is a New Voluntary, which is the **Heaven** itself of the spiritual man, in which the Lord dwells with that man. Sig.

—'. **Heaven** and earth'=**the Church** internal and external. Refs.

9606. Because in **Heaven** spheres conjoin.

9613. 'It shall be one habitation'=**the whole Heaven** thus altogether one . . . For **Heaven** consists of myriads of angelic Societies, and still the Lord leads them as one Angel . . . The reason is that among all is mutual love from the love of the Lord. When this love is among all

and in all, then all can be disposed into the **heavenly** form, which is such that many are one, and the more there are the more strongly are they one. (Shown from the human body.)

—². All the conjunction of such innumerable angelic Societies in **Heaven**, with the methods of their conjunction, was represented in the form of the construction of the habitation and of the tent . . . But the methods of conjunction such as are in **Heaven**, cannot thence reach the idea of man . . .

—³. The conjunction of the angelic Societies into one **Heaven** has relation to the following laws. 1. That every one in the form of the **Heavens** comes forth from a number consociated according to the **heavenly** harmony. (The remaining five laws enum.) These are the laws by which **Heaven**, consisting of innumerable angelic Societies, is still as one man.

9615. The external of **Heaven** which is from the truths which are from external celestial good. Sig.

—'. The tent over the habitation=**the external of Heaven**; for by the habitation is signified **Heaven**; and by the tent which covered it above, its external. Hence it is evident that by the curtains of the wool of she-goats for the tent over the habitation, are signified the truths which are from external celestial good, from which is the external of **Heaven**. But how the case herein is, cannot be known, unless there is known the internal and external of each **Heaven**, and the influx of the one into the other. For the Lord inflows into all the **Heavens** both immediately and mediately; mediately through the Inmost into the Middle **Heaven**, and through the internal of the latter into its external.

9626. 'Thou shalt conjoin the tent so that it may be one'=**the external of Heaven** thus altogether one. 'The tent'=**the external of Heaven**. . . By 'the habitation' is signified the internal of **Heaven**.

9628. The ultimate of **Heaven**; namely, that which proceeds. Sig. . . 'The hinder parts of the habitation'=**the ultimate of Heaven**; for 'the habitation'=**Heaven**.

9629. The method by which that ultimate proceeds from good, in order that **Heaven** may be rendered safe. Sig. and Ex.

9639². The Divine good proceeding from the Lord is what conjoins all in **Heaven**; for the universal which reigns in Divine truths is the Divine good; and that which reigns universally conjoins. Sig.

9641. 'Thou shalt make twenty boards for the habitation'=**the good supporting Heaven** in every way and altogether.

9642⁸. The encampments represented the ordination of all things which are in the **Heavens** according to the truths and goods of faith and love. Refs.

9653. Conjunction with **Heaven** where good is in obscurity. Sig. and Ex.

9663. Whereby it looks towards the interiors of **Heaven**, where truth is in light. Sig. and Ex.

9666². The like is the case in every **Heaven**: what is inmost in them is more perfect than the things which are round about.

[A.] 9668². (Thus) the Lord alone enters into **Heaven** through the good of love; and the good of love from the Lord infills **Heaven** and makes it. Sig.

—³. All who are in **Heaven** look to the Lord . . .

9671. Those in **Heaven** who have relation to the uniting medium which is represented by 'the veil,' have the goods of love and the goods of faith conjoined in themselves; for through the goods of love they are conjoined with the celestial who are in the **Inmost Heaven**, and through the goods of faith with the spiritual who are in the **Middle Heaven** . . .

—². Those in **Heaven** who have relation to the uniting medium are called the celestial spiritual and the spiritual celestial; the former are represented . . . by 'Joseph,' and the latter by 'Benjamin' . . .

9680. The good of love to the Lord in the **Inmost Heaven** is the internal good there; and the good of mutual love is the external good there. But the good of charity towards the neighbour is the internal in the **Middle Heaven**; and the good of faith in the Lord is the external good there. In each **Heaven** there is an internal and an external; as in the Church.

9682³. The Lord is above the **Heavens**; for He is the Sun itself of **Heaven**; but still He is present through the light and heat thence . . .

9706. The internal man has been created to the image of **Heaven** . . .

9714². The Temple was a representative of the Lord as to His Divine truth, thus as to **Heaven**; for the Divine truth proceeding from the Lord makes **Heaven**. Sig.

—'. 'The throne of God' = the Divine truth proceeding from the Lord, thus **Heaven**.

9715. Thus He reduced into order . . . all things in the **Heavens** . . . Unless . . . the **Heavens** had been reduced into order, no man could ever have been saved.

—². To regenerate man is to drive away the Hells from him . . . and in their place to implant **Heaven**; that is, the goods of love and the truths of faith; for these make **Heaven**.

9715⁶. That . . . the ordination of the **Heavens** by the Lord . . . (is His) Justice and Merit . . .

9730². The outer determination (of intellectual and voluntary things) is inwards towards **Heaven** . . . With spiritual and celestial men there is a determination of them towards **Heaven**, and also alternately towards the world . . . In proportion as a man can be turned inwards he can be elevated by the Lord towards **Heaven** to Himself . . .

9739. From the correspondence of the Divine things in **Heaven**. Sig. and Ex.

9740⁶. All things which conjoin and steady both **Heavens**, the Middle and the Ultimate, through good. Rep. 9777. Sig.

9741. They who are in the **Ultimate Heaven**, which is called 'the court,' are called angelic Spirits; they who are in the middle **Heaven** are called spiritual Angels; and they who are in the **Inmost Heaven**, celestial Angels.

—². The good with a man makes his **Heaven**; and he has such a **Heaven** as is his good. There are three

goods which follow in order . . . The good of faith makes the **Ultimate or First Heaven** . . . The good of charity towards the neighbour makes the **Middle or Second Heaven**; and the good of love to the Lord makes the **Inmost or Third Heaven**.

—³. The **Heavens** are distinguished into two Kingdoms . . . In each Kingdom there is an internal and an external. In the internal of the **Celestial Kingdom** are they who are in the good of love to the Lord; and in its external are they who are in the good of mutual love. But in the internal of the **Spiritual Kingdom** are they who are in the good of charity towards the neighbour; and in its external are they who are in the good of faith. It is the external of both **Heavens** which is called the **Ultimate or First Heaven**; and is represented by 'the court.' (Continued under COURT.)

9763. Because no one is introduced into **Heaven** unless he has been prepared . . . Therefore they who are to be elevated into **Heaven** are first prepared, which is done by the separation of worldly and earthly things . . . For if he were to be elevated into **Heaven** before, he could not possibly remain in the Societies there . . . But when they have been prepared, they are then elevated and introduced by the Lord into **Heaven**; and are sent into those angelic Societies with which they agree as to the truths and goods of faith and love.

9768. Every good supporting **Heaven**. Sig.

9780¹². Because in the Lord, when in the world, all things were representative of **Heaven**; for through these the universal **Heaven** was adjoined to Him; and therefore whatever He did, and whatever He spoke, was Divine and celestial, and the ultimates were the representatives. The Mount of Olives represented **Heaven** as to the good of love and of charity. Ill.

9807. Therefore the man whose truths and goods are in such correspondence is a **Heaven** in the least form.

—⁹. (Thus) 'the Son of Man' = the Divine truth in the **Heavens**; for this descends and thus ascends; for no one can ascend into **Heaven**, unless the Divine truth has descended into him from **Heaven** . . .

9808. 'From the midst of the sons of Israel' = in **Heaven** and in the Church. . . As 'Israel' = the Church, it also = **Heaven**; for **Heaven** and the Church make one; and the Church is also the Lord's **Heaven** on earth. Moreover, with every man of the Church **Heaven** is within, when he is in truth and at the same time in good from the Lord.

9825. For anything to be perfect it must be distinguished into three degrees. So is **Heaven** . . . That there are three **Heavens** is known; and therefore three degrees of goods and truths there. Moreover, each **Heaven** is distinguished into three degrees; for its **inmost** communicates immediately with a higher **Heaven**, and its external with a lower one, and thus the middle through them with both; hence its perfection.

9826. For there are three **Heavens**; the **Inmost** which is called celestial; the **Middle**, spiritual; and the **Ultimate** which approaches to what is natural. In the **Inmost Heaven** reigns the good of love to the Lord; in the **Middle** the good of charity towards the neigh-

hour; and in the Ultimate the good of faith. These **Heavens** are most distinct from each other, insomuch that he who is in one cannot possibly pass into another. Yet they are one **Heaven**; for they are conjoined through intermediate angelic Societies; and thus one **Heaven** proceeds from another.

9832². Hence it is evident that man is not in **Heaven** until he is in good. If he is only in the truths which are called of faith, he only stands at the door; and if he regards good from them he enters into the vestibule; but if he does not regard good from them, he does not see **Heaven** even from afar. It is said that man is not in **Heaven** until he is in good, because a man, while he is in the world, must have **Heaven** in him in order to enter it after death; for **Heaven** is in man, and is of mercy given to those who through truths of faith suffer themselves to be introduced into charity towards the neighbour, and into love to the Lord; that is, into good, while they live in the world. . . By good is meant the good of life . . .

9846^e. Hence it may be known . . . how the Lord rules man also mediately through **Heaven**; for a regenerate man is **Heaven** in a little image . . . and therefore, when He rules **Heaven**, He also rules such a man.

9863^c. Hence (the twelve tribes)=**Heaven** with all its Societies. Refs.

9865. The twelve stones in the breastplate represented all truths from good; and therefore they represented also the whole **Heaven**; for **Heaven** is **Heaven** from the Divine truth proceeding from the Divine good of the Lord: the Angels there, who constitute **Heaven**, are receptions of it. Hence it is that the three stones which were in the first order, represent the **Inmost Heaven**, and therefore the love which is there, which is called the celestial love of good, and the celestial love of truth; the stones in the first order, the celestial love of good, and those in the second, the celestial love of truth.

9866. Hence it is that the three **Heavens** are one in ultimates; in like manner each **Heaven**.

9874². The breastplate with the twelve stones represented all the good and truth in the **Heavens**, thus the whole **Heaven** . . . And not only the **Heavens**, but also all the Societies which are [in the **Heavens**, and also every Angel . . . is encompassed with the Divine sphere, which is Divine good and truth proceeding from the Lord . . . This good itself proceeding from the Lord is what is represented by the gold around the stones.

9879. The conjunction of the whole **Heaven** in the extremes. Sig. and Ex.

— Goods and truths in the complex constitute **Heaven**; insomuch that whether you say **Heaven**, or them, it is the same; for the Angels who constitute **Heaven** are receptions of good and truth from the Lord . . .

9882. The sphere of Divine good, through which there is conjunction on the higher part of **Heaven**. Sig. and Ex.

9883^c. The conjunction of the sphere of Divine good in the extremes of **Heaven**. Sig. and Ex.

9887. The support of **Heaven**, and the preservation

of the good and truth there with all work and power. Sig. and Ex.

9891. Conjunction with the middle part of **Heaven**, and thus preservation. Sig. and Ex.

— For it treats of the conjunction of all the goods and truths of **Heaven** with the ultimates there; and thence of the preservation of the whole and of all its parts.

9893. The preservation of good and truth in the lowest parts of **Heaven**. Sig.

9896. The conjunction and preservation of all things of **Heaven** through the sphere of Divine good in the extremes of the Spiritual Kingdom. Sig.

9899. All things of **Heaven** inseparable from the externals of the Spiritual Kingdom. Sig.

9905². That the light of **Heaven** is the Divine truth proceeding from the Divine good of the Lord. Many refs.

9928. 'Lest ye die' = lest the representative perish, and thus conjunction with the **Heavens**. Ex.

9933. Because in that sphere of **Heaven** where is the truth of celestial love, no other Divine is perceived than the Divine Human of the Lord. For the case is this. There are three **Heavens**, which are distinguished from each other through degrees of good; in the **Inmost Heaven** is the good of celestial love, which is the good of love to the Lord; in the **Second or Middle Heaven** is the good of spiritual love, which is the good of charity towards the neighbour; in the **First or Ultimate Heaven** is the good of natural love from [love] spiritual and celestial, which is the good of faith and of obedience. In each **Heaven** there is an internal and an external; the internal in the **Inmost Heaven** is the good of love to the Lord . . . and the external there is the good of mutual love, which is the love of good for the sake of good. This good is what is meant by the truth of celestial love, which is signified by 'the hyacinthine thread.' In that sphere where this truth is, there is perceived the Human of the Lord, which is the Divine Itself in the **Heavens**; and therefore as soon as an Angel is elevated into that sphere, he also comes into that light; this perception inflows from the Lord, because the Divine Human of the Lord makes **Heaven**. This is the influx which is signified.

9937⁴. For through regeneration **Heaven** is implanted with man . . .

9946. 'The sons of Aaron' = the Divine truths proceeding from the Divine good of the Lord in the **Heavens** . . . (For) the Divine of the Lord in the **Heavens** is what is represented by the priesthood of Aaron and his sons; the Divine good in the **Heavens**, by the priesthood of Aaron; and the Divine truth from the Divine good there, by the priesthood of his sons. It is said in the **Heavens**, because the Lord Himself is above the **Heavens**; for He is the Sun of **Heaven**; and still His presence is in the **Heavens** . . . He Himself in the **Heavens**; that is, His Divine good and Divine truth there, can be represented; but not His Divine above the **Heavens**, because . . . it is infinite; whereas the Divine in the **Heavens**, which is thence, has been accommodated to reception. 9956.

[A.] 9961². For there is an extension of all things . . . of good and of all things of truth in the **Heavens** . . . There is such an extension in every **Heaven**. This extension is also in the **Heavens** which are below, because all the **Heavens** make one; nay, they also extend themselves down to man, so that he also makes one with the **Heavens**.

9977. Such cannot receive **Heaven** in themselves: from celestial love and from true faith is **Heaven** with man.

9984. The delight itself which is in the love of doing good without the end of recompence, is the reward which remains to eternity . . . into this is insinuated **Heaven** and eternal happiness by the Lord.

9987. 'The heavens . . . and all their army' (Ps. xxxiii.6) = the Angels, in so far as they are receptions of Divine truth.

10001. The conjunction of Divine good and Divine truth from the Lord in **Heaven**. Sig.

10011. The head is circumstanced as is the highest or inmost in the **Heavens**; it descends and inflows into the **Heavens** which are below, and produces and derives them; and therefore also to the Inmost **Heaven** corresponds the head with man; to the Middle **Heaven** the body down to the loins; and to the ultimate **Heaven** the feet . . .

10033⁸. The appropriation of Divine good and Divine truth from the Lord is impossible except with those who acknowledge the Divine of the Lord . . . For **Heaven** cannot be unclosed to others, because the whole **Heaven** is in this faith . . . Let everyone therefore who is in the Church beware lest he deny the Lord . . . for at this denial **Heaven** is closed, and Hell is opened; for they are separated from **Heaven**, where the Divine of the Lord is the all in all things; for it makes **Heaven**; and when **Heaven** has been closed, there is indeed the knowledge of the truths of faith . . . but never faith which is faith; for faith which is faith comes from above; that is, through **Heaven** from the Lord.

10049⁶. 'The **Heaven** which He has stretched out' = what is between the prime and the ultimate.

—⁸. Man in interiors is **Heaven** . . . There is a continual connection, and according to the connection an influx, of all things from the Lord through the **Heavens** to the Church on earth. By the **Heavens** are meant the Angels who are there . . .

10049. Interior things are not so; for these are not in the world, but in **Heaven**; and the things which are of the world cannot enter into the things which are of **Heaven** . . . but the things which are of **Heaven** can enter into the things which are of the world with man . . .

—². Therefore the purification of the internal man . . . is effected in **Heaven** by the Lord . . .

10067. The reciprocal union of Divine good and Divine truth in the higher **Heavens**. Sig. and Ex.

—². The reason it is the Divine Human in the **Heavens** which is meant, is . . .

—⁷. This conjunction is called the heavenly marriage, and is **Heaven** with man. In this **Heaven** the Lord dwells as in his own . . .

—¹¹. These things . . . communicate with the **Heavens**, and open the internal man . . .

10068. The reciprocal union of Divine good and Divine truth from the Divine Human of the Lord in the lower **Heavens**. Sig. and Ex.

— . For the Divine of the Lord in the lower **Heavens** is represented by the sons of Aaron, when the Divine of the Lord in the higher **Heavens** is represented by Aaron himself. The reason is that the lower **Heavens** are born from the higher ones, as sons from a father. Refs. . . By the higher **Heavens** are meant the Celestial Kingdom of the Lord; and by the lower **Heavens** His Spiritual Kingdom . . .

10069. Thus, all the Divine things in the **Heavens**. Sig.

10098. The universal **Heaven** is nothing else than the Divine of the Lord; for the Angels who are there know, acknowledge, believe, and perceive, that all the good of faith and the good of love, which make **Heaven**, are from the Lord . . .

—^e. Thence **Heaven** is called a 'Sanctuary.'

10106². It is said the Lord as to Divine good and Divine truth in the **Heavens**, and what is communicative and receptive of Him there, because the Lord is above the **Heavens**; for He is the Sun of **Heaven**; He also actually appears to those who are in **Heaven** as a Sun; moreover, all the light of the **Heavens** is thence. Through the light and heat thence He is present in the **Heavens**; and is so present as if He were altogether there; for He infills the **Heavens** and makes them . . . Sig.

10108. For entering into **Heaven**. Sig.

— . The representation of the Tent of the Assembly is **Heaven** where the Lord is.

10122⁹. For it is a law of Divine order that . . . the whole man be either in **Heaven** or in Hell; and that he shall not hang between the two . . .

10125. Whatever represents the Lord, also represents Him with the men of the Church, and with the Angels of **Heaven**, thus it represents **Heaven** and the Church; because the men in whom the Church is constitute the Church in general; and the Angels in whom **Heaven** is constitute **Heaven** in general: but still the men themselves, regarded in themselves, do not constitute the Church, but the Lord with them; thus neither do the Angels themselves, regarded in themselves, constitute **Heaven**, but the Lord with them . . . Thence it is, that when it is said the Church and **Heaven**, there is meant the Divine of the Lord with those who are there; from which it is evident how it must be comprehended, that the Lord is the all in all things of **Heaven** and the Church; and that the Lord Himself is **Heaven** and the Church . . .

—⁴. From this cause the Lord took into **Heaven** all His glorified Human . . .

10129². The Lord through celestial good inflows immediately into the **Heavens** . . . It is said He inflows, because the Lord is above the **Heavens**, and inflows thence; He is nevertheless as present in the **Heavens**.

10131. That which in general concerns the reception of the Lord in **Heaven** and in the Church. Sig. and Ex.

—^e. When **Heaven** is mentioned the Church also is meant; for the Lord's **Heaven** on earth is the Church; and in everyone in whom is the Church, in him also is **Heaven**; for the Lord is in him; and where the Lord is, there is **Heaven**; moreover, the Church makes one with **Heaven**; for the one depends upon the other with an unbroken connection; it is the Word which conjoins them; in the Word is the Lord . . .

10137¹⁰. For there are three **Heavens**; the Inmost, the Middle, and the Ultimate; thence also there are three degrees of the good of innocence . . . It is to be known that the good of innocence is the soul itself of **Heaven**; because this good is the soul receptive of the love, charity, and faith which make the **Heavens**.

10150. What is receptive of the Lord in the lower **Heavens**. Sig.

— . The reason 'the Tent of the Assembly'=the lower **Heavens**, is that by 'the altar' are signified the higher **Heavens**. . . The Celestial Kingdom makes the higher **Heavens**; and the Spiritual Kingdom the lower **Heavens** . . .

10151. What is receptive of the Divine from the Lord in the higher **Heavens**. Sig.

— . 'The altar'=a representative of the Lord . . . here, as to the Divine good proceeding from Him in the **Heavens** where it is received, thus in the higher **Heavens**; for there the Lord is received as to Divine good; but in the lower **Heavens** the Lord is received as to Divine truth.

—². Whatever represented the Lord Himself, also represented **Heaven**; for the Divine which proceeds from the Lord received by the Angels makes **Heaven**; the Angels themselves as to their proprium do not make **Heaven**, but as to the Divine which they receive from the Lord . . .

10156⁴. Man has been so created, that as to his internal he has been formed to the image of **Heaven**, and as to his external to the image of the world, to the end that **Heaven** and the world may be conjoined with man, and that thus the Lord through him may inflow out of **Heaven** into the world, and rule it . . . and thus conjoin both, and thereby cause that in the world also there may be a resemblance of **Heaven**. But when a man cares solely for the world, **Heaven** is closed with him; whereas, when he suffers himself to be elevated by the Lord, then **Heaven** is opened with him . . .

10157. The Divine of the Lord, that it is all in all things of **Heaven** and the Church. Sig. and Ex.

— . Thence He is **Heaven** itself; and also thence it is that the whole **Heaven** has relation to the Lord as to His Divine Human; and that **Heaven** in the complex is a Man . . . And hence also it is that by 'man' in the Word is signified the Church, and also **Heaven** (Refs.); and that they who are in **Heaven** . . . are said to be in the Lord . . .

10159. That **Heaven** in its whole complex has relation to one Man, is from the Divine Human of the Lord; for from this the Lord inflows into **Heaven**, makes it, and forms it to the likeness of Himself.

10160^e. Therefore **Heaven** at that time let itself down to (men); and the Lord was seen in a human form by many.

10168. All spiritual union descends from **Heaven**. Hence it is that love truly conjugal is from **Heaven** . . . The marriage of good and truth in **Heaven** is from the Lord; and therefore . . . **Heaven** and the Church are called 'the Bride,' and 'the Wife;' and therefore also **Heaven** is compared to 'a marriage.'

10187. This is why those who are in **Heaven** are safe from the infestation of the evil who are from Hell. Sig.

10188². The sphere of Divine good infills the universal **Heaven**, and also extends itself into Hell. Ex.

10189². In **Heaven** the case is this. To the right there are those who are in the light of truth, thus who are in the south; but to the left are those who are in the shade of truth, thus who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; but at the back are those who are in the obscure perception of good, thus who are in the west; the latter, who are in good, constitute the Lord's Celestial Kingdom; but the former, who are in truth, constitute the Lord's Spiritual Kingdom . . .

10196². But the Lord as **Heaven**, which is below the Lord as a Sun, is the Divine truth; but this Divine truth has in it Divine good accommodated to the reception of Angels and Spirits . . .

10199⁹. For **Heaven**, in which is the internal man which has been opened, does not inflow immediately into truths, but mediately through the good of love. But **Heaven** cannot enter with man when his internal man has been closed, because there is not there anything of the good of love which receives it . . .

10200. For the things which come forth in the world are images of the things which are in the **Heavens** . . .

10230. Conjunction with **Heaven** through the acknowledgment that all truths and goods are from the Lord. Sig. and Ex.

— . 'The work of the Tent of the Assembly'=that which operates and makes **Heaven**.

10261^e. The separation of **Heaven** and Hell (at the Lord's first Advent). Sig.

10268. 'Thou shalt anoint with it the Tent of the Assembly'=to represent the Divine of the Lord in the **Heavens**.

—². 'The Tent of the Assembly'=**Heaven** in the whole complex; the Inmost or Third where was the ark of the Testimony; the Middle or Second where were the table . . . the candlestick, and the altar of incense; and the Ultimate or First where was the court. Refs.

—^e. For **Heaven** is not **Heaven** from the Angels regarded in their own proprium, but from the Divine of the Lord with them. Refs.

10270^e. For there are three kinds of goods which make the three **Heavens**. (Continued fully under CELESTIAL GOOD.)

10284². Love towards the neighbour, and love to the Lord, reign in **Heaven**, and are **Heaven**.

10300. The conjunction of truth and good, which is called the **heavenly** marriage . . . is **Heaven** itself with man.

10322. That which is from the Divine descends

through the **Heavens** down to man ; and therefore in the **Heavens** is accommodated to the wisdom of the Angels who are there . . . Hence it is that the conjunction of **Heaven** with man is through the Word.

[A.] 10330². The interiors are actually elevated, and are then actually withdrawn from the body and from the world. When this takes place, the interiors of the man come actually into **Heaven**, and into its light and heat . . .

10335. When the inmosts and the ultimates are mentioned, there are meant all who are in the universal **Heaven** and in the universal Church.

10355². For **Heaven** then acted as one with the man of the Church . . .

10357. That this is the principal thing by which those who are of the Church are known in **Heaven**. Sig. and Ex.

10360². Because all who are about to come into **Heaven** must first be in combats against evils and the falsities of evil ; and when these have been separated they enter **Heaven**, and are conjoined with the Lord, and then they have rest. In like manner in the world . . .

10362². For the life of man is either in **Heaven**, or it is in Hell ; (not in both). Sig.

10367. When man becomes a Church and enters **Heaven**. Sig. and Ex.

— . As **Heaven** is in the internal man, therefore when this is opened, the man is in **Heaven** ; for **Heaven** is not in a place, but in the interiors of man . . .

10373. 'For in six days Jehovah made the heaven and the earth' = the state of combat and of labour when the Church is being established. . . 'Heaven and earth' = the Church . . . By 'heaven' is meant its internal ; and by 'earth' its external. Ill.

10442. (Mercy) on account of **Heaven** and the Church. Sig. and Ex.

10446. From which are **Heaven** and the Church. Sig. and Ex.

10452². The **Heavens** subsist through the Divine truth, and without it there would be no **Heavens** ; and the human race subsists through **Heaven** . . . In order, therefore, that **Heaven** may subsist, and mankind from conjunction with it, the Word has been provided by the Lord, in which there is Divine truth for the Angels and for men . . .

—³. Hence it is evident that **Heaven** is in its wisdom from the Word, when it is being read by man ; and then at the same time man is in conjunction with **Heaven** . . . Hence it follows, that if this medium of conjunction were not in the world, the conjunction with **Heaven** would perish, and with the conjunction all the good of the will and the truth of the understanding with man . . .

—⁴. Such would be the state of man, unless **Heaven** were conjoined with him ; and **Heaven** would not be conjoined with him if there were not the Word ; or unless Divine truth were communicated immediately through Angels, as in ancient times. When **Heaven** is said, there is meant also the Divine ; for the Divine of the Lord makes **Heaven**. Thus to be con-

joined with **Heaven** is to be conjoined with the Lord ; and to be disjoined from **Heaven** is to be disjoined from the Lord ; and to be disjoined from the Lord is to perish . . .

10456. That **Heaven** acts on the one side, and Hell on the other. Sig. and Ex.

10472. That is called holy which with man inflows from **Heaven** ; that is, through **Heaven** from the Lord. **Heaven** inflows into the internal of man, and through it into his external ; since the internal of man has been formed to the image of **Heaven**, thus to the reception of the spiritual things which are there . . .

10568^e. It is impossible for any material idea to enter **Heaven** . . .

10578². For love to the Lord and charity towards the neighbour open the internal man ; and when it has been opened the man as to his interiors is in **Heaven** among the Angels where the Lord is.

10579⁴. When Jehovah passed through **Heaven** He clothed Himself with . . . the human form . . .

—⁷. It is said, through the Lord in **Heaven**, because the Lord is above the **Heavens** ; for He is the Sun of **Heaven**, but still He is present in the **Heavens** . . .

10596. The life of **Heaven** is for those who have loved God above all things, and the neighbour as themselves.

10608. 'The mountain,' here Mount Horeb, = **Heaven** in the whole complex, thus also Divine truth ; for whether you say **Heaven**, or Divine truth, it is the same ; for the Angels, from whom is **Heaven**, are receptions of Divine truth . . .

10623². For in **Heaven** . . . it is not known what a father or a son is . . .

10632³. For when there is immediate revelation, then there is the conjunction of **Heaven** with man. The conjunction of **Heaven** with man is the conjunction of the Lord with him, because the Divine of the Lord with the Angels makes **Heaven**.

10645³. For the truths which are from good . . . make **Heaven** with man . . .

10659⁴. He who has order in him is in **Heaven**, and also in a certain effigy is **Heaven**.

10669³. In **Heaven** . . . there appear fields, etc.

10687. The Word, through which is the conjunction of **Heaven** with man. Sig. and Ex.

10715. The love of good and the derivative faith of truth make the life of **Heaven**.

10716. The Divine of the Lord makes the **Heavens** ; and **Heaven** is with everyone according to the reception of love and faith from the Lord.

10717. With all who receive love and faith from the Lord there is **Heaven**, with both Angels and men ; and therefore they who have **Heaven** in themselves while they live in the world, come into **Heaven** after death.

10718. They who have **Heaven** in them will good to all, and perceive delight in doing good to others . . .

10719. **Heaven** with man is in his internal, thus in thinking and willing ; and thence in the external, which is in speaking and doing . . .

10723. In the **Heavens** there is a communion of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to each there, and those of each are communicated to all . . .

10724. They with whom reign the love of self and the love of the world, do not know what **Heaven** and what the happiness of **Heaven** are . . .

10731². Because they think from the life of the world and not from the life of **Heaven**; the life of **Heaven** is a something unknown to them . . . and therefore they who are such cannot be saved; for they have not **Heaven** in themselves, and therefore cannot be in **Heaven**; for their interiors do not agree; for unless these have been disposed by the Lord to the image of **Heaven**, there is no conjunction with **Heaven**.

10736^e. The idea of thought about God is the principal one of all; for through it, if genuine, conjunction with **Heaven** is effected; for the Divine is what makes **Heaven**.

10741. Therefore they with whom reign the loves of self and of the world can receive nothing from **Heaven** . . . For whatever a man thinks, and whatever he wills . . . is either from **Heaven** or from Hell.

10749. The life of Hell cannot be transcribed into the life of **Heaven** . . . They who come into **Heaven** remain there to eternity.

10784. On the way it was given to observe how immense is the **Heaven** of the Lord . . . This I could conclude from a comparison made with the extension of the **Heaven** which is around our Earth, and for it.

10789. There are two things which must be in order with men; namely, the things which are of **Heaven**, and the things which are of the world. The things which are of **Heaven** are called ecclesiastical things . . .

10793. Governors over the things which are of **Heaven** with men . . . are called priests . . .

10794. Priests must teach men the way to **Heaven** . . .

10795. Priests . . . must not claim for themselves the Power of opening and shutting **Heaven**, because this Power is of the Lord alone.

10814. Such also is dominion in the **Heavens** . . .

—^c. These also dwell in the **Heavens** distinguished into nations, families, and houses, although they are in Societies together . . .

H. Title. On **Heaven** and its Wonders, and on Hell; from Things Heard and Seen.

2. That the Lord is the God of **Heaven**. Chap.

—^c. Those . . . with whom there is an idea of three Divines cannot be admitted into **Heaven** . . . Because everyone in **Heaven** speaks from the thought . . . There exists in **Heaven** a communication of all thoughts . . .

3. Those within the Church who have denied the Lord, and have acknowledged the Father only, and have confirmed themselves in such faith, are outside of **Heaven** . . .

4. All infants, of whom is the third part of **Heaven** . . .

5. It is said, 'In **Heaven** and on earth,' because He who rules **Heaven** also rules earth; for the one depends upon the other. Refs.

6^e. They wanted a **Heaven** in which they could domineer over others . . .

7. That the Divine of the Lord makes **Heaven**. Chap.

—^c. The Angels taken together are called **Heaven**, because they constitute it; but still it is the Divine which proceeds from the Lord, which inflows with the Angels, and which is received by them, which makes **Heaven** in general and in part. The Divine which proceeds from the Lord is the good of love and the truth of faith; in the proportion, therefore, that they receive good and truth from the Lord they are Angels, and they are **Heaven**.

8^e. Hence it is that **Heaven** is called 'the habitation of the Lord,' and 'His throne.'

9^e. To do what is good for the sake of good . . . is the good which makes **Heaven**, because this good is the Lord.

10. (Such) are not received into **Heaven** . . .

13. That the Divine of the Lord in **Heaven** is love to Him, and charity towards the neighbour. Chap. 14. 17.

20. That **Heaven** is distinguished into two Kingdoms. Chap.

—^c. **Heaven** is distinguished in general into two Kingdoms; in special into three **Heavens**; and in part into innumerable Societies.

22. Hence the **Heavens** which are constituted (of the Angels of the Celestial Kingdom) are called interior and higher **Heavens**.

29. That there are three **Heavens**. Chap.

—^c. There are three **Heavens**, and they are most distinct from each other; the Inmost or Third; the Middle or Second; and the Ultimate or First. They follow and subsist together as (do) man's head . . . body . . . and feet . . . For in such an order is the Divine which proceeds and descends from the Lord. Hence, from the necessity of order, **Heaven** is tripartite.

30. So that man was made . . . a **Heaven** in the least effigy. Therefore also man communicates with the **Heavens** as to his interiors; and likewise comes . . . after death among the Angels of the Inmost **Heaven**, of the Middle, or of the Ultimate one, according to his reception of Divine good and truth from the Lord . . .

32. There is in each **Heaven** an internal and an external; they who are in the internal are called the internal Angels, but they who are in the external are called the external Angels there. The external and the internal in the **Heavens**, or in each **Heaven**, are circumstanced as are the Voluntary and its Intellectual with man . . .

33. It is the interiors with the Angels which determine in which **Heaven** they are . . . Those with whom the third degree has been opened are in the Inmost **Heaven**; (and so on). . . They who are affected with Divine truths, and admit them at once into the life . . . are in the Third **Heaven** . . . But they who do not admit them immediately into the will, but into the memory and thence into the understanding, and from this will and do them . . . are in the Second **Heaven**. But they who live morally, and believe in the Divine, and do not care so much about being instructed, are in

the First **Heaven**. Hence it may be evident that the states of the interiors make **Heaven**; and that **Heaven** is within everyone, and not without him. Sig.

[H.] 35. Therefore the Angels of one **Heaven** cannot enter to those of another **Heaven** . . .

—². When the Lord elevates any from a lower **Heaven** into a higher . . .

36. Those in the same **Heaven** can associate with everyone there . . .

37. Still, the Lord conjoins all the **Heavens** by influx immediate and mediate; by immediate influx from Himself into all the **Heavens**, and by mediate influx from one **Heaven** into another; and thus effects that the three **Heavens** are one . . .

41. That the **Heavens** consist of innumerable Societies. Chap.

45. (Thus) good consociates all in the **Heavens** . . .

46 (a). That all proximities (and relationships) in **Heaven** are from good . . . Refs.

49². Hence there is a communication of all of **Heaven** with each, and of each with all.

51. That each Society is a **Heaven** in a lesser form, and each Angel in the least. Chap.

— . For the good of love and of faith is what makes **Heaven** . . . It matters not that this good is everywhere different and various; it is still the good of **Heaven**; the only difference is that **Heaven** is such here and such there. Therefore it is said, when anyone is elevated into any Society of **Heaven**, that he comes into **Heaven**, and concerning those who are there, that they are in **Heaven** . . . All in the other life know this; and therefore they who stand outside of or below **Heaven**, and look from afar to where the assemblies of Angels are, say that **Heaven** is there, and also there. Ex.

—^e. Hence it is evident what is meant by . . . 'the habitations of **Heaven**;' and by 'the **Heavens** of **Heavens**.'

52. There is the like heavenly form in each Society to that in the whole **Heaven**. In the whole **Heaven** they are in the middle who excel the rest; and round about even to the boundaries, in decreasing order, are they who excel less. . . (Moreover) the Lord leads all who are in the whole **Heaven** as if they were one Angel . . .

53. For **Heaven** is not without an Angel, but within him; for his interiors, which are of his mind, are disposed into the form of **Heaven**, thus for the reception of all things of **Heaven** which are without him. . . Hence an Angel also is a **Heaven**.

54. It can never be said that **Heaven** is without anyone, but within him; for according to the **Heaven** which is within him does every Angel receive the **Heaven** which is without him. How much (therefore) is he mistaken who believes that to come into **Heaven** is merely to be elevated among the Angels. . . thus that **Heaven** is given to everyone from immediate mercy; when yet, unless **Heaven** is within anyone, nothing of the **Heaven** which is without inflows and is received. . . (Such) have been conveyed into **Heaven**; but when they were there . . . they began to be blinded . . . and to be tormented . . . They who live evilly, and

come into **Heaven**, gasp . . . and writhe . . . like fishes out of the water . . . (Thus) **Heaven** is within and not without anyone.

55. As all receive the **Heaven** which is without them according to the quality of the **Heaven** which is within them, therefore they in like manner receive the Lord, because the Divine of the Lord makes **Heaven**.

56. **Heaven**, moreover, is where the Lord is acknowledged, believed in, and loved. . . From this (variety) is the perfection of **Heaven**. Ex. . . **Heaven** is a one from various things ordained in a most perfect form; for the heavenly form is the most perfect of all forms.

57. For the Church is the Lord's **Heaven** on earth.

— . A man in whom the Church is, equally with an Angel, is a **Heaven**; for man has been created in order that he may come into **Heaven** . . .

—². Man has in common with an Angel, that his interiors have been equally formed to the image of **Heaven**; and also that he becomes an image of **Heaven** in proportion as he is in the good of love and of faith.

—^e. Man has more than the Angels, that his exteriors have been formed to the image of the world; and that in proportion as he is in good, the world is with him subordinated to **Heaven**, and serves **Heaven**; and that then the Lord is present with him in both as in His **Heaven** . . .

58. He who has **Heaven** in himself, not only has **Heaven** in its greatest or general things, but also in its least or singular things . . .

—². In the **Heavens** love to the Lord is what reigns . . . Hence the Lord . . . makes **Heaven** to be where He is. Hence an Angel is a **Heaven** in the least form; a Society in a greater, and all the Societies taken together in the greatest . . .

59. That the universal **Heaven** in one complex has relation to one Man. Chap.

62. The Angels do not see **Heaven** in the whole complex in such a form; for the whole **Heaven** does not fall into the view of any Angel; but they sometimes see remote Societies . . . as a one in such a form . . . and thus conclude as to the whole, which is **Heaven** . . .

63. As **Heaven** is such, it is therefore ruled by the Lord as one man . . .

64². Similar are the consociations in the **Heavens**; they are conjoined there according to uses in a like form; and therefore they who do not perform use to the general are cast out of **Heaven** . . . Hence it is that they who are in **Heaven** act as a one . . .

65. As the whole **Heaven** has relation to one man, and also is a Divine spiritual man in the greatest form, even in effigy, therefore **Heaven** is distinguished into members and parts . . . In general, the highest or Third **Heaven** forms the head down to the neck; the middle or Second **Heaven** forms the breast down to the loins and knees; the ultimate or First **Heaven** forms the feet down to the soles, and also the arms down to the fingers . . . Hence it is again evident why there are three **Heavens**.

66. The Spirits who are below **Heaven** greatly wonder when they hear and see that **Heaven** is both below and above; for they have been in . . . the opinion . . . that

Heaven is nowhere except above ; for they do not know that the situation of the **Heavens** is like that of the members, organs, and viscera in man, of which some are above and some below . . .

68. That each Society in the **Heavens** has relation to one man. Chap.

71. Thus not only is the Society perfected, but also **Heaven** in general, because the Societies constitute **Heaven**. As **Heaven** is perfected from the increasing multitude, it is evident how much they are mistaken who believe that **Heaven** may be closed from fulness ; when yet . . . a greater and greater fulness perfects it.

72². The reason there is such a perpetual likeness, is that in the **Heavens** the goods of all are from one love . . . (namely) love to the Lord from the Lord. Thence it is that the whole **Heaven** is a likeness of Him in general . . .

73. As **Heaven** is a man in the greatest form, and a Society of **Heaven** in a less form, so is an Angel in the least form ; for, in the most perfect form, such as is the form of **Heaven**, there is a likeness of the whole in the part, and of the part in the whole. The reason it is so, is that **Heaven** is a communion ; for it communicates all things of its own to each . . . A man, also, in proportion as he receives **Heaven** . . . is a **Heaven** . . .

—². 'Jerusalem' (Rev.xxi.) in a more eminent sense, = **Heaven**.

78. That it is from the Divine Human of the Lord that **Heaven** in the whole and in part has relation to a man. Chap.

— . (Thus) the Divine, because it makes **Heaven**, is Human in form.

79. All the Angels who are in the **Heavens** never perceive the Divine under any other form than the Human . . . They are brought into this necessity of thinking . . . from the form of **Heaven** . . . for all the thought which the Angels have has extension into **Heaven** . . .

—². When I was elevated into the interior sphere of **Heaven** . . .

82^e. This is the Divine **Heavenly** itself, which primarily inflows from **Heaven** with man ; because man has been born for **Heaven** ; and no one comes into **Heaven** without an idea of the Divine.

83. Hence it is, that he who is not in the idea of **Heaven** ; that is, in the idea of the Divine from which is **Heaven**, cannot be elevated to the first threshold of **Heaven** . . . Because the interiors with him, which should receive **Heaven**, are closed, since they are not in the form of **Heaven** ; nay, the nearer he comes to **Heaven**, the more closely they are closed.

85². The extense in **Heaven** is not like the extense in the world . . .

—^e. Because thoughts are of such extension, all things of **Heaven** are communicated with everyone there . . .

87. That there is a correspondence of all things of **Heaven** with all things of man. Chap.

—². By (the knowledge of correspondences) they had communication with **Heaven**.

96. The correspondence of the two Kingdoms of

Heaven with the heart and lungs is the general correspondence of **Heaven** with man ; but there is a less general one with each of his members, organs, and viscera. Enum. and Ex.

99. Although all things of man as to the body correspond to all things of **Heaven**, nevertheless man is not an image of **Heaven** as to his external form, but as to his internal form ; for the interiors of man receive **Heaven**, and his exteriors receive the world. In proportion, therefore, as his interiors receive **Heaven**, the man as to them is **Heaven** in the least form . . . But in proportion as his interiors do not receive it, he is not a **Heaven** . . .

100. There is (moreover) a correspondence of the **Heavens** among themselves. To the Third or Inmost **Heaven** corresponds the Second or Middle **Heaven** ; and to the Second or Middle **Heaven** corresponds the First or Ultimate **Heaven** ; and this corresponds to the corporeal forms in man . . . Thus it is the Corporeal of man in which at last **Heaven** ceases, upon which, as upon its basis, it subsists.

101. But . . . all the correspondence which is with **Heaven** is with the Divine Human of the Lord ; because **Heaven** is from Him, and He is **Heaven** . . .

111. A garden in general corresponds to **Heaven** as to intelligence and wisdom ; and therefore **Heaven** is called 'the garden of God,' and 'Paradise.' Refs.

112. How the conjunction of **Heaven** with the world is effected through correspondences. Ex. . . (Thus) the correspondence of . . . the world with **Heaven** is through uses, and uses conjoin them . . .

—². With man, in proportion as he lives according to Divine order . . . his acts are uses in form, and are correspondences, through which he is conjoined with **Heaven** . . . It is man through whom the natural world is conjoined with the Spiritual World . . .

114. The Spiritual World, which is **Heaven**, is conjoined with the natural world through correspondences ; hence through correspondences there is given to man communication with **Heaven**. For the Angels of **Heaven** do not think from natural things . . . and therefore when man is in the knowledge of correspondences, he can be together with the Angels . . . In order to the conjunction of **Heaven** with man the Word has been written through mere correspondences . . .

115. I have been instructed from **Heaven** that the Most Ancients . . . thought from correspondences themselves . . . and that thus through them **Heaven** was conjoined with the world . . . After their times there succeeded those who did not think from correspondences themselves, but from the knowledge of correspondences, and there was a conjunction of **Heaven** with man then also, but not so intimate . . .

116. On the Sun in **Heaven**. Chap.

117. From this origin are all things which come forth and appear in the **Heavens**.

118. The Lord appears as a Sun, not in **Heaven**, but high above the **Heavens** . . .

120. Therefore the **Heavens** are distant according to the reception ; the higher **Heavens**, being in the good

of love, are nearest to the Lord as a Sun ; but the lower **Heavens**, being in the good of faith, are more remote from Him.

[H.] 121. The Lord is not (in **Heaven**) in person . . . but in presence through aspect. Ex.

123. Since the Lord appears in **Heaven** as a Sun . . . therefore all who are in the **Heavens** turn themselves constantly to Him . . .

126. On light and heat in **Heaven**. Chap.

—e. The things seen by me in the **Heavens** have been seen in this light . . .

141. On the four quarters in **Heaven**. Chap.

142. The whole **Heaven** turns itself to the Lord as to its common Centre . . . The direction in **Heaven** is different from the direction in the world, in that in **Heaven** the anterior things are turned to their common Centre, but in the world the lower things . . .

144^e. No one is allowed in **Heaven** to stand behind another, and to look at the back of his head ; for then the influx of good and truth from the Lord is disturbed.

148. All in the **Heavens** dwell distinct according to the quarters. Ex.

155². There is no correspondence of night with the states of life of those who are in **Heaven**, but there is a correspondence of the daybreak which is before the morning.

160. The Angels . . . said that they were in hope that they would shortly return into their pristine state, and thus as it were again into **Heaven** ; for **Heaven** to them is to be withheld from proprium.

162. On time in **Heaven**. Chap.

170. On representatives and appearances in **Heaven**. Chap.

171. The things which appear . . . in the **Heavens** . . . as to a great part are like those which are in the Earth, but more perfect as to form, and more as to number. Ill.

—². Such things were seen by (the prophets) when **Heaven** was opened to them ; and **Heaven** is said to be opened when the interior sight . . . is opened . . .

172. But the things which appear in the **Heavens**, although as to a great part like those on earth, still are not like them as to essence ; for the things which are in the **Heavens** come forth from the Sun of **Heaven** . . .

173. The things which come forth—*existant*—in the **Heavens** do not come forth in like manner as those which are on earth ; in the **Heavens** all things come forth—*existant*—from the Lord, according to correspondences with the interiors of the Angels . . .

175. The things which appear before the eyes of the Angels in the **Heavens** . . . appear and are perceived as much to the life as the things which are on Earth are perceived by man ; nay, much more clearly, distinctly, and perceptibly. The appearances which are thence in the **Heavens** are called real appearances, because they really come forth—*existant*. 176, Ex.

183. As there are Societies in **Heaven**, and they live as men, therefore they also have habitations. Chap.

188. The Angels who are in the lowest parts of **Heaven** dwell in places which appear like rocks of stone . . .

189. There are also Angels who do not live consociated . . . These dwell in the midst of **Heaven**, because they are the best of the Angels.

191. On space in **Heaven**. Chap.

193. Spaces in **Heaven** are nothing but external states corresponding to internal ones. (Hence) the **Heavens** are distinct from each other . . .

198. (Thus) in **Heaven**, although there are spaces there as in the world, still nothing is estimated there according to spaces, but according to states . . .

199. The Lord is present with everyone according to love and faith, and all things appear near or far off according to His presence ; for thence are determined all things which are in the **Heavens** : through it . . . there is a communication of all things which are in the **Heavens**.

200. On the form of **Heaven**, according to which are the consociations and communications there. Chap.

201. It is important to know the quality of the form of **Heaven**. Ex. . . Hence it is that in proportion as anyone is in the form of **Heaven**, thus in proportion as he is a form of **Heaven**, he is wise. Whether you say to be in the form of **Heaven**, or to be in the order of **Heaven**, it comes to the same thing . . .

202. What it is to be in the form of **Heaven**. Man has been created to the image of **Heaven** and to the image of the world, his internal to the image of **Heaven** . . . Whether you say to the image, or according to the form, it is the same. But as man . . . has destroyed with himself the image of **Heaven**, thus its form . . . his internal is closed . . . In order that the form or image of **Heaven** may be restored to him, he must be instructed . . . and so far as man knows and lives according to (the laws of Divine order) his internal is opened ; and there the order or image of **Heaven** is formed anew. (Thus) 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, he is a **Heaven** in the least form . . .

205. All in **Heaven** are consociated according to spiritual affinities . . . So in the whole **Heaven** ; so in each Society ; and so in each house . . .

209. There is no influx from the lower **Heavens** into the higher ones, because this is contrary to order ; but from the higher **Heavens** into the lower ones. Moreover, the wisdom of the Angels of a higher **Heaven** surpasses the wisdom of the Angels of a lower **Heaven** as a myriad to one ; which also is a reason why the Angels of a lower **Heaven** cannot speak to the Angels of a higher one ; nay, when they look thither they do not see them ; their **Heaven** appears as a misty something over head ; whereas the Angels of a higher **Heaven** can see those of a lower **Heaven** ; but it is not allowable to engage in discourse with them, except with the loss of their wisdom.

210. The thoughts and affections, and also the discourses of the Angels of the Inmost **Heaven** are never perceived in the Middle **Heaven** . . . but, when it pleases the Lord, there appears thence as it were a flaming something in the lower **Heavens** ; and the things which are

in the Middle Heaven appear as a lucid something in the Ultimate Heaven . . .

211. The form of Heaven . . . in the Inmost Heaven is the most perfect of all ; in the Middle Heaven it is perfect, but in a lower degree ; and in the Ultimate one in a still lower degree ; the form of one Heaven subsists from another through influx from the Lord.

212. As to the form of Heaven in special, and how it goes and flows, this is incomprehensible even to the Angels. Ex.

213. On governments in Heaven. Chap.

221. On Divine worship in Heaven. Chap.

236. There is one language in the universal Heaven . . .

246^a. Because it has pleased the Lord that there should be such conjunction, and as it were insertion, of Heaven with man . . .

252. They who speak with the Angels of Heaven, also see the things which are in Heaven, because they see from the light of Heaven, in which their interiors are . . . for with them Heaven is conjoined with the world, and the world is conjoined with Heaven . . . In such conjunction with the Angels of Heaven were the Most Ancients . . . and in them Heaven and the world made one. But after those times man successively removed himself from Heaven, by loving himself more than the Lord, and the world more than Heaven . . .

258. On writings in Heaven. Chap.

— . It is not from Divine order to be taught through writings from Heaven, but through the Word ; because through this alone there is communication and conjunction of Heaven with the world . . .

259. What is dictated by the Lord passes through all the Heavens in order . . .

268. How great the wisdom of the Angels is, may be evident from the fact, that in the Heavens there is a communication of all things . . . Heaven is a communion of all goods. The reason is, that heavenly love is such that it wills that what is its own should be another's ; and therefore no one in Heaven perceives his own good in himself as good, unless it is also in another ; thence also is the happiness of Heaven . . . That there is such a communication in the Heavens, it has also been given to know by experience : some simple ones were once taken up into Heaven, and when there they came into angelic wisdom . . .

280. Thence all who are in Heaven are in innocence . . . Hence it is that in proportion as an Angel is in innocence he is in Heaven ; that is, he is in Divine good and Divine truth ; for to be in these is to be in Heaven. Therefore the Heavens are distinguished according to innocence ; they who are in the Ultimate or First Heaven are in innocence of the first or ultimate degree (and so on) . . .

284. On the state of peace in Heaven. Chap.

285. There are two inmost things of Heaven, namely, innocence and peace . . . Innocence is that from which is all the good of Heaven ; and peace is that from which is all the delight of good . . .

291. On the conjunction of Heaven with the human race. Chap.

294. The nature of the communication of Heaven with good Spirits . . . and thence the nature of the conjunction of Heaven . . . with man. Ex.

297. As to what further concerns the conjunction of Heaven with the human race . . . the Lord Himself inflows with every man according to the order of Heaven . . . and disposes him to receive Heaven . . .

300. The conjunction of Heaven with man is not like the conjunction of a man with a man ; but it is a conjunction of the interiors which are of his mind . . . With his natural or external man there is a conjunction through correspondences . . .

303. On the conjunction of Heaven with man through the Word. Chap.

304. Therefore, when it is said the conjunction of man with Heaven, there is meant his conjunction with the Lord, and his consociation with the Angels ; for Heaven is not Heaven from the proprium of the Angels, but from the Divine of the Lord.

—^e. It follows that such is the connection and conjunction of Heaven with the human race, that the one subsists from the other ; and that the human race without Heaven would be as a chain when the hook is removed ; and Heaven without the human race would be as a house without a foundation.

305. As man has broken this connection with Heaven, by having turned his interiors away from Heaven . . . a medium has been provided by the Lord, to be to Heaven in the place of a basis and foundation, and also for the conjunction of Heaven with man : this medium is the Word.

308. There is also a conjunction of Heaven through the Word with those who are outside the Church . . . Ex.

309. Unless such a Word had been given in this Earth, the man of this Earth would have been separated from Heaven ; and if separated from Heaven he would no longer have been rational ; for the human Rational comes forth—*existit*—from the influx of the light of Heaven. Moreover, the man of this Earth is such that he cannot receive immediate revelation . . . Ex.

310^e. If man knew that there is (a spiritual sense), and would think from some knowledge of it when he is reading the Word, he would come into interior wisdom, and would be still more conjoined with Heaven . . .

311. That Heaven and Hell are from the human race. Chap. J. 14, 19, 111.

313^e. The interiors of man have been formed to the reception of all things of Heaven . . . and they who receive the world and not at the same time Heaven, receive Hell.

318. On the nations and peoples outside the Church in Heaven. Chap.

319. For Heaven is in man, and they who have Heaven in themselves come into Heaven. Heaven in man is to acknowledge the Divine, and to be led by the Divine.

—². The man whose moral life is spiritual has Heaven in himself ; but he whose moral life is only natural, has not Heaven in himself. Ex.

[H. 319.]³ But **Heaven** in one is not the same as it is in another ; it differs in each according to the affection of good and thence of truth . . .

324². (Thus) the Gentiles come into **Heaven** more easily than Christians at this day. Sig.

329. On infants in **Heaven**. Chap.

332. As soon as infants are exsuscitated . . . they are conveyed into **Heaven** . . . This **Heaven** appears in front opposite the forehead . . .

334^e. After this first age is passed, (the infants) are transferred into another **Heaven**, where they are instructed by masters ; and so on.

341. That innocence is the receptacle of all things of **Heaven** . . .

346. On the wise and simple in **Heaven**. Chap.

350. All are received into **Heaven** who have loved truth and good for the sake of truth and good . . . The wise in **Heaven** are in much light ; but the simple in **Heaven** are in less light ; everyone according to the degree of the love of good and truth.

356³. (Thus) man is made spiritual through Knowledges and knowledges . . . These, moreover, are accepted in **Heaven** in preference to others, and are there among those who are in the middle . . .

357. On the rich and poor in **Heaven**. Chap.

359. (Thus) it is not so difficult to enter the way of **Heaven** as is believed by many ; the only difficulty is to be able to resist the love of self and of the world . . . Sig.

360. They renounced the world . . . believing that they would thus enter the way of **Heaven**. But these . . . turn themselves away from the offices of charity, through which there is conjunction with **Heaven**. They desire **Heaven** more than others ; but when they are elevated . . . they induce anxieties . . .

—². Man cannot be formed for **Heaven** except through the world. Ex. . . Hence it is evident, that a life of charity . . . which is to do what is just and right in every work . . . leads to **Heaven** ; but not a life of piety without charity . . .

—³. Many of those who have been employed in tradings . . . and who have also become rich thereby, are in **Heaven** ; but fewer of those who have come to honours and have become rich by their employments. Ex.

366. On marriages in **Heaven**. Chap.

374. In love truly conjugal . . . **Heaven** is effigied, because the universal **Heaven** is the Divine good and Divine truth proceeding from the Lord ; and thence it is that all things of **Heaven** have been inscribed on that love . . .

382^e. In a word, in conjugal love **Heaven** represents itself ; because **Heaven** with the Angels is the conjunction of good and truth . . .

384. Which also is the reason that when a man commits adultery from delight, **Heaven** is shut against him . . .

389². Therefore he who thinks of honour for himself, and thence for use . . . cannot discharge any office in **Heaven** . . .

393. In ecclesiastical things are those in **Heaven** who in the world have loved the Word . . . for the sake of the use of life . . .

394. Everyone in **Heaven** is in his work according to correspondence. Ex.

395. On heavenly joy and happiness. Chap.

397. **Heaven** in itself is such that it is full of delights, insomuch that regarded in itself it is nothing but blessedness and delight ; because the Divine good proceeding from the Lord's Divine love makes **Heaven** in general and in particular with everyone there . . . Hence it is that whether you say **Heaven** or heavenly joy, it is all one.

398. The delights of **Heaven** are unspeakable, and are also innumerable ; but . . . not one of them can be known . . . by him who is in the mere delight of the body . . . because his interiors look from **Heaven** to the world. Ex.

399. How great the delight of **Heaven** is, may be evident merely from the fact that it is a delight to all there to communicate their delights . . . to another ; and as all are such in the **Heavens**, it is evident how immense is the delight of **Heaven** ; for . . . in the **Heavens** there is a communication of all with each, and of each with all. Such a communication flows forth from the two loves of **Heaven** . . .

400². The Spirits who come from the world into the other life desire nothing more than to come into **Heaven** ; almost all seek for it, believing that **Heaven** is nothing but to be intromitted . . . They begin to be tortured . . .

402. All the delights of **Heaven** are joined with and are in uses . . .

405. The **Heaven** of one is never exactly like that of another . . .

408. In **Heaven**, he is greatest who is least. Ex. . . **Heaven** consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness . . . from love.

411. Certain Spirits . . . as in sleep . . . were translated into **Heaven** ; for Spirits, before their interiors are opened, can be translated into **Heaven**, and be instructed as to the happiness of those who are there . . .

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

—^e. In a word, to grow old in **Heaven** is to grow young . . .

415. On the immensity of **Heaven**. Chap.

418². The more numerous the angelic consociations are which correspond to one member, the more perfect **Heaven** becomes ; for all perfection in the **Heavens** increases according to plurality. Ex.

419. It has been given me to see the extent of the **Heaven** which is inhabited, and also of what is not inhabited ; and I saw that the extent of **Heaven** not inhabited was so great, that it could not be filled to eternity . . .

420. (Origin of the idea that **Heaven** is little.)

—^e. Every man is born for **Heaven** ; and He is received who receives **Heaven** in himself in the world . . .

422. The state of **Heaven** with a man is the conjunction of good and truth with him . . . When with a Spirit-man good has been conjoined with truth, he then comes into **Heaven**; because this conjunction is **Heaven** with him.

425. Thus in proportion as a man wills truths and does them, he has **Heaven** in himself; because the conjunction of good and truth is **Heaven**.

—². It is not allowable for anyone in **Heaven**, or in **Hell**, to have a divided mind . . . In **Heaven**, He who wills good, must understand truth . . . Therefore, with the good, falsities are there removed . . .

428. Above (the World of Spirits) are the **Heavens** . . .
—^e. **Heaven** is enclosed on all sides, nor is there a passage open to any heavenly Society, except by a narrow way, the entrance to which is guarded. These outlets and entrances are what are called 'the gates' and 'doors' of . . . '**Heaven**.'

430. There are also with every man two gates, one of which opens towards . . . **Heaven**. . . The gate of **Heaven** is open with those who are in good and thence in truth . . .

—². Man's rational mind . . . corresponds to the World of Spirits: the things which are above it correspond to **Heaven** . . .

460. All the good and truth which proceeds from the Lord, and makes **Heaven**, is in the human form . . . This form . . . causes everyone in **Heaven** to be in the human form according to the reception. Hence it is that **Heaven** is like itself in general and in particular . . .

479. The universal **Heaven** is distinguished into Societies according to the differences of the good of love . . .

481. That the man comes into **Heaven** who has spiritual and celestial love. Ex.

—⁶. They who are in corporeal love cannot breathe in **Heaven** . . . But they who are in heavenly love breathe the more freely, and live the more fully, the more interiorly they are in **Heaven**. (Thus) celestial and spiritual love is **Heaven** with man, because on this love all things of **Heaven** have been inscribed . . .

491. There are some who do not undergo these states, but immediately after death are either conveyed into **Heaven**, or cast into **Hell**. They who are immediately conveyed into **Heaven** are they who have been regenerated and thus prepared for **Heaven** in the world. They who have been so regenerated and prepared that they have need only to reject natural impurities with the body are at once carried by the Angels into **Heaven**. I have seen them taken up after the hour of death.

495². Almost all (novitiates) desire to know whether they shall come into **Heaven**. Most believe that they shall come in **Heaven**, because in the world they have led a moral and civil life . . .

512. On the third state of man after death, which is the state of the instruction of those who come into **Heaven**. Chap.

—². Spiritual good and truth are not learned from the world, but from **Heaven**. They may indeed be known from the Word . . . but they cannot flow into the life, unless the man as to the interiors . . . is in

Heaven; and a man is in **Heaven** when he acknowledges the Divine, and at the same time acts justly and sincerely . . . because it has been commanded in the Word.

—³. When therefore the man wills these things, then **Heaven** inflows, that is, the Lord through **Heaven**, into the life of the man . . . (Thus) spiritual good and truth are . . . learned from **Heaven**; and no one can be prepared for **Heaven** except by means of instruction.

513². For they who have been instructed in the world, have also been prepared by the Lord there for **Heaven**, and are conveyed into **Heaven** through another way; some immediately after death; some after a short stay with good Spirits . . . Some are first devastated . . .

514. Therefore, when the places of instruction are looked into from **Heaven**, there appears there as it were a **Heaven** in a less form.

515. They who have been educated in **Heaven** from infancy are instructed by the Angels of the interior **Heavens** . . .

518. There were Spirits who . . . had persuaded themselves that they should come into **Heaven** . . . because they . . . had known many things from the Word . . .

519. After Spirits . . . by instructions have been prepared for **Heaven** . . . they are clothed with angelic garments . . . and are thus brought to a way which tends upwards to **Heaven**, and are delivered to the Angel guards there . . . and are introduced into Societies . . .

520. There are eight ways which lead to **Heaven** from the places of instruction. Enum. and Des.

521. That no one comes into **Heaven** from immediate mercy. Chap.

523. Divine order is **Heaven** with man . . . Into this order man is of pure mercy reduced by the Lord, through the laws of order; and in proportion as he is reduced he receives **Heaven** in himself; and he who receives **Heaven** in himself comes into **Heaven**.

528. That it is not so difficult to lead the life which leads to **Heaven** as is believed. Chap.

—². In order for a man to receive the life of **Heaven**, he must live in the world, and in offices and business there . . .

532. If the internal sight or thought . . . is turned to **Heaven**, it becomes heavenly. Therefore, if it is turned to **Heaven**, it is elevated; if to self, it is drawn down from **Heaven** . . . if to the world, it is also bent down from **Heaven** . . .

533. If a man accustoms himself so to think . . . he is then by degrees conjoined with **Heaven**; and in proportion as he is conjoined with **Heaven**, the higher things which are of his mind are opened . . .

535². (Thus) the life which leads to **Heaven** is not a life abstracted from the world, but in the world; and a life of piety without a life of charity—which is only possible in the world—does not lead to **Heaven**; but a life of charity, which life is to act sincerely and justly in every function, in every business, and in every work, from an interior and thus from a heavenly origin . . . This life is not difficult; but a life of piety abstracted from a life of charity is difficult, which life nevertheless

leads away from **Heaven** in the same proportion that it is believed to lead to **Heaven**.

[H.] 538. From **Heaven** was perceived the sphere of truth from good, by which the fury of the endeavour ascending from **Hell** was restrained, whence an equilibrium. This sphere from **Heaven** was perceived to be from the Lord alone, although it appeared to be from the Angels in **Heaven** . . .

539. Hence there is all power in **Heaven**, and none in **Hell** . . .

540^e. Otherwise falsities from evil would superabound, and would affect the simple good who are in the ultimates of **Heaven** . . .

544^e. Love to the Lord and love towards the neighbour reign in the **Heavens**, and also make the **Heavens**.

558. It follows that in proportion as anyone loves himself, he removes himself from the Divine, and thus also from **Heaven**.

583. In the more elevated places there, are the **Heavens** . . . The **Heavens** do not appear to the Spirits who are in the World of Spirits, except when their interior sight is opened; yet they sometimes appear as mists, or as bright clouds. Ex.

588^e. The whole **Heaven**, and the whole World of Spirits, are as it were excavated; and there is a continuous **Hell** under them.

589. On the equilibrium between **Heaven** and **Hell**. Chap.

590. From **Heaven** there continually breathes forth and descends the endeavour to do good.

591. The good which flows forth from **Heaven** is all from the Lord; for the Angels who are in the **Heavens** are all withheld from their own proprium, and are kept in the Lord's proprium, which is good itself.

592. Unless the Lord alone did this, both **Heaven** and **Hell** would perish . . .

595. The **Hells** are continually attacking **Heaven** . . . and the Lord is continually protecting the **Heavens**, by withholding those who are there from the evils which are of their proprium . . . (But) the **Heavens** never attack the **Hells** . . .

597. That man is in freedom, is through the equilibrium between **Heaven** and **Hell**. Chap.

599. In order that man may be in freedom . . . he is conjoined as to his spirit with **Heaven** and with **Hell**. Ex.

600. The conjunction of man with **Heaven** and with **Hell** is not with them immediately, but mediately through Spirits who are in the World of Spirits. These Spirits are with man, and none from **Hell** itself or from **Heaven** itself . . . Through the good Spirits who are in the World of Spirits man is conjoined with **Heaven** . . .

N. Title. On the New Jerusalem and its **Heavenly** Doctrine.

2. For the form of **Heaven**, according to which all the consociations and communications there are effected, is the form of the Divine truth from the Divine good proceeding from the Lord; and a man puts on this form as to his spirit through a life according to the Divine truth.

4. The New **Heaven** is distinct from the ancient **Heavens**, which were before the Advent of the Lord; but still they are so ordained with it as together to constitute one **Heaven** . . . Hence also it is that the ancient **Heavens** constitute higher expanses, but the New **Heaven** an expanse beneath them; for the **Heavens** are expanses one above another. In the highest expanses are those who are called celestial Angels . . . In expanses under them are those who are called spiritual Angels . . . Under these are the Angels who are in the good of faith, who are they who have lived the life of faith. Ex. But still all these **Heavens** make one by influx mediate and immediate from the Lord.

6^e. It is said 'descending from God out of **Heaven**,' because all truth Divine, from which is doctrine, descends out of **Heaven** from the Lord.

7. In **Heaven** equally as on earth there is the Church . . . In a word, there is no difference between the things which are in the **Heavens** and those which are on earth, except that all things in the **Heavens** are in a more perfect state . . . J. I.

—e. I come to the doctrine itself . . . which, because it has been revealed to me from **Heaven**, is called the heavenly doctrine.

9. For they who are in the good of love and of charity as to the internal man are in **Heaven**, and are there as to the internal man in an angelic Society which is in like good. Hence their . . . wisdom; for wisdom can come from no other source than **Heaven**; that is, through **Heaven** from the Lord; and in **Heaven** there is wisdom because there they are in good . . .

41. The interiors with those who are spiritual men have also been actually elevated towards **Heaven** . . .

49. On the light of **Heaven**. (Refs. to passages.)

60. (These) two loves . . . make **Heaven** with man; and therefore they reign in **Heaven** . . .

196. These assaults take place . . . by an apparent shutting up . . . of the communication with **Heaven** . . .

230. On **Heaven** and **Hell**. Chap. (From A.10714-10724.)

231. Love to the Lord and love towards the neighbour make **Heaven** . . . and as both these loves are from the Lord, it is evident that the Lord makes **Heaven**.

233. They who receive **Heaven** from the Lord are they who have **Heaven** in themselves; for **Heaven** is in man. Sig.

J. 2. In these places, by 'the New **Heaven**,' is not meant the **heaven** visible before our eyes; but **Heaven** itself, where the human race has been gathered together . . .

9. That the human race is the basis upon which **Heaven** is founded. Gen.art.

— . Hence it is that all things in man and with man are from both **Heaven** and the world; from **Heaven** are the things which are of his mind . . . For the things of **Heaven** inflow into his thoughts and affections, and present them according to the reception by his spirit . . .

—³. Therefore the angelic **Heaven** (cannot be separated) from the human race, nor the human race from the angelic **Heaven**; and therefore it has been so pro-

vided by the Lord that the one shall perform mutual works for the other; namely, the angelic **Heaven** for the human race, and the human race for the angelic **Heaven**. Hence it is that the angelic abodes are indeed in **Heaven**, to the sight separated from the abodes where men are; but still they are with man in his affections of good and truth. Sig. By 'the Father,' and 'the Lord,' here, is meant **Heaven**; for where the Lord is, there is **Heaven**; for the Divine which proceeds from the Lord makes **Heaven** . . .

—7. In a word, there is an extension of all affections of good and truth into **Heaven** . . .

—8. From these things it is evident that there is such a connection of the angelic **Heaven** and of the human race, that the one subsists from the other; and that the angelic **Heaven** without the human race is like a house without a foundation; for **Heaven** ceases in it, and rests upon it. Ex.

10. That the human race is the seminary of **Heaven**. Gen.art.

10². Without the influx of **Heaven** . . . man would become insane . . .

11. That the extension of **Heaven** . . . is so great, that it cannot be filled to eternity.

12. That the perfection of **Heaven** increases according to the plurality. Gen.art.

—². 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 . . .

—³. When a man is led by the Lord . . . He then disposes all things of such a mind into the form of **Heaven**, until at last it is a **Heaven** in the least form.

13². It is the angelic **Heaven** for the sake of which all things in the universe have been created . . . and therefore this Divine work, the angelic **Heaven**, primarily regards the Infinite and the Eternal . . .

14. That **Heaven** and Hell are from the human race. Chap.

23. That all who have ever been born . . . and have died, are in **Heaven** or in Hell. Chap.

27². Each Society in its place forms three **Heavens**, and under these three Hells . . .

50. (The good Mohammedans are connected with the Christian **Heaven** by influx; but are not mingled with it.)

56⁵. (On Societies of the Papists there which they call **Heaven**.) T.819, Des. D.5213. 5219.

66. For all who come into **Heaven** are under the Lord's protection; and he who has once been received by the Lord cannot be plucked away.

—^c. Many believe themselves to be in **Heaven** when they are on high.

70. **Heaven** would have suffered in its ultimates; and yet it is the ultimate upon which the higher **Heaven** subsists as upon its basis. E.277⁹, Sig. and Ex.

C. J. 11. That before the Last Judgment . . . much of the communication between **Heaven** and the world . . . had been intercepted. Gen.art.

— . All the illustration with man is from the Lord through **Heaven** . . .

21. (The Lord) conjoins the **Heavens** and the Hells through oppositions.

23. (The **Heavens** at the Last Judgment. Ex.)

57. Artificial **Heavens** no longer permitted.

W. H. 1². 'Heaven open' = that the internal sense of the Word is seen in **Heaven**, and then by those in the world with whom **Heaven** has been opened.

L. 3. v. That the Lord would then ordinate **Heaven**, that it might make one with the Church (is one of the subjects treated of in the Prophets). 14, Ill.

33². When a man from the Lord conquers in temptations, he is drawn out of Hell, and is elevated into **Heaven**.

61. The universal **Heaven** acknowledges the Lord alone; and he who does not acknowledge Him is not admitted into **Heaven**; for **Heaven** is **Heaven** from the Lord. Ill.

S. 3. Hence the Word . . . opens **Heaven**. 96.

34. It would be the same with the **Heavens** where the Angels are, without the world where men are. Ex.

56^e. The spiritual sense . . . is guarded by the Lord as **Heaven** is guarded; for **Heaven** is in it.

70. That the Word is in all the **Heavens** . . . Chap.

90. (On the writing in the **Heavens**.)

96. Therefore, when the external of the Word . . . the internal of which is false, communicates with **Heaven**, then **Heaven** is closed. Ex.

102. The ancient Word . . . is still in use with the ancients in that **Heaven** . . .

104. There can be no conjunction with **Heaven** unless there is somewhere on the Earth a Church where the Word is, and through it the Lord is known . . .

Life 19. So long as man is in the World he is in the middle between **Heaven** and Hell; Hell is below, and **Heaven** is above; and he is then kept in freedom to turn himself either to Hell or to **Heaven**: if he turns himself to Hell, he turns himself away from **Heaven**: but if he turns himself to **Heaven**, he turns himself away from Hell.

86. The natural mind is the mind of man's world, and the spiritual mind is the mind of his **Heaven** . . . By the latter mind he can be in **Heaven** while he is in the world.

—². Man can be with the understanding in the spiritual mind, and thence in **Heaven**; but he cannot be with the will in the spiritual mind, and thence in **Heaven**, unless he shuns evils as sins . . .

—⁴. But as soon as a man shuns evils as sins, the Lord inflows from **Heaven**, and takes away the veil . . . and opens the spiritual mind, and thus intrmits the man into **Heaven**. —⁵.

W. 10. Hence it is, that the Lord, although He is in the **Heavens** with the Angels everywhere, still appears high above them as a Sun; and as the reception of love and wisdom makes affinity with Him, therefore those **Heavens** appear nearer to Him, where the Angels are in a nearer affinity from reception . . . It is also from this that the **Heavens**, which are three, are distinct from each other . . . 110.

[W.] 11. In all the **Heavens** there is no other idea of God than the idea of a Man. The reason is, that **Heaven** in the whole and in the part is in form as a man, and the Divine which is with the Angels makes **Heaven**; and the thought goes according to the form of **Heaven** . . .

13. Therefore, unless there is a just idea of God, no communication with the **Heavens** is possible . . .

19. The universal **Heaven** . . . in its universal form is as a man . . . In such a form is **Heaven** in the whole, in the part, and in the individual, from the Divine which the Angels receive . . . How many are the things in **Heaven** cannot be described . . .

79. The Divine in the whole **Heaven**, and the Divine in an Angel is the same; and therefore also the whole **Heaven** can appear as one Angel.

85^e. It has been made known to me that the universal angelic **Heaven** is under that Sun; and that the Angels of the Third **Heaven** see it constantly; the Angels of the Second **Heaven** rather frequently; and the Angels of the First or Ultimate **Heaven** sometimes.

110^o. On account of the differences of the reception of the Lord by the Angels, the **Heavens** also appear distinct from each other; the highest **Heaven**, which is called the Third, appears above the Second; and this above the First; not that the Angels are distant, but that they appear to be distant; for the Lord is equally present with those who are in the Ultimate **Heaven** as He is with those who are in the Third . . .

113. That the Angels are in the Lord, and the Lord in them; and as the Angels are recipients, that the Lord alone is **Heaven**. Gen.art.

—^e. **Heaven** is called 'the habitation of God,' and also 'the throne of God;' and it is thence believed that God is there as is a king in his kingdom; but . . . the Lord is in the Sun above the **Heavens**, and through His presence in the light and heat He is in the **Heavens** . . . And although the Lord is in this manner in **Heaven**, still He is there as in Himself; for . . . the distance between the Sun and **Heaven** is not distance, but the appearance of distance; and therefore as this distance is only an appearance, it follows that the Lord Himself is in **Heaven**; for He is in the love and wisdom of the Angels of **Heaven**; and as He is in the love and wisdom of all the Angels, and the Angels constitute **Heaven**, He is in the universal **Heaven**.

114. That the Lord is not only in **Heaven**, but that He is also **Heaven** itself, is because love and wisdom make an Angel, and these two are of the Lord with the Angels: hence it follows that the Lord is **Heaven**. Ex.

116^o. For he is not in the Truth, and as the Truth makes one with the light of **Heaven**, in the same proportion he cannot be in **Heaven**.

133. Now as **Heaven** is from the Angels, and the Angels are such, it follows that the universal **Heaven** turns itself to the Lord; and that **Heaven**, through this conversion, is ruled by the Lord as one man; even as **Heaven** is, in the Lord's sight.

162^o. Then as the conjunction with **Heaven** was broken . . .

174. (The atmospheres) carry both down to the **Heavens** where the Angels are . . .

179. Hence it is that the Angels of the lower **Heavens** cannot ascend to the Angels of the higher **Heavens** . . . 183.

185. Without a Knowledge of these degrees, nothing can be known of the difference between the three **Heavens** . . .

186. There are three **Heavens**, and they are distinct through degrees of height; and therefore one **Heaven** is under another; nor do they communicate together otherwise than through influx, which is effected by the Lord through the **Heavens** in their order to the lowest . . . But each **Heaven** is not distinct by itself by degrees of height, but by degrees of breadth. Ex.

—^e. The reason man is like the **Heavens**, is that as to the interiors of his mind he is a **Heaven** in the least form, in proportion as he is in love and wisdom from the Lord.

202. In the Spiritual World there are three **Heavens** ordained according to the degrees of height; in the highest **Heaven** are Angels in all perfection above the Angels in the middle **Heaven**; and in the middle **Heaven** are Angels in all perfection above the Angels of the lowest **Heaven**. The degrees of the perfections are such that the Angels of the lowest **Heaven** cannot ascend to the first threshold of the perfections of the Angels of the middle **Heaven**; nor these to the first threshold of the perfections of the Angels of the highest **Heaven** . . . The reason is that they have been consoiated according to discrete degrees, and not according to continuous degrees.

—^o. It has been made known to me by experience, that there is such a difference of the affectionous and thoughts, and thence of the speech, between the Angels of the higher and of the lower **Heavens**, that they have nothing in common; and that the communication is effected solely through correspondences, which come forth through the immediate influx of the Lord into all the **Heavens**, and through the mediate influx through the highest **Heaven** into the lowest. Ex. . . These differences can in some measure be comprehended by this, that the thoughts of the Angels of the highest or Third **Heaven** are thoughts of ends; the thoughts of the Angels of the middle or Second **Heaven** are thoughts of causes; and the thoughts of the Angels of the lowest or First **Heaven** are thoughts of effects. . . The Angels of the lower **Heavens** think about causes and about ends; but the Angels of the higher **Heavens** think from causes and from ends . . .

205. In (successive) order are the angelic **Heavens**: the Third **Heaven** there is highest; the Second is middle; and the First is lowest; such is their situation among themselves . . .

231. Therefore there are as many **Heavens** as there are degrees of height with man from creation.

233^o. Before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic **Heavens** . . .

252^o. The natural man whose spiritual degree has been opened does not know that through his spiritual

man he is in **Heaven**; when yet his spiritual man is in the midst of the Angels of **Heaven**; and sometimes also appears to the Angels; but as he draws himself back to his natural man, after a short stay there it disappears.

253². The lot of those with whom the spiritual degree has not been opened, and still has not been closed, after death, is that as they are still natural and not spiritual, they are in the lowest parts of **Heaven**, where they sometimes suffer hard things; or else they are in some higher **Heaven** in the boundaries, where they are as it were in the light of evening . . .

261. All that which inflows through the spiritual mind is from **Heaven**; for the spiritual mind is **Heaven** in form . . .

— When the spiritual mind has been closed, it reacts against all things of **Heaven** . . .

268. Thence also confirmations of evil and falsity are closings up of **Heaven**; for all good and truth inflows through **Heaven** from the Lord; and when **Heaven** has been closed, then the man is in Hell . . .

275. (These) are opposite to the three degrees of the spiritual mind, which is a form and image of **Heaven**. Gen.art. 276.

—². The lowest Hell is opposite to the highest **Heaven**, (and so on).

—³. Love to the Lord, and the derivative love towards the neighbour, make the inmost degree in the **Heavens** . . . The wisdom and intelligence from their loves make the middle degree in the **Heavens** . . . And the conclusions from their two degrees, which are either stored up in the memory as knowledges, or are determined into the body into acts, make the last degree in the **Heavens** . . .

—⁴. A certain Divine truth flowed down from **Heaven** into Hell . . .

288. The universal **Heaven** is in this effigy because God is a Man; and God is **Heaven** because the Angels who constitute **Heaven** are recipients of love and wisdom from the Lord, and recipients are images.

329. The end of the creation of the universe is that an angelic **Heaven** may come forth—*existat*; and because the angelic **Heaven** is the end, so also is man or the human race, because **Heaven** is from this.

339. That all things . . . which are good uses are in **Heaven**. Gen.art.

376. They then followed the flux of **Heaven**; for **Heaven** strives after such forms from the influx of love and wisdom from the Lord.

392. Because the universal **Heaven** in both general and particular is in these two motions of life (the cardiac and the pulmonary).

431. In **Heaven**, all who do uses from the affection of use, from the communion in which they are, become wiser and happier than others . . .

432³. The compages of this little brain within, as to position and fluxion, was in the order and in the form of **Heaven**; and its outer compages was in opposition . . .

P. 23. The conjunction of good and truth with others

is provided through the equilibrium between **Heaven** and Hell; for . . . from **Heaven** there continually exhales good and at the same time truth.

27. That the Divine Providence . . . has as an end a **Heaven** from the human race. Chap.

28. That **Heaven** is conjunction with the Lord. Gen.art.

— **Heaven** is not **Heaven** from the Angels, but from the Lord; for the love and wisdom in which the Angels are, and which make **Heaven**, are not from them, but from the Lord; nay, they are the Lord in them . . .

30. The **Heaven** of the Lord in the natural world is called the Church: and an Angel of this **Heaven** is a man of the Church who has been conjoined with the Lord; he, also, after his departure out of the world, becomes an Angel of the spiritual **Heaven**; from which it is evident that the like of that which is said of the angelic **Heaven** is to be understood of the human **Heaven**, which is called the Church.

31. (Thus) the Lord is **Heaven**, not only in general with all who are there, but also in particular with each one there; for each Angel is a **Heaven** in the least form; and from so many **Heavens** as there are Angels is **Heaven** in general. . . (Thus) the Lord is (not) in **Heaven** among the Angels . . . as a King is in his kingdom. He is above them as to aspect in the Sun there, but as to their life of love and wisdom He is in them.

38^e. The happiness of **Heaven**, treated of. 39. 40^e.

45^e. All these things are of the Divine Providence . . . because all these things are **Heaven**, which is as the end.

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

— **Heaven** is given to none but those who know the way to it, and walk in it . . . and no one . . . comes into **Heaven** but he who brings what is angelic with him from the world . . .

61². Now as all Spirits and Angels are affections, it is evident that the universal angelic **Heaven** is nothing but the love of all the affections of good, and the derivative wisdom of all the perceptions of truth; and as all good and truth is from the Lord, and the Lord is love itself and wisdom itself, it follows that the angelic **Heaven** is His image; and as the Divine love and Divine wisdom is in its form a Man, it also follows that the angelic **Heaven** cannot be otherwise than in such a form.

62. The reason the angelic **Heaven** is an image of the Infinite and the Eternal, is that it is an image of the Lord . . .

63. (Thus) the affection which is of the love of good makes **Heaven** with man . . . For . . . every Angel is distinctly his own affection; and the form of **Heaven** is the form of all the affections of the Divine love there.

64. That to regard the Infinite and the Eternal in forming the angelic **Heaven**, so that it may be before the Lord as one man . . . is the inmost of the Divine Providence. Gen.art.

[1.64.] That the universal **Heaven** is as one man has not been seen by me, because the universal **Heaven** cannot be seen by anyone; but by the Lord alone; but that a whole Society of **Heaven**, greater or less, has appeared as one man has sometimes been seen; and it was then said, that the greatest Society, which is **Heaven** in the whole complex, appears in like manner, but before the Lord; and that this is the reason why every Angel is in all form a man.

65. As the universal **Heaven** in the sight of the Lord is as one man, therefore **Heaven** has been distinguished into as many general Societies as there are organs, viscera, and members with man . . .

67. Now as man from creation is a **Heaven** in the least form, and thence an image of the Lord; and as **Heaven** consists of as many affections as there are Angels, and each affection in its own form is a man, it follows that it is the continual of the Divine Providence that man may become a **Heaven** in form . . . But the inmost of the Divine Providence is that he may be here or there in **Heaven** . . . But this takes place with those whom the Lord can lead to **Heaven** . . . For thus everyone, who suffers himself to be led to **Heaven**, is prepared for his own place in **Heaven**. 68.

79³. Some in **Heaven**, who . . . supposed they were without evils . . . were let down from **Heaven**, and were let back into their evils . . . 279³.

83⁴. The second state of man, which is the state of reformation, is when the man begins to think about **Heaven** from the joy there . . . But this he thinks at first from the delight of the love of self . . . —⁵, Ex.

124². (Thus) the Lord never acts into any particular thing without at the same time acting into all things: thus does the Lord act into the universal angelic **Heaven** . . .

151. When man progresses further, and wills to desist from evils, he is in the second degree of reformation; and is then out of Hell, but not as yet in **Heaven**; this he sees above him . . .

162. That man is led and taught by the Lord alone through the angelic **Heaven** and from it. Gen.art.

— . The reason it is said through the angelic **Heaven** is from the appearance; but its being said from that **Heaven** is from the Truth. The reason the appearance is that it is through the angelic **Heaven**, is that the Lord appears above that **Heaven** as a Sun: that it is the Truth that it is from that **Heaven** is because the Lord is in that **Heaven** as the soul is in man . . . and in like manner in each Society of **Heaven**; and in like manner in each Angel there.

—². As it is allowable . . . to speak from the appearance . . . it is allowable for anyone who is not in wisdom itself to think that . . . the Lord rules the world through the angelic **Heaven** . . . But the Angels of the higher **Heavens** . . . think from the Truth, which is that the Lord rules the universe from the angelic **Heaven**, which is, from Himself.

163². (Thus) the Lord rules the universal angelic **Heaven** as one man; and that **Heaven**, being in itself a man, is the very image and the very likeness of the

Lord; and the Lord himself rules that **Heaven**, as the soul rules its body. And as the universal human race is ruled by the Lord, it is not ruled through **Heaven**, but from **Heaven** by the Lord; consequently, from Himself, because He Himself is **Heaven**.

166². (The light in the three **Heavens**. Des.)

179². They are told that if they have lived well their lot is in **Heaven**. . . They ask what they must do and believe in order to come into **Heaven**; but are answered that they may do and believe as they will; but should know that in Hell they do not do good nor believe truth, but in **Heaven** . . .

183. The Lord . . . is continually leading him . . . first to a milder Hell, then away from Hell, and finally to Himself in **Heaven**. This operation of the Divine Providence is perpetual.

187². It is otherwise with those who do not admit any influx from **Heaven**, but only from the world . . .

189². Such after death . . . when they are elevated into the angelic **Heaven** . . . do not see anything . . .

202. This (infinite and eternal) creation exists by the Lord's forming a **Heaven** from men, which is before Him as one man, and which is His image and likeness. . . The Infinite and Eternal which the Lord regards in forming His **Heaven** from men, is that it shall be enlarged to infinity and to eternity . . .

204. That **Heaven** and Hell are in such a (human) form. Gen.art.

205. That they . . . who have acknowledged God and His Divine Providence make **Heaven**. Gen.art.

209. When **Heaven** is opened to such, and it is said that they are insane . . . from indignation they shut **Heaven** against themselves . . . This takes place with those in the Spiritual World who are still out of Hell . . .

215². In proportion as he removes himself from (the evils of the love of self) he turns himself to **Heaven**.

—¹¹. These are they to whom dominion in **Heaven** is entrusted by the Lord.

216. That eternal things have relation to spiritual honours and riches, which are of love and wisdom, in **Heaven**. Gen.art.

217⁴. There are dignities and riches in **Heaven** as in the world; for there are governments there, and the derivative administrations and functions; and there are also tradings, and the derivative wealth, because there are Societies and assemblies . . .

227⁴. If evil cannot be separated from good . . . he cannot be either in **Heaven** or in Hell. Every man must be in either the one or the other; he cannot be in both; for so he would be now in **Heaven** and now in Hell, and when in **Heaven** he would act for Hell, and when in Hell for **Heaven**; thus he would destroy the life of all around him; heavenly life with the Angels, and infernal life with the devils . . .

231⁶. As the Lord is **Heaven**, and therefore they who are in **Heaven** are in the Lord, it follows that they who deny the Divine of the Lord cannot be admitted into **Heaven**, and be in the Lord.

254³. The angelic **Heaven** before the Lord is as one

man, whose soul and life is the Lord; and this Divine Man is a man in the whole form, not only as to the external organs and members, but also as to the internal organs and members . . . It has been provided . . . that those to whom the Gospel could not come . . . should also be able to have a place in that Divine Man, that is, in **Heaven**, by constituting the things which are called the skins, membranes, cartilages, and bones; and that in like manner as the others they should be in heavenly joy; for it matters not whether they are in joy such as that of the Angels of the highest **Heaven**, or in such as that of the Angels of the ultimate **Heaven**; for everyone who comes into **Heaven**, comes into the highest joy of his heart . . . Ex. 326⁹.

255^e. The Mohammedan **Heaven** is also divided into three **Heavens**. Enum. and Ex.

256². Where the Word is holily read, and the Lord is worshipped from the Word, there is the Lord with **Heaven**. The reason is that the Lord is the Word; and the Word is the Divine truth which makes **Heaven**. Sig.

300. All who are in **Heaven** are nothing but affections of good and the derivative thoughts of truth . . .

302. The ordination of the affections in **Heaven** . . . Thence **Heaven** in its form is as a beautiful man, whose soul is the Divine love and the Divine wisdom, thus the Lord.

303. In order better to know the nature of **Heaven** and Hell . . .

—^e. (Thus) the delight of **Heaven** is such undelight in Hell . . . and the delight of Hell is such undelight in **Heaven**, that they cannot endure it.

322. All have been predestinated to **Heaven** . . . 324⁷, Ex. 329, Gen.art. 330³.

323. That the end of creation is a **Heaven** from the human race. Gen.art.

324⁷. It is denied to no one who comes into the Spiritual World to ascend into **Heaven** . . . 338⁶.

326¹⁰. This Celestial Man, which is **Heaven** . . . cannot be composed of the men of one religion . . .

338⁶. (Thus) no one can be let into the delight of **Heaven** . . . who is in the delight of Hell . . .

R. Pref.³. The Christian **Heaven** is below the ancient **Heavens** . . .

— . For upon a just idea of God is founded the universal **Heaven** . . .

5. The things which have been revealed by the Lord through **Heaven** . . . Sig. E.8.

— . Because no Angel ever speaks with a man separate from **Heaven** . . . For **Heaven** in the Lord's sight is as one man, whose soul is the Lord Himself; and therefore the Lord speaks through **Heaven** with man. Ex.

8. He who as to his spirit is in **Heaven**. Sig. and Ex.

14. From the universal **Heaven**, where the Lord is in His Divine truth, and His Divine truth is received. Sig.

97². The conjunction of good and truth . . . is **Heaven** with man.

176. That to those who are in truths from good from the Lord **Heaven** has been opened. Sig. and Ex. 184.

— . Therefore, they who do not approach the Lord directly do not see the way to **Heaven**, and therefore do not find the door . . .

191. That truths from good . . . support the Lord's Church in **Heaven**. Sig. and Ex.

195. 'Which hath descended out of **Heaven** from my God' (Rev.iii.12)=which will be from the Lord's Divine truth, such as it is in **Heaven**.

221. That there will be their conjunction with the Lord in **Heaven**. Sig.

222. As He and the Father are one, and are **Heaven**. Sig. and Ex.

224¹³. By (the Holy Supper) he is conjoined with the Lord and introduced into **Heaven** . . . Conjunction with the Lord is also introduction into **Heaven**.

225, Pref. It treats (in Rev.iv.) of the ordination and preparation of all in **Heaven** for the Judgment . . . 225, Sig. 233, Sig.

251. The humiliation of all in **Heaven** before the Lord. Sig.

256, Pref. That the Lord in the Divine Human would effect the Judgment from the Word . . . because He is the Word; and that this has been acknowledged by all in the three **Heavens**. Tr.

260. 'No one could in **heaven**, nor upon the earth, nor under the earth' (Rev.v.3)=that no one in the higher **Heavens** and in the lower **Heavens**.

— . The higher **Heavens** there appear upon the mountains and hills; the lower **Heavens** upon the lands beneath; and the ultimate **Heavens** as it were under the lands; for the **Heavens** are expanses, one above another; and each expanse is as an earth under the feet of those who are there. The highest expanse is like the top of a mountain; the second expanse is beneath it, but extends itself more widely on the sides round about; and the lowest expanse more widely still . . . The three **Heavens** also so appear to the Angels who are in the higher **Heavens** . . .

275. Humiliation and from humiliation the adoration of the Lord from the higher **Heavens**. Sig. and Ex. E.322.

286. The confession and glorification of the Lord by the Angels of the lower **Heavens**. Sig. E.335.

—². The lower **Heavens** never act separately from the higher **Heavens**, but conjointly with them; for the Lord inflows immediately from Himself into all the **Heavens**, thus also into the lower ones; and at the same time mediately through the higher **Heavens** into the lower ones.

290. 'And every created thing which is in **Heaven**, and in the earth, and under the earth, and in the sea . . . heard I saying' (ver. 13)=the confession and glorification of the Lord by the Angels of the lowest **Heavens**. Ex. E.342.

294¹². After these things **Heaven** was seen open . . .

335. 'The **heaven** departed as a book rolled together' (Rev.vi.13)=separation from **Heaven**, and conjunction with Hell.

342, Pref. In (Rev.vii.) it treats of those who are and

who will be in the Christian **Heaven** . . . After this, of those who are in love to the Lord and thence in wisdom, of whom are the higher **Heavens** ; and of those who are in charity and its faith from the Lord, because they have fought against evils, of whom are the lower **Heavens**.

[R.] 342. The universal **Heaven** now in the endeavour to perform the Last Judgment upon those who were in the World of Spirits. Sig. and Ex. 343.

343. This is effected by the subsidence and approach of the **Heavens** . . .

363². The universal **Heaven** together with the Church on earth is before the Lord as one man . . . The tribes thus far enumerated are they who constitute the face with all its organs of sense ; but these who are now mentioned are they who constitute the body with all its members . . .

—³. Therefore the twelve tribes of Israel = the higher **Heavens**, and also the internal Church ; but these the lower **Heavens**, and the external Church.

367. Communication and conjunction with the higher **Heavens**. Sig.

369. All in the universal **Heaven**, hearing and doing the things which the Lord commands. Sig.

415. 'Flying in the midst of heaven' (Rev. viii. 13) = instruction and prediction by the Lord.

463⁶. They were crying, Lo we are in **Heaven** . . .

469³. Therefore, if the Lord is not acknowledged no one is admitted into **Heaven** ; for **Heaven** is His body ; but he stands below . . .

472. That the Lord disclosed through the universal **Heaven** what is in the Book. Sig.

475. 'Who hath created heaven and the things which are therein' (Rev. x. 6) = who vivifies all who are in **Heaven** . . . By 'heaven' is meant the **Heaven** where the Angels are.

496. 'These have Power to shut heaven, that it rain not in the days of their prophecy' (Rev. xi. 6) = that those who turn themselves away from the two essentials of the New Church cannot receive any truth from **Heaven**. By 'heaven,' here, is meant the angelic **Heaven**.

512. 'They heard a great voice out of **Heaven**, saying to them, Come up hither' (ver. 12) = these two essentials of the New Church taken up by the Lord into **Heaven**, and their protection. 513, Sig.

520. That **Heaven** and the Church have become the Lord's . . . Sig. and Ex.

533². In the **Heavens** there is equally a Church as on earth ; for there is the Word there ; there are temples, and preachings in them ; there are ministries and priest-hoods there . . . The Church in the **Heavens** cannot subsist unless there is also a Church on earth . . . Ex.

549. 'Their place was not found any longer in heaven' (Rev. xii. 8) = . . . that they were therefore parted from conjunction with **Heaven**, and cast down.

566⁷. They then looked up, and the **heaven** appeared to them like blood, and afterwards as thick darkness.

571^e. For they who thus deny the Divine of the Lord cannot enter **Heaven** ; for the Divine of the Lord is the all in all things of **Heaven**.

611. All who have been prepared for **Heaven**, which is done in the World of Spirits . . . desire **Heaven** with some longing ; and presently their eyes are opened, and they see a way which tends to some Society in **Heaven**. This way they enter, and go up, and in the ascent there is a gate, and a guard there ; he opens the gate, and so they enter. Then an Examiner meets them, who tells them from the Ruler to enter in further, and inquire whether there are houses anywhere which they can acknowledge as their own ; for there is a new house for every novitiate Angel. If they find one, they give notice of it, and remain there. But if they do not find any, they return . . . And then they are explored by a certain wise one, to see whether the light which is in them agrees with the light which is in that Society, and especially whether the heat does . . . If the light and heat are different . . . they are not received . . . and they depart thence, and pass on through ways which are open among the Societies in **Heaven** ; and this until they find a Society which quite agrees with their affections ; and there is their dwelling to eternity. For there they are among their own, as among relatives and friends . . . and they are there in the happiness of their life . . . for in the heat and light of **Heaven** there is unspeakable deliciousness, which is communicated. T. 622.

—². They who are in evils and falsities are allowed by leave to ascend into **Heaven**. But when they enter they begin to gasp . . . their sight is obscured . . . thought ceases, and death floats before their eyes . . . then the heart begins to throb . . . the mind to be seized with anguish, and to be tortured more and more ; and they writhe like a serpent . . . and cast themselves down . . . until they are in Hell . . . where they can breathe . . . They afterwards hate **Heaven** . . . —³. Ex.

—⁶. He who thinks of **Heaven** only from place, and not from the love and wisdom from which **Heaven** is, thinks materially . . .

612². The **Heavens** before the Advent of the Lord are above (the New **Heaven**), and are called the ancient **Heavens** ; in which also all acknowledge the Lord alone as the God of **Heaven** and earth ; these **Heavens** communicate with this New **Heaven** by influx.

613. Because by 'the 144000 of the sealed' . . . are meant the Angels of the higher **Heavens**, who are all in the good of celestial love.

616. The confession of the Lord from gladness of heart by the spiritual Angels in the lower **Heavens**. Sig.

630. 'To make heaven and earth' etc. (Rev. xiv. 7) = to make the angelic **Heaven** and the Church.

647. The **Heavens** of the Lord's Spiritual Kingdom, and the Divine truth of the Word with them. Sig.

648. The **Heavens** of the Lord's Celestial Kingdom which are in the good of love from the Lord. Sig.

657. By 'the seven Angels' is signified the universal **Heaven** ; and as **Heaven** is not **Heaven** from the things which are proper to the Angels, but from the Lord, therefore by 'the seven Angels' is signified the Lord.

714. (The appearance of the descent of hail, fire, etc., from **Heaven**. Ex.)

744. That they who approach and worship the Lord

alone are they who come into **Heaven**; both they who are in the externals of the Church, and they who are in its internals and inmosts. Sig.

756². Hence it is that man does not know that . . . **Heaven** is in the affections of the love of good.

761. 'Her sins have reached even unto **heaven**' (Rev. xviii. 5) = that their evils and falsities infest the **Heavens**.

772. It was conceded to the Babylonians then to form for themselves as it were **Heavens**; and to procure such things from **Heaven** by various arts; nay, to fill store-houses with them. . . But after the Last Judgment, when their fictitious **Heavens** were destroyed . . .

774². These three degrees are from birth with every man . . . which is the reason why there are three **Heavens**, the highest, middle, and ultimate, distinguished from each other exactly according to those degrees.

790. 'Exult over her **Heaven**' (ver. 20) = that now the Angels of **Heaven** may rejoice.

803. Thanksgiving, confession, and celebration of the Lord by the Angels of the lower **Heavens** on account of the removal of the Babylonians. Sig.

—'. 'A great multitude in **Heaven**' (Rev. xix. 1) = the Angels of the lower **Heavens**.

808. The adoration of the Lord as the God of **Heaven** and earth, and as the Judge of the universe, by the Angels of the higher **Heavens**; and the confirmation of the thanksgiving, confession, and celebration of Him which had been made by the Angels of the lower **Heavens**. Sig.

809. Influx from the Lord into **Heaven**, and thus the unanimity of the Angels, that all . . . should worship the Lord as the only God of **Heaven**. Sig.

—'. The Lord, who is above the **Heavens** . . . does not speak to the Angels thence; but He inflows; and that which inflows is received in **Heaven** and is uttered; and therefore although this voice was from the throne, it was heard by John from **Heaven**, thus from the Angels there; and whatever the Angels speak from **Heaven** is from the Lord.

816². When the Angels speak to a man, they never speak to him from **Heaven**; but the voice which is heard thence is from the Lord through **Heaven** . . .

—'. For the Church is first established by the Lord in the **Heavens**; and afterwards through the **Heavens** on earth. This is the areanum in these words.

820. 'I saw **heaven** open' (Rev. xix. 11) = . . . revelation from the Lord, and then manifestation.

826. 'The armies of **heaven** followed him upon white horses' (ver. 14) = . . . the Angels in the New Christian **Heaven** . . .

839⁶. We in **Heaven** read that Prayer daily . . .

854². Therefore, if anyone comes into **Heaven**, and thinks that good and truth are appropriated to him as his own, he is at once let down from **Heaven** and instructed.

865. 'From Whose face the **heaven** and the earth fled' (Rev. xx. 11) = the universal Judgment effected by the Lord upon all the former **Heavens** . . . which **Heavens**, together with their land, were completely dispersed . . . 877, Sig.

875. I saw two Angels descending from **Heaven**; one from the southern **Heaven**, and the other from the eastern **Heaven** . . .

—'. In the eastern **Heaven** are they who are in love from the Lord; and in the southern **Heaven** are they who are in wisdom from the Lord.

—². After they had spoken for some time about the magnificent things in their **Heavens**, there came into their discourse this, whether **Heaven** in its essence is love, or whether it is wisdom. Ex. . . Consequently, the essence of the **Heavens** is love, and their manifestation—*existentia*—is wisdom; or, what is the same, the **Heavens** are from the Divine love, and they come forth—*existent*—from the Divine love through the Divine wisdom.

876². These ancient **Heavens** are above the Christian **Heaven**; for the **Heavens** are as expanses, one above another; in like manner each **Heaven**; for each **Heaven** by itself is distinguished into three **Heavens**; an inmost or Third; a middle or Second, and a lowest or First; in like manner this New **Heaven**.

877. See FORMER HEAVEN.

878. The external of the **Heaven** gathered from Christians from the first establishment of the Church . . . dispersed. Sig. and Ex.

882. 'I heard a great voice from **heaven**' (Rev. xxi. 3) = the Lord speaking from love . . . because no one speaks from **Heaven** except the Lord; since **Heaven** is not **Heaven** from the things proper to the Angels, but from the Divine of the Lord, the recipients of which they are.

890. That those who conquer the evils with themselves, and do not yield when they are tempted by the Babylonians and dragonists, will come into **Heaven** . . . Sig.

896. 'The great city the holy Jerusalem descending out of **heaven** from God' (Rev. xxi. 10) = . . . before whom was manifested the Lord's New Church as to doctrine in the form of a city.

910. The quality of that Church as making one with **Heaven**. Sig.

943. That the Lord . . . through **Heaven** revealed to those who are in truths from Him, the things which will certainly come to pass. Sig.

—². The reason by 'an Angel' is here signified **Heaven**, is that the Lord spoke to John through **Heaven**, and He also spoke through **Heaven** to the prophets; and through **Heaven** He speaks to everyone to whom He does speak. The reason is that the angelic **Heaven** in general is as one man, whose soul and life is the Lord; and therefore all that the Lord speaks He speaks through **Heaven**, as the soul and mind of a man does through his body.

—³. I will state this mystery. The Lord speaks through **Heaven**; but still the Angels there do not speak; they do not even know what the Lord is saying, unless some of them are with the man, through whom the Lord from **Heaven** is speaking openly, as to John and some of the prophets; for the influx of the Lord through **Heaven** is as the influx of the soul through the body; the body does indeed speak and act . . . but still it does not act anything from itself . . . The Angels of **Heaven**, and also the Spirits beneath the **Heavens**, know nothing about man . . .

[R.] 948. The preparation of the good from Heaven. Sig. and Ex.

949. That the Lord Himself . . . is Heaven and the happiness of eternal life to everyone according to the faith in Him and the life according to His precepts. Sig. and Ex.

955. That Heaven and the Church long for the Advent of the Lord. Sig.

961. Then, behold, Heaven was open to me . . .

—⁷. (The Angels) asked me to say from their mouth, that if anyone does not approach the God Himself of Heaven and earth he cannot come into Heaven; because Heaven is Heaven from the one only God, and this God is Jesus Christ . . .

M. 1. On the joys of Heaven, and on weddings there. Gen.art. T.731.

2. An Angel seen flying under the eastern Heaven . . .

—². Not a single one in the universal Christian world knows what heavenly joy and eternal happiness are, thus not what Heaven is . . . 4.

3. The First Company said . . . Everyone who enters Heaven, as to his life enters into its festivities . . . Is not Heaven before our sight, above us; thus in a place? . . . Therefore, heavenly happiness . . . is nothing but intrussion into Heaven . . .

—². The Second Company (said): Heavenly joy and eternal happiness are nothing but the gladdest social gatherings with Angels, and the sweetest conversations with them . . .

—³. The Third Company (said): What else are heavenly joy and eternal happiness but feasting with Abraham, Isaac, and Jacob . . .

—⁴. The Fourth Company (said): We have concluded that heavenly joys are paradisiacal joys. What else is Heaven but Paradise . . .

—⁵. The Fifth Company (said): Heavenly joys and eternal happiness are nothing but supereminent dominions, and the most wealthy treasures . . .

—⁶. The Sixth Company . . . said: The joy of Heaven and its eternal happiness is nothing else than the perpetual Glorification of God . . .

4². Whoever has longed for Heaven . . . is after death introduced into the joys which he had imagined . . . Follow me, and I will introduce you into your joys, thus into Heaven.

5³. Heavenly joy is the delight of doing something which is of use to one's self and to others . . . The delight of use originating from love through wisdom is the soul and life of all heavenly joys.

—⁴. There are in the Heavens the gladdest social gatherings, which exhilarate the minds of the Angels . . . and recreate their bodies; but they have these after they have done the uses in their functions and in their works . . .

6⁵. In Heaven equally as in the world there are meats and drinks; there are banquets and feasts . . . and there are also games and spectacles; and there are music and singing; and all these in the highest perfection. They have these things as joys, but not as happiness; this must be in the joys . . . and everyone has this happiness from the use in his function. Ex.

—⁶. Food for the body is given to everyone in Heaven according to his use . . .

7³. After three hours, Heaven was opened over their heads, and the Angels looked down . . .

—⁴. There are in the Heavens, as on earth, supereminent dominions, and most wealthy treasures; for there are governments and forms of governments, and therefore there are greater and less Powers and dignities; and for those who are in the highest ones there are palaces and courts . . . and from the number of their courtiers, ministers, and guards . . . honour and glory encompass them: but those highest ones are chosen from those whose heart is in the public weal, and only the sense of the body in the amplitude of the magnificence, for the sake of obedience . . .

8⁴. There are everywhere in the Heavens paradisiacal gardens, and from them the Angels have joys . . . in proportion as there is in them the deliciousness of the soul. Ex.

—^e. There is nothing in these paradises . . . which is not from the marriage of love and wisdom in use; and therefore if a man is in this marriage, he is in a heavenly paradise, thus in Heaven.

10. It has been given you to ascend into Heaven . . . Relate, therefore, how Heaven appeared to you.

—². The first said . . . With this idea (of Heaven) I ascended into Heaven, and passed the first guard, and also the second; but when I came to the third, the commander of the guard accosted me and said, Who are you, friend? and I answered, Is not this Heaven? . . . admit me, I pray you, and he admitted me. I saw Angels . . . and they came round me . . . and muttered, Behold a new guest, who is not clothed with a garment of Heaven . . . I said, Give me such garments; and they smiled; and then one came running . . . with the command: Strip him naked, cast him out, and throw his garments after him . . .

—³. The Second said: I believed . . . that if I were but admitted into Heaven . . . I should be encompassed with joys . . . I gained my desire; but on seeing me the Angels fled away, and said . . . How came this bird of night here? and I really felt as if . . . I was no longer a man . . . Presently . . . one came running . . . with the order that two attendants should lead me out . . . and when I was at home, I appeared . . . as a man.

—⁴. The third said: My constant idea of Heaven was derived from place, and not from love; and therefore . . . I desired Heaven with a great cupidity. I saw some ascending thither, and I followed them, and was admitted . . . But . . . a stupor, caused by the light of Heaven . . . seized my mind, and a consequent darkness my eyes, and I began to go mad; and . . . by reason of the heat of Heaven . . . my heart palpitated, anxiety seized me, and I was tortured with inward pain, and threw myself on the ground . . . One of the attendants (then) came with the order that they should carry me down gently into my own light and heat; and (then) my breath and my heart returned.

—⁵. The Fourth said . . . as soon as I came into the Spiritual World, I inquired of the wise whether it was allowed to ascend into Heaven; and they said that it is allowed to all . . . I ascended . . . but when I was inside I was almost deprived of life, and by reason

of the pain and torture in my head and body, I threw myself on the ground, where I writhed about like a snake . . . and I crawled to the brink of a precipice, from which I cast myself down . . .

—⁷. The Angel of the trumpet said: You now see that the joys of **Heaven** . . . are not of place, but that they are of the state of a man's life; and a state of **heavenly** life is from love and wisdom; and as use is the containant of these two, a state of **heavenly** life is from the conjunction of them in use . . .

—⁸. Everyone who becomes an Angel carries His own **Heaven** within himself, because he carries the love of his own **Heaven**. For man from creation is the least effigy, image, and type of the great **Heaven**; the human form is nothing else; and therefore everyone comes into the Society of **Heaven**, the form of which in the singular effigy he is . . .

11. A voice was heard from **Heaven** . . . Choose ten . . . and introduce them to us . . . The Lord will prepare them so that for . . . three days the heat and light . . . of our **Heaven** will do them no injury. Ten . . . followed the Angel. They ascended . . . a certain hill, and from thence a mountain, on which was the **Heaven** of those Angels, which had before appeared to them . . . like an expanse in the clouds. The gates were opened . . . and after they had passed the third gate, the Angel . . . hastened to the Prince of that Society or **Heaven**, and announced their arrival. (Then follows a full description of their life in that **Heaven** for three days.)

12. (The palace of the Prince. Des.)

13. (The garden of the Prince. Des.)

—³. Behold **Heaven** in form!

14. (They dine with the Prince. Des.) 16.

15. (The dress of the Prince and his ministers. Des.)

17. (The joys in that **Heaven** for the bodily senses. Enum.)

— . There are days of festivity . . . on these days there are concerts . . . games, and shows. . . The orchestras described, and the concerts.

—². Every morning . . . are heard the sweetest songs of maidens, with which the whole city resounds. They sing one affection each morning. Ex. . . Then the windows and doors are shut; and the whole city is silent . . . all are performing the duties of their employments.

—³. At noon the doors are opened . . . the boys and girls play in the streets . . .

—⁴. At the outskirts . . . there are sports for the boys and youths. Enum.

—⁵. Outside the city there are dramatic entertainments. Des.

—^e. (**Heaven** does not pass by degrees into Hell.)

18. Eight wise ones speak to them about use. Ex.

—^e. They enumerated the **heavenly** deliciousnesses which proceed from the love of use; and said that there are myriads of myriads of them; and that those enter into them who enter into **Heaven**.

20. (They attend a wedding. Des.) 21, Ex.

—³. This was a sign of blessing from **Heaven**.

23. (A Sabbath Day in that **Heaven**. Des.)

— . The worship lasts about two hours. . . The

temple held about three thousand people . . . was semi-circular; the seats . . . carried round . . . according to the shape of the temple; and the back seats raised higher than the front ones . . . Everyone . . . knows his own place . . . and if he sits anywhere else he hears nothing . . . and disturbs the order . . . and then the priest is not inspired.

24. When the congregation had assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom . . . To his sermon he added a votive prayer, and descended.

27. On marriages in **Heaven**. Chap.

36^e. Hence it is that the universal **Heaven**, has been ordained according to all the varieties of the affections of the love of good . . .

37. That . . . with those who come into **Heaven**, who are they who become spiritual on earth, conjugal love remains (after death). Gen.art.

42. One morning I looked up into **heaven**, and saw above me expanse over expanse . . . and I perceived that over the first expanse were the Angels of whom is the First or ultimate **Heaven**; over the second expanse were the Angels of whom is the Second or middle **Heaven**; and over the third expanse were the Angels of whom is the Third or highest **Heaven**. . . Presently there was heard from **Heaven** a voice as of a trumpet, saying, We have perceived, and now we see, that thou art meditating about conjugal love . . . and therefore it has pleased the Lord to open the **Heavens** to thee, in order that illustrating light may inflow into the interiors of thy mind, and thence perception. With us in the **Heavens**, especially in the Third, our **heavenly** deliciousnesses are principally from conjugal love; therefore . . . we will send down to you a married pair. Fully des.

44². In **Heaven** there are all magnificent and resplendent things, and such things as the eye has never seen; there are . . . maidens of such beauty that they may be called beauties in beauty's own form; and young men of such morality that they may be called moralities in morality's own form; and the beauties of the maidens and the moralities of the young men correspond to each other . . . The novitiates asked, Are there in **Heaven** human forms exactly similar to those which are in the natural world? . . . They are exactly similar . . . Retire if you like, and examine yourself . . . Does the love of the sex exist there? . . . Your love of the sex does not exist in **Heaven**; but the angelic love of the sex, which is chaste, and devoid of all allurement from lust. . . What in that case is the love of the sex? . . . The angelic love of the sex . . . is full of inmost delights. Des. . . All novitiates, on ascending into **Heaven**, are explored as to the quality of their chastity. Des.

—⁷. In **Heaven** they are utterly ignorant what whoredom is . . . The novitiates asked, Is there a similar love between married partners in the **Heavens** as on earth? The angelic Spirits replied that it is exactly similar. Ex.

—⁹. The novitiates then asked whether offspring are born from the ultimate delights of that love in **Heaven**; and if not, of what use are those delights?

The angelic Spirits replied that no natural offspring are born, but spiritual offspring. Ex. . . . After the delights the Angels . . . become cheerful . . . from a continual influx of fresh forces . . . for all who come into **Heaven** return into their vernal youth.

[M.44.]¹⁰. Is it not read in the Word, that in **Heaven** they are not given in marriage? . . . Look up into **Heaven**, and an answer will be given you. . . . Why should we look up into **Heaven**? . . . Because thence we have all interpretations of the Word . . . After a little while the **Heaven** over their heads was opened; and two Angels . . . said, There are weddings in the **Heavens** as on earth; but for no others in the **Heavens** than those who are in the marriage of good and truth . . . Therefore it is spiritual weddings . . . which are meant in the Word. These spiritual weddings take place on earth, but not . . . in the **Heavens**. Ex. The three novitiates were made glad on hearing this, and being filled with a longing for **Heaven**, and with the hope of wedding there, they said, We will diligently practise morality and becomingness of life, in order to obtain what we wish for.

48a^e. When this has been done he has been prepared for **Heaven**.

50. (For) no other married partners can be received into **Heaven**, so as to remain there, than those who are interiorly united, or are able to be united as into one . . . For all who are in the **Heavens** are consociated according to the affinities and propinquiries of love . . . This is the reason why, for those who after preparation are being introduced into **Heaven**, there is provided a marriage with a consort whose soul inclines to union with the soul of the other . . .

52. The reason why marriages in the **Heavens** are without proliferation, and that instead thereof there is spiritual proliferation . . . is that with those who are in the Spiritual World, the third thing, which is the Natural, is wanting.

54³. They who in their celibacy have longed for marriage . . . for these, if they are spiritual, blessed marriages are provided; but not until they are in **Heaven**.

—⁵. The reason the unmarried are at the side of **Heaven**, is that the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very sphere of **Heaven** . . .

55. There was heard from **Heaven** a very sweet melody . . . **Heavenly** songs are nothing else than sonorous affections . . .

—³. We have never found the general love of the sex chaste, except with those who from love truly conjugal are in constant potency; and these are in the highest **Heavens**.

72. There are two things which make the Church and thence **Heaven** with man, the truth of faith and the good of life. The truth of faith effects the Lord's presence; and the good of life according to the truths of faith effects conjunction with Him; and thus the Church and **Heaven**. Ex.

79⁴. When we entered the city it became dark, because the **heaven** did not appear.

81. The whole **heaven** above us appeared luminous . . . and there was heard a Glorification . . . T.625.

85². All things are for the sake of the human race, in order that from it there may be an angelic **Heaven**, through which creation returns to the Creator Himself.

136. They wrote these things on a new paper . . . and Angels . . . carried away the paper into **Heaven** . . .

137⁵. With us in **Heaven** there is perpetual light, and never the shade of evening . . .

144. The deliciousnesses of love truly conjugal ascend and enter **Heaven** . . .

155³. They who have devoted themselves to piety . . . and withdrawn from the snares of the world and the concupiscences of the flesh, and for that reason have vowed perpetual virginity . . . are indeed received into **Heaven**; but when they feel the sphere of conjugal love there, they become sad and anxious; and . . . depart . . . and when they are outside of that **Heaven**, a way is opened for them to their associates . . . and then from being anxious they become cheerful.

171^e. The sphere of love going out from a wife who is tenderly loved is perceived in **Heaven** as sweetly fragrant . . .

207³. In **Heaven** there are administrations, ministries, courts of justice greater and less, also handicrafts and works.

—⁷. Thence it is that the universal **Heaven** is regarded by the Lord as a containant of use . . .

229. That the Lord provides similitudes for those who long for love truly conjugal; and that if they do not exist on earth, He provides them in the **Heavens**. Gen.art.

—⁶. Because all the delights of **Heaven** spring from the delights of conjugal love . . . 316³.

250^e. In the **Heavens** there is no inequality of ages, of dignities, or of wealth. As to ages, all there are in the flower of their youth . . . As to dignities, all there regard others according to the uses which they perform; those more eminent in social standing regard those who are lower as brethren . . . and when virgins are wedded they do not know from whom they are descended; for no one there knows his earthly father, but the Lord is the Father of all. In like manner as to wealth, this there is the dowry of being wise . . .

261². Once, when I meditated about **Heaven** and **Hell**, I began to long for a universal Knowledge of the state of each; knowing that he who knows the universals, can afterwards comprehend the singulars . . . They said, The universals of **Hell** are three; but the universals of **Hell** are diametrically opposite to the universals of **Heaven**. The universals of **Hell** are these three loves: the love of exercising dominion from the love of self; the love of possessing the goods of others from the love of the world; and scortatory love. The universals of **Heaven** opposite to these are these three loves: the love of exercising dominion from the love of use; the love of possessing the goods of the world from the love of doing uses by their means; and love truly conjugal.

269². Such a man appears from **Heaven** with an angelic face . . .

329^e. Thence is the difference between the celestial wisdom in which are the Angels of the Third Heaven, the spiritual wisdom in which are the Angels of the Second Heaven, and the natural wisdom in which are the Angels of the Ultimate Heaven and also men.

342. That the Mohammedan Heaven is outside the Christian Heaven, and that it is divided into two Heavens, a lower and a higher one; and that no others are elevated into their higher Heaven than those who renounce concubines, and live with one wife, and acknowledge our Lord as equal to God the Father, to Whom is given dominion over Heaven and earth. Gen.art. T.83z.

343. The reason the Mohammedans have a Heaven, is that all in the universal world who acknowledge a God, and from religion shun evils as sins against Him, are saved. The Mohammedan Heaven is distinguished into two, as I have heard from themselves; and that in the lower Heaven they live with a number of wives and concubines as in the world . . . 348^e.

352. Thence it is that between the Christian Heavens and the Mohammedan Heavens all communication has been taken away; and in like manner in respect to the Heavens of the Gentiles. If there were a communication, no others could be saved than those who are in heavenly light and at the same time in heavenly heat from the Lord; nay, neither could these be saved if there were a conjunction of the Heavens; for from the conjunction all the Heavens would be so severely shaken that the Angels could not subsist. Ex. . . This is the reason why all the Heavens are completely distinct, so that there is no conjunction among them, except through the influx of light and heat from the Lord from the Sun . . . This communication exists, but none of the Heavens among themselves.

355. One of them who knew something about Heaven said that there are wonderful things there which can never be believed by anyone unless he saw them; as paradisaical gardens, magnificent palaces . . . resplendent as with gold, and having in front columns of silver . . . and also houses of jasper and sapphire . . . and as to the Angels themselves, they are of both sexes . . . maidens so beautiful . . . and wives still more beautiful, who appear as the genuine effigies of heavenly love, and their husbands as the effigies of heavenly wisdom, and all in the ripe age of youth; and . . . it is not known there what any other love of the sex is except conjugal love; and . . . the husbands have a perpetual faculty of delighting.

—³. A certain Angel from Heaven . . . stood in the midst of them, and said . . . I am an Angel of Heaven, and I have now lived a thousand years with my wife, in the same flower of my age as that in which you see me here. I have this from my conjugal love with my wife; and I can asseverate that I have had and do have that perpetual faculty. Ex.

381. Three new-comers had been taken up into Heaven, and had seen magnificent things there, and also maidens and wives of amazing beauty . . .

394. Innocence and peace are the two inmost things of Heaven. Ex.

402^z. As the angelic Heaven is the end of ends, and thence the love of loves with the Lord . . .

410^z. The Heaven where infants are appears in front in the region of the forehead . . . There also inflows with them the Third Heaven . . . After they have completed this first age, they are transferred into another Heaven, where they are instructed.

411. Infants in Heaven are educated in this manner. Ex.

—². But infants in Heaven do not grow up beyond the first age . . . and they are then wedded, which is provided by the Lord, and is celebrated in the Heaven where the youth is, who presently follows his wife into her Heaven, or into her house, if they are in the same Society.

415^z. A guard was given to the satans, and with the two Angels they ascended into Heaven, and saw magnificent and resplendent things; and then in illustration from the light of Heaven they there acknowledged that there is a God . . . T.77⁶.

430. That the cleanness of Heaven is from conjugal love. Gen.art.

461. I once spoke to a novitiate Spirit who . . . had meditated much about Heaven and Hell . . . When he found himself in the Spiritual World, he immediately asked where are Heaven and Hell . . . They replied, Heaven is over your head, and Hell is beneath your feet . . . He then threw himself on his knees, and prayed devoutly to the Lord that he might be instructed . . . about the nature of Heaven and Hell. An Angel appeared . . . and said . . . Inquire and learn what delight is, and you will know. Fully Ex.

—². Delight is the universal of Heaven and the universal of Hell . . .

—^e. This laurel is given you because from your youth you have meditated about Heaven and Hell.

477^z. At this the novitiate smiled, saying, What is Heaven and what is Hell? Is it not where anyone is free . . . A certain Angel looking down from Heaven . . . said to him, Come up here, and I will show you to the life what Heaven is and what Hell . . . and he showed him the way, and he went up . . .

—⁷. Such (adulterers) when allowed to ascend into Heaven, and kept there in their externals, can see the heavenly things there; but when their internals are opened, in place of the heavenly things they see infernal ones.

—⁸. With everyone . . . the externals are successively closed, and the internal opened, and thus they are prepared for Heaven or for Hell.

500^z. There are three places . . . where such things are explored . . . One is where to all there is open a way into Heaven; but when they come into Heaven, they themselves perceive of what quality they are as to the acknowledgment of God. The second place is where also there is a way open into Heaven; but no one can enter that way except him who has Heaven in himself. (Shown by experiment.)

532. I was once carried as to my spirit into the angelic Heaven, and into one Society of it . . . Some of the wise there approached me, and said, What is new from the earth? (The reply given at great length.)

I. 16⁵. Hence it is that there are three angelic **Heavens**; the Highest, which is also called the Third, where are Angels of the highest degree; the Middle, which is also called the Second, where are Angels of the middle degree; and the Ultimate, which is also called the First, where are Angels of the ultimate degree. These **Heavens** are also distinguished as to the degrees of wisdom and love: they who are in the Ultimate **Heaven** are in the love of knowing truths and goods; they who are in the Middle **Heaven** are in the love of understanding them; and they who are in the Highest **Heaven** are in the love of being wise; that is, of living according to the things which they know and understand. As the angelic **Heavens** are distinguished into three degrees, therefore also the human mind is distinguished into three degrees, because it is an image of **Heaven**; that is, a **Heaven** in the least form: hence it is that a man is able to become an Angel of one of these three **Heavens**; and this he does according to the reception of wisdom and love from the Lord; an Angel of the Ultimate **Heaven**, if he only receives the love of knowing truths and goods; an Angel of the Middle **Heaven**, if he receives the love of understanding them; and an Angel of the Highest **Heaven**, if he receives the love of being wise; that is, of living according to them.

B. 92. The faith of the present Church is founded upon the idea of three Gods, and with this idea no one can enter **Heaven**; and therefore neither with this faith, because in each and all things of it is this idea.

—². There are two things which build **Heaven** in man, the truths of faith and the goods of charity; the truths of faith make the presence of the Lord, and show the way to **Heaven**; and the goods of charity make conjunction with the Lord, and introduce into **Heaven** . . .

117. That the Lord came to reduce all things in **Heaven** and in Hell into order. T. 3.

T. 13. This great . . . universe is a coherent work . . . because God in creating it intended one end, which was an angelic **Heaven** from the human race; and the means to that end are all things of which is the world . . . 66^e.

34. The human mind . . . has been formed into three regions according to three degrees: in the first degree it is celestial, in which also are the Angels of the Highest **Heaven**; in the second degree it is spiritual, in which also are the Angels of the Middle **Heaven**; and in the third degree it is natural, in which also are the Angels of the Ultimate **Heaven**.

—². If a man opens the door up to the highest or celestial degree . . . after death he becomes an Angel of the Highest **Heaven**; but if he . . . opens the door to the middle or spiritual degree . . . after death he becomes an Angel of the Middle **Heaven**; but if he . . . opens the door only to the ultimate or natural degree, then the man, if he acknowledges God, and worships Him with actual piety . . . after death becomes an Angel of the Ultimate **Heaven**.

37³. The universal angelic **Heaven** is disposed into its form, and held together in it, from the Divine love through the Divine wisdom.

41². Therefore, in proportion as . . . the good of love or of charity and the truth of wisdom or of faith are conjoined with a man, the man becomes an image of

God, and is elevated to **Heaven** and into **Heaven** where the Angels are. On the other hand, in proportion as these two are divided by a man . . . he is cast down from **Heaven** into the earth . . .

69³. Every man, so long as he lives in the world, walks in the middle between **Heaven** and Hell . . . If he looks upwards to God, acknowledging that all wisdom is from God, as to his spirit he is actually with the Angels in **Heaven** . . .

74³. They dared not, because they saw **Heaven** open above me . . .

—⁴. They are separated by a gulf, lest Hell should do violence to **Heaven**, and lest **Heaven** should inflict torment on Hell; for they who are in Hell are tormented in proportion as **Heaven** inflows.

75⁴. In each world there are three degrees . . . and thence three regions, according to which have been ordained the three angelic **Heavens** . . .

76³. When I have been in illustration I have perceived, that by means of the light and heat from the Sun of your world there have been created three spiritual atmospheres . . . and because there are three of them, and thence three degrees of them, three **Heavens** have been made; one for the Angels who are in the highest degree of love and wisdom; a second for the Angels who are in the second degree; and a third for the Angels who are in the ultimate degree.

84. Redemption was . . . the ordination of the **Heavens** . . .

103. This limbus, with those who come into **Heaven**, is below, and the Spiritual is above . . .

107. That henceforth no one from Christians comes into **Heaven**, except him who believes in the Lord God the Saviour, and approaches Him alone. Gen.art.

— . By 'heaven,' here, is not meant the heaven which is visible before our eyes, but the angelic **Heaven**.

110. I saw a certain Spirit falling down from **Heaven** like a thunderbolt . . . I asked him why he had thus fallen down from **Heaven**. To which he replied, that he had been cast down as an angel of the dragon by the Angels of Michael, because he had spoken something about his faith . . . that God the Father and God the Son are two . . .

—². Because in the **Heavens** everyone has his place according to his idea of God.

115. That Redemption itself was the subjugation of the Hells, and the ordination of the **Heavens** . . . Gen.art.

119. The reason why unless Redemption had been effected . . . the Angels could not have subsisted in their state of integrity, is that the universal angelic **Heaven**, together with the Church on earth, before the Lord is as one man, the internal of which is constituted of the angelic **Heaven**, and the external of the Church; or, more specially, the head of which is constituted of the Highest **Heaven**; the breast and the middle region of the body, of the Second and Ultimate **Heavens**; and the loins and feet of the Church on earth; and the Lord Himself is the soul and life of this whole man; and therefore unless the Lord had effected redemption, this

man would have been destroyed: as to the feet and loins, when the Church on earth recedes; as to the gastric region, when the Ultimate **Heaven** recedes; as to the thoracic one when the Second **Heaven** recedes; and then the head, having no correspondence with the body, falls into a swoon. Ill. by comparisons.

—³. It is the same with the Angels. When the Church on earth perishes, then also the lower **Heavens** go away. The reason is that the **Heavens** consist of men from the earth; and when there no longer remains any good of the heart and truth of the Word, the **Heavens** are inundated by the evils which rise up, and are suffocated by them as by Stygian waters; but still they are concealed by the Lord somewhere, and are reserved to the day of the Last Judgment, and are then raised up into a new **Heaven**. Sig.

123². How the Lord afterwards reduced all things, in both **Heaven** and Hell, into order, has not yet been described by me; because the ordination of the **Heavens** and of the Hells has been going on from the day of the Last Judgment to the present time, and is still going on. . . . As to this thing, I see every day the Divine Omnipotence. . . .

135. Beneath the Sun I saw the **Heavens**, distant as the Earth is from its sun; and then were heard from the **Heavens** unspeakable words. . . .

160³. (Twelve novitiate Spirits deliver their opinions concerning **Heaven** and Hell, and the life after death.)

—⁷. After awaking, they said, If you are Angels, show us **Heaven**. . . . They said, Follow us into **Heaven**. . . . We ascended with them; and. . . . the guards opened the gate and let us in. And we said to those who at the threshold receive new-comers, Examine these. And they turned them round, and saw that the back of their heads were very hollow; and then they said, Depart hence, because you have the delight of the love of doing evil, and therefore you are not conjoined with **Heaven**. . . . And we said to them, Do not delay; because otherwise you will be cast out.

272^e. From which it was evident that as the Lord is the Word, so also **Heaven** is the Word; because **Heaven** is **Heaven** from the Lord; and the Lord through the Word is all in all things of **Heaven**.

354³. A Spirit who. . . . appeared simple. . . . was taken up into **Heaven** among the wiser Angels, and I was told that he was equally as wise as they. . . .

369. Man has been created a native of **Heaven**, and a native of the world. . . . —³.

380. So also is the Lord the Bridegroom and Husband of **Heaven**.

383. So long as a man lives in the world. . . . Hell is under his feet, and **Heaven** is over his head. . . . And so long as he is in the middle between these two opposites. . . . a man can choose, adopt, and appropriate to himself either the one or the other. . . . But. . . . these two cannot be together in one subject or man. . . .

440. But to think that they will come into **Heaven**, and that good is to be done on that account, is not to regard reward as an end. . . .

455. But the delights of **Heaven** are the delights of love towards the neighbour and of love to God.

475. That man, so long as he lives in the world, is kept in the middle between **Heaven** and Hell. . . . Gen.art.

—². The Spiritual World consists of **Heaven** and Hell; **Heaven** is over the head, and Hell there is beneath the feet. . . .

476^e. Wherever here **Heaven** is mentioned, the Lord is also understood, because the Lord is the all in all things of **Heaven**.

504. I was in the interior spiritual sight, in which are the Angels of the higher **Heaven**; and I was at the time in the World of Spirits. . . .

568. Every man after death. . . . is at first remitted into his externals. . . . and he then believes that he will certainly come into **Heaven**; and he speaks intelligently and acts prudently. . . .

569³. Thence it is that **Heaven** is most distinctly ordained according to all the varieties of the love of good. . . .

—^e. Because the camp of Israel represented **Heaven**. . . . 614².

574. Man is born into evils of every kind. . . . and yet he has been born for **Heaven**; and he does not come to **Heaven** unless he becomes spiritual. . . . Thence it follows that the natural man with his concupiscences must be mastered, subjugated, and inverted, and that otherwise he cannot approach **Heaven** a step. . . .

598. After temptation is over the man as to his internal man is in **Heaven**, and through the external is in the world; and therefore through the temptations with man is effected the conjunction of **Heaven** and the world. . . .

599. After His universal Redemption, the Lord reduced into order all things in **Heaven** and in Hell. He does in like manner with a man after temptation; that is to say, He reduces into order all things which are of **Heaven** and of the world with him.

604². This, therefore, is what has been said above, that the Lord through **Heaven** rules the things which are of the world with a regenerate man.

605. That a regenerate man. . . . is in the heat of **Heaven**. . . . and at the same time in the light of **Heaven**. . . . is at this day known, and still is unknown. . . .

608. It is to be known that there are three **Heavens**, and that they are distinct from each other according to three degrees of love and wisdom; and that a man, according to regeneration, is in communion with Angels from these three **Heavens**; and because it is so, that the human mind is distinguished into three degrees or regions according to the **Heavens**. . . . The Highest **Heaven** makes the head; the Middle one makes the body; and the Ultimate one makes the feet; for the universal **Heaven** before the Lord is as one man. . . .

613. All who are in **Heaven** look at the Lord from the face. . . .

—^e. Every good with man has communication with such in **Heaven** as are in the like good.

652². There actually is a sphere elevating all to **Heaven**, which continually proceeds from the Lord, and

infills the universal Spiritual World, and the universal natural world; and it is like a strong current in the ocean which hiddenly draws the ship. . . .

[T.] 665. There was heard a voice from **Heaven** . . . saying, Come up hither . . . and we went up . . .

691^e. In **Heaven** they were written and numbered among those who at heart awaited and longed for the Messiah . . .

695. In **Heaven** the holy things of the Church (that is, of external worship) occupy their minds and houses no more than in the world where God is celebrated in worship, although more purely and interiorly; but there various things which are of civil prudence, and various things which are of rational learning, are in their excellence.

—². On a certain day I was carried up into **Heaven**, and was brought into a Society where were the Sophi. (Their conversation.)

711. That the Holy Supper . . . contains all things . . . of **Heaven**. Gen.art.

719. That the Lord is present, and opens **Heaven** to those who worthily approach the Holy Supper; and that He is also present with those who approach it unworthily, but that to these He does not open **Heaven**: consequently, that as baptism is an introduction into the Church, so the Holy Supper is an introduction into **Heaven**. Gen.art.

—². For man is born for **Heaven**, and therefore he is also born spiritual . . .

720. Still, it is not to be believed, that to those who approach (the Holy Supper) unworthily, the Lord closes **Heaven**; this He does not do to any man until the end—*extremum*—of his life in the world; but that the man closes it to himself; which he does by the rejection of faith and by evil of life; but still the man is constantly kept in a state possible for repentance and conversion . . . It is otherwise after death. Then **Heaven** is closed and is not openable to those who up to the end of life have unworthily approached the Holy Supper . . .

724. Are intromitted into the palaces of **Heaven** . . .

728. Because then the Lord is present, and intromits into **Heaven** those who have been born of Him; that is, regenerated. The reason the Holy Supper does this, is that the Lord is then present also as to His Human . . . He then admits them into His body; and **Heaven** and the Church make His Body. When a man is being regenerated, the Lord is indeed present, and through His Divine operation prepares the man for **Heaven**; but in order that he may actually enter, the man must actually present Himself to the Lord . . .

729. Infants and children born outside the Christian Church, are introduced through another medium than baptism into the **Heaven** appointed for their religion, after the reception of faith in the Lord; but they are not commingled with those who are in the Christian **Heaven**.

795². All who at heart acknowledge a God; and after this time all who acknowledge the Lord Jesus Christ God the Redeemer and Saviour, are in **Heaven**; and they who do not acknowledge Him are under **Heaven**,

and are there instructed; and they who receive are elevated into **Heaven**; and they who do not receive are cast down into Hell.

821^e. It is wonderful that none who come from this Catholic religiosity into the Spiritual World see **Heaven** there, where the Angels are. There is a dark cloud over them which terminates the sight. But as soon as any converted one comes to the converted, **Heaven** is opened; and sometimes they see the Angels there in white garments . . .

Ad. 952. The unhappinesses . . . of those who have now been admitted into **Heaven**, but will be cast out thence when the Messiah will come . . .

986. Natural life, such as is that of the evil Genii who have been admitted into **Heaven**, in order that they may support and excite life in these human minds . . .

D. 152. Whatever (now descends) from the more interior **Heaven** . . . which constitutes the third **Heaven**, is so perverted that nothing is known . . .

223. That each and all things which in the inmost and more interior **Heaven** arrive at the interior and exterior, where infernal Genii are, are converted into evil.

228². The furies who still lodge in the third **Heaven** . . .

—^e. Many of them have been taken up from Hell and torment into **Heaven** . . .

262. That there are tranquil spheres, which are to be called spheres of ignorance, in the third **Heaven**.

— . Every **Heaven** has its inmost, its more interior, and its exterior . . . Afterwards . . . I was led into other quasi spheres of the interior **Heaven**, and in fact into the **Heaven** of ignorance—each **Heaven** can be distinguished into its own **Heavens**—there nothing was heard; but there was tranquillity. At last I came into another **Heaven** of ignorance, of such as care nothing about heresies . . . These **Heavens** are separated and well guarded. Thus in the **Heavens** there is nothing indistinct, except according to appearance in the lower **Heaven**, which is no longer to be called the interior, but the lower **Heaven**; there is the crew of lower ones above Hell . . .

—^e. The **Heaven** of ignorance in the interior **Heaven** corresponds to the innocence in the more interior and inmost ones.

— . These are the habitations or mansions of **Heaven** . . . which are here called spheres.

293. That from the interior **Heaven** angels are being transferred into the more interior **Heaven** . . .

316. That evil Spirits also can enter **Heaven** . . .

409. On the manifold and various purification of Spirits insinuating themselves into **Heaven**, and supposing themselves to be in **Heaven**, because they are admitted to the heavenly ones . . .

— . **Heaven** is purified by diverse means of those who insinuate themselves into **Heaven** . . .

458. That in the **Heaven** of Spirits there was a conspiracy made to suffocate me . . .

535. The **Heaven** (of Jupiter) is separate from ours . . .

551. They contemplate very much the starry **heaven**; which they call the abode of the Angels.

552. Their Angels . . . cannot be together with our **Heavens**, except their more interior and inmost ones . . . which constitute one **Heaven** through the universe.

672. On the **Heavens**.

— Before the Advent of the Lord into the world there was no other **Heaven** than the interior one; for as yet no one in this **Earth** could understand the more interior things, still less the inmost ones; and as Knowledge must precede, therefore no other **Heaven** could then come forth. The interior **Heaven** is such, that what is natural is adjoined to what is spiritual . . . I have spoken about these things with those in **Heaven**, who seemed to me to affirm it; namely, that there was such a **Heaven** for the inhabitants of this **Earth**, but that still there was a more interior and an inmost one from others in the universe.

701. These were (then) introduced into the interior **Heaven** . . . when they had been for some time in the **Heaven** of Spirits . . .

703. On admission into the interior **Heaven**.

705. **Heaven** is never totally closed . . . But from a like cause it is here closed . . .

707. Some Spirits of Jupiter were admitted into the interior **Heaven** . . .

709. On the heavenly joy of those who are received . . .

715. On the rejection of the evil Spirits who study by art and deceit to insinuate themselves into **Heaven**.

— For to be received into **Heaven** is to be received into the heavenly Societies.

716. They who try to be admitted into **Heaven** under an angelic form . . . are at once turned into the figures of animals . . .

717. There is a way to **Heaven** . . . Below is Hell; then comes the Lower **Earth** . . . then the **Heaven** of Spirits; next the interior **Heaven**; then the more interior; and thus the inmost . . . In the Lower **Earth** and in the **Heaven** of Spirits they attain whatever is a pleasure to them, and thus are translated from one Society into another. But evil Spirits [are treated] . . . with punishments.

718. On those who desire to be highest in **Heaven**.

815. As soon as Souls come into the other life . . . those in whom there is what is good and just . . . are received by Societies of good Spirits, by whom . . . they are even introduced into **Heaven** . . . but only for the sake of showing them **Heaven** and its happiness and glory . . .

816. Therefore, when a Soul is admitted into **Heaven** . . . it cannot be judged from that, that they will be Angels . . .

835. But they were only in the inmost of the interior **Heaven**; for in each degree there are three **Heavens**; the spiritual one, that of peace, and that of innocence. Into the inmost **Heaven** of the higher degree no one can be admitted, unless he has been in the more interior one, without being dissolved.

VOL. III.

965. When Angels have permission to exercise inspection into the spiritual and celestial things of anyone, it then almost appears as if he were carried into **Heaven** . . .

1054. Why some are sometimes permitted to enter into **Heaven** who are not Angels.

—^e. If the Angels then suffer themselves to be seduced, they are for a time banished from **Heaven**, and undergo a species of vastation . . .

1080. How foul loves are made known with some in the **Heaven** of Spirits.

1085. That nothing can inflow from evil Spirits into the heavenly Societies, or into **Heaven** . . .

1125. On those who are for the first time intromitted into **Heaven**.

1140. Such as do not at all want to hear or admit the interior and more interior things (of the Word), remain outside of **Heaven** . . .

1141. The **Heaven** of Spirits is almost filled with such; but it is otherwise with all those who are in **Heaven**.

1167. It is otherwise with the state of a man when, as to his spirit, he is in **Heaven** . . .

1177. On a crew in the interior **Heaven**. 1178. 1179.

1200. It was given me to think whether any who are born at this day can be intromitted into the inmost **Heaven**, because hereditary evils have been so multiplied; but in thought I seemed to have had the reply, that they who are at this day born in this **Earth** cannot come into the inmost **Heaven**, but that from this **Earth** they were from the Most Ancient Church, and also from other **Earths**; for they are innocences. In the more interior and in the interior **Heaven** there are also innocences, but not such . . . Nor can any **Heaven** subsist unless its middle, as it were the inmost, is innocence . . . For no one can be in the **Heavens** unless he has something of innocence. The inmost **Heaven** also communicates with the more interior one through its middle, namely, through innocences; and thus the inmost one through the more interior communicates with the interior one.

1277. Such as are continually revolving hatreds within . . . are not admitted into the **Heaven** of Spirits . . .

1296. As that Spirit could not be let down into one of those Hells, he was left free in the **Heaven** of Spirits . . .

1321². When they are remitted into the state of life of the body, which takes place when they are remitted from the **Heaven** of Angels into the **Heaven** of Spirits . . .

1325. Whether anyone could be admitted into **Heaven** except those who have suffered persecutions and miseries in the world . . .

1364. And that **Heaven** can never be closed . . .

1511. Certain carried up into **Heaven** for a short time, and presently sent back.

1528. Their Spirits seem to themselves to be carried

up into **Heaven**, and are sent back when they are not able to be there; as also is wont to be the case before they become Angels.

[D.] 1531. Therefore also these come more easily into the interior and the more interior **Heaven**, after the exteriors have been devastated . . .

1534. On the acknowledgment of the Lord in the **Heaven**.

— In the **Heaven** of Spirits good Spirits feel as it were outside themselves that the Lord is . . .

1575. How representations descend from the **Heavens**.

1577. It grows in like manner from the more interior **Heaven**, when it falls into the interior one . . . for in the interior one there are natural things to which their ideas adhere . . . But in the **Heaven** of Spirits, or in the spiritual world, the same things become material . . .

1593. When a Spirit is carried into **Heaven**, he is then as it were carried away from Spirits. Ex.

1594. On a wicked crew wandering through **Heaven**.

1609. On the interior **Heaven**.

1610. The interior **Heaven** is therefore in a degree within the World of Spirits; for the World of Spirits is separated from **Heaven** . . . 1611.

1613. I perceived the operation of the interior **Heaven** . . . namely, four operations. Enum. 1614. 1615. 1616.

1617. From these things it is now given me to conclude that the interior **Heaven** constitutes the interior man, and rules all the organic things of the body . . . so that the interior **Heaven** constitutes man, from his interiors, or from causes; and that the rational things of **Heaven** inflow into the organic things . . .

1619. The World of Spirits, the interior **Heaven**, the more interior **Heaven**, and the inmost **Heaven**, each by itself constitutes a man with his members and organs; but each one distinctly; namely, from the exterior the World of Spirits; from the interior the interior **Heaven**; from the more interior the more interior **Heaven**; and from the inmost the inmost **Heaven**.

1710. The Lord's life inflows into all who are in the universe; for they constitute the Greatest Body, and **Heaven**, with the **Heaven** of Spirits . . .

1797. The Angels of the interior **Heaven**, when represented to Spirits, appear in neat garments, like virgins . . . But the Angels of the more interior **Heaven** are represented before Spirits in garments most highly adorned with various kinds of flowers . . . But the Angels of the inmost **Heaven**, as naked, and as infants. These representations are before Spirits, and signify their natural things . . . For in the **Heavens** such phantasies are not; and therefore the garments appear to be laid aside when they are entering into the **Heavens**.

1829. Thus also some of those who are in the interior **Heaven** do not want to know that there are things more interior . . .

1850. How those are represented who suppose that **Heaven** is merited by humiliations and supplications.

1892. That a man or a Spirit does not know even the most general things which are in the **Heavens**.

1908. On heavenly states in general.

—^e. The states of joy . . . in the **Heavens** . . . are such, that if one felt them . . . he would never want to be in the body . . .

1913. When in **Heaven** they inspect any Spirit . . . a certain image of him is represented which is manifest in **Heaven** . . .

1959. That it is dangerous for **Heaven** to be opened to any Spirit; still more to a man. See 1966. 2395.

1962. On a certain Spirit who wanted to come into **Heaven**.

1989. That the external senses vanish away in the **Heavens**.

2049. On a Spirit who was disquieted because he wished for **Heaven**.

— It was given me to say that he could not come into **Heaven** until he had lost the cupidity of coming into **Heaven** . . . 2050.

2053. On a certain one who was carried up and rapt into **Heaven**.

2054. By the river Eshcol (was signified) the interior **Heaven**.

2061. Certain who were carried up into the interior **Heaven** when I was reading Deut.iii. . .

2096. Thus one Angel can have intercourse with all in the whole **Heaven** . . .

2140. There is a still more universal speech; to wit, that of the more interior and of the inmost **Heaven**, which is not intelligible to the Angels of the interior **Heaven** . . .

2157. The Angels cannot possibly be in the interior **Heaven**, nor in the more interior one, nor in the inmost, without being at the same time in the natural mind which belongs to the Angels of the interior **Heaven** . . .

2160. [On] the deliciousnesses of the good Spirits and Angels of the interior **Heaven**.

2191. That in the interior **Heaven** there are degrees of Angels.

— There are three **Heavens**; namely, the interior, the more interior, and the inmost, which are distinct from each other as to degrees. . . But these degrees are in general; in each **Heaven** there are also degrees of happinesses; and indeed, as I opine, three, which are not circumstanced among each other as are the degrees of the **Heavens** in general. Ex.

— (Margin.) The **Heavens** correspond to the senses in the body.

2258. On some who have been carried up into **Heaven**. 2267.

2285. That particulars cannot possibly be carried into the **Heavens**, nor be understood by them.

2330. On a discourse with Spirits about **Heaven**.

2466. Such is the equilibrium of all in the universal **Heaven**, that one is moved by another, thinks from another, as in a chain . . .

2513. That all in the **Heavens** enjoy in their own condition the greatest joy.

2517. That no one desires to come higher into **Heaven** than the Lord deems worthy.

2520. And that **Heaven** consists in mutual love . . .

2541. (I said) that if men were in faith in the Lord **Heaven** could be thus opened to them, or an interior way towards **Heaven**, which is closed, almost as from the Lord's mercy is in me; and thus there would be an intercourse of Souls, Spirits, and Angels with men in the world, and of men in the world with Souls, Spirits, and Angels, so that Spirits would know what is going on in the world, and men what is going on in **Heaven**. Thus they would live together, on both sides.

2542. It has been ordained by the Lord from eternity that there should be such intercourse . . . and also that man would arrive at his age, and would not know that he was living in the body, and thus having thrown off the body he would transmigrate at once into **Heaven**. Ex.

2561. How interior things are circumstanced in **Heaven** to those which can come to human apprehension.

2597. That they are often banished from **Heaven**.

— This comes forth . . . daily, that some are banished from **Heaven**, and are brought back to the lower Spirits . . . The reason is that they are in some Falsity . . . and therefore unless they withdraw . . . they cannot but be grievously tormented.

2598. Because, when a Spirit is elevated into **Heaven**, which also takes place daily, and in great numbers, then those who have not been brought through many states, so as to be able to be among many spiritual or celestial states, when they come into such a spiritual or celestial state as they have not been initiated into by the Lord, then they are in Falsity; and therefore they fall down, and are initiated into these states also.

2599. From this it may be evident that those who fall down from **Heaven** do not therefore become evil Spirits . . . 2600.

2652. That those who in any manner want to merit **Heaven**, put themselves far from **Heaven**.

2688. For the universal **Heaven** is kept in order by the Lord alone . . .

2998. Hence it may be concluded, that such can also be let into **Heaven**, but that they cannot subsist there long, not even in the outer court . . .

3029. On the joy of happiness in **Heaven** of those who glorify the Lord.

3030°. For a not dissimilar reason, the Mohammedan **Heaven**, and the **Heaven** of Jupiter, were opened by those who want to seek another Lord.

3038°. There is a different reaction in the **Heavens**; for there on no one is any evil inflicted; but it is turned into good.

3061. On those who want to enter into **Heaven**, when as yet they are not in the love of the neighbour.

— It was given to say that for those who are not in the love of faith, it is as dangerous to come into the angelic **Heaven** as into a flame. Examps.

3062. That those who are supposed to be most

learned in the world . . . have conceived a false idea about **Heaven**.

3136. He withdrew behind more and more with the intention of seeking another Lord and another **Heaven** . . .

3208. Conjugal love can so enter into **Heaven** as to the appearance, as to come to the inmost with a perception of happiness . . .

3398. How **Heaven** is represented.

3443. The Subject . . . was carried up into **Heaven** . . .

3464². Afterwards, when **Heaven** was opened, so that I spoke with Spirits . . .

3511. They are invisible . . . and other Spirits do not know . . . by what way they come into **Heaven**. 3513°.

3640. The evil who are in the interior sphere cannot be inspected by the Angels, for they are thus turned into serpents . . . and therefore they have no communication with **Heaven** . . . except an external one . . . and therefore **Heaven** is closed to them.

3652. They are kept in the Lower Earth, in the greatest desire to come into **Heaven**; for they suppose **Heaven** to be on high . . . until they Know that they are not saints.

3660². He called the **Heaven** of the Lord Hell; because when he comes there he comes into direful torments . . .

3726. This is the evil with Spirits through which they excite the evils with man; and thus it returns into **Heaven** . . .

4031. They who constitute the internals of the nostrils . . . see an azure **heaven** beautifully studded with little stars . . .

4089°. (Thus) he who is in the persuasion of falsity, and in the life of cupidities, cannot but cast himself out of **Heaven**.

4216. There was represented a broad way leading to Hell, and a narrow one leading to **Heaven** . . . The narrow way appeared sad and dim, but around were adorned infant Angels, whom they did not see . . .

4413. (Paul) wanted to form a **Heaven** for himself . . .

4480. They saw some suddenly introduced into **Heaven** . . . They laid aside their exteriors like garments . . . (which signified) that the external Societies are taken away from them . . . For when they are elevated into **Heaven**, external Societies are also taken away; otherwise there would be what is contrary which would resist.

4482. Some supposed that those who are elevated into the Second **Heaven**, and into the Third, are without those externals . . . But they were told that they have all things with them. Ex.

4492. He was again sent into the urinary tun, and there seemed as if he had come into his **Heaven**, saying so; for he formed for himself a **Heaven** there.

4629. The influx into the universal **Heaven** is from the Divine Human of the Lord. Thence . . . the universal **Heaven** represents a man . . .

—². The universal **Heaven** in general, and the Lord

in particular, inflows into each Angel: thence he has the human form; and because he is in **Heaven**, he is in the most resplendent and beautiful form . . . This takes place from union through mutual love . . .

[D.] 4639. On **Heaven**, and the Sun there.

— The Sun . . . as it appears in the Third or inmost **Heaven**. Des. . . It then begins . . . to add itself to the Moon . . . and then it becomes morning in the spiritual **Heaven**. There, too, the resplendence of the Moon decreases by degrees, and then the morning so begins in the inmost **Heaven**; and so on. For, when it is morning in the inmost **Heaven**, it is evening in the Second or spiritual **Heaven**. Ex.

—^e. In the **Heavens** there are things which eye hath not seen, nor ear heard; and therefore if they were described they would not be believed . . .

4640. Between the Third **Heaven** and the Second there is a middle one, and through the middle one there is conjunction; the internal Third **Heaven** is represented by 'Judah;' the external by 'Joseph;' the middle one by 'Benjamin;' the internal Second **Heaven** by 'Israel;' the external by 'Jacob.' In the ultimate or First **Heaven** there are Spirits who are simple, to whom correspond the exteriors of man; as the cuticles.

4644. On **Heaven** with man.

— The communication of **Heaven** with man is wonderful. Ex.

4645. (Thus) the affection of truth and the will of good are **Heaven** with man . . .

4655. On the **Heaven** of rustics.

4674. On the celestial **Heaven**, and on the doors there.

4689. On **Heaven**, and on Hell.

4690². Thus they would take away from **Heaven** its support.

4693. Those in **Heaven** who shine above the rest are they who have studied the truths of faith, and at the same time have lived according to them . . .

4700. On those who believe that **Heaven** is given from mercy.

— (Rhydelius) was brought into **Heaven** . . . Being encompassed with Spirits, and thus tempered, he saw many things, and always said that they were amazing . . . They said they wished he would remain with them . . . but warned him, that if he were not such, he should beware when the light of **Heaven** and the heat of **Heaven** breathed on him. The light of **Heaven** breathed on him, and then his sight was obscured . . . until at last he could not see . . . Then he was restored, and he saw the Angels more resplendent than before. Afterwards, the heat of **Heaven** breathed on him, and then he began to be tortured . . . and became like a heavy weight, and at last fell down . . . He was then asked whether he wanted to be in **Heaven**, and said that he did not at all seek for it. 4924, Ex.

4728². Thus he was between **Heaven** and Hell . . .

4735. A spider's thread which reached up into the interior **Heaven**. Ex.

4736. They are those who learn arts of elevating themselves towards the interior **Heaven** . . .

4746. They who as to the external life had appeared proud, and despisers of the neighbour, and yet as to the internal life had been right and blameless, in the other life come into **Heaven**; for the externals are there put off . . .

4748². (Charles xii.) could dispose these to assist him . . . not only in the Hells, but also in the First and Second **Heaven**, whom he attracted through the external man . . .

4773^e. (They supposed) that on account of the multitude of infidels . . . the angelic **Heaven** would perish.

4821^e. (Thus) all the affections of a good man are heard in **Heaven** . . . Silent thought, when from good and truth, is heard better in **Heaven** . . . than thought speaking aloud.

4822. When evil and falsity . . . penetrate to the good, and afflict them, cries from these are heard in **Heaven**, to whom assistance is then afforded.

4824. For if a man lives evilly, and still believes in the Holy Word, he does evil to **Heaven**.

4845. The thoughts and wisdom of the Angels are according to the form of **Heaven**, and their affections are according to the changes of state there . . .

—⁴. That the Divine is Human in **Heaven**, is a fundamental of wisdom . . .

4846. The Divine in **Heaven** before the Advent of the Lord was the Divine Human . . .

—^e. These things have been written through influx from **Heaven**, from the wisdom of the Angels there.

4847. The third essence in successive order, is Man proceeding, which is the whole **Heaven** . . .

4848². For all thought of man, Spirit, and Angel takes place according to the form of **Heaven**, which is incomprehensible . . .

4864. On **Heaven** with man.

4865. On **Heaven**.

4886. There were some in the first entrance to **Heaven** . . .

4892. I saw and heard for some days how the **Heavens** were purified . . . Des.

4893². They did not know that they had been in the **Heavens** . . . The reason is that their interiors do not correspond. Ex.

4894. On the **Heavens**, and a description of them. 5159.

4899. Besides the entrances into the **Heavens**, there appears an ascent by these slopes . . .

4902. On the falling down of Spirits from the **Heavens**.

4905. On elevation into **Heaven** through phantasies.

4906. There are some wicked Spirits who can project themselves from one **Heaven** into another . . .

4916. They go up in heaps, believing that **Heaven** is there; but when they come thither they do not see any Angel . . . The Angels see them, and suffer them to pass by, knowing that they will shortly descend. 5125.

4923. On the **Heavens**.

— Where **Heaven** is there appear as it were mountains and hills; and from the mountains them-

selves there appear mountains still higher . . . When the state of sunset comes to them, those mountains appear to subside . . . and they are afterwards elevated as before. From the mountains there appears as it were a heaven above, with . . . variegated little white clouds.

4924. On **Heaven**, and on those who are in faith separate.

4925. On **Heaven**, and on the Last Judgment.
4930. 4944.

5032. On the Divine Human of the Lord in the **Heavens** from this Earth.

— The Divine Human is acknowledged everywhere in **Heaven** except in the **Heaven** which arises from Christendom . . . but this is only in the lowest **Heavens**. But in the Third **Heaven** all the Angels whatever acknowledge God under a human form, thus the Lord . . . not from knowledge, but from perception . . . The Angels in the lowest **Heavens** also believe in the Lord, but according to the doctrine of the Church in the world. . . Also the inmost ones in the spiritual **Heaven** . . . are in that perception, when they turn themselves to the Celestial Kingdom.

5101. On **Heaven**, (and on the magnificence there).

— Some novitiate Spirits . . . fell into a state of quiescence as to the body; for thus they can be translated into **Heaven** . . . they were thus quiescent for half-an-hour.

5108. On the elevation of the good into **Heaven**.

— They communicate with the upright Spirits who are in the lowest **Heaven**, and through them with the interior **Heavens**; for there is a connection of all the **Heavens** . . .

—². At last the communication of the **Heavens** is taken away, and the closing up as to the internal man is effected . . .

5123. The spheres of consociations extend themselves almost through the whole **Heaven**, but with indefinite variety. Ex.

5125. That **Heaven** is not a place, but a state of life.

5136. In **Heaven** there are lands, mountains, and rivers; and there is also a Land of Canaan, where the most upright Spirits are . . .

5144. There are in **Heaven**, as on earth, different zones as to heat and cold, and as to light and shade.

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

—^e. If, therefore, it were opened to them, then, after **Heaven** had alienated itself . . . the infernals would lead them . . . to their Own destruction.

5152. On **Heaven** and the love and wisdom of those who are there.

5155. On **Heaven** and its joy.

5158. **Heaven** is a kingdom of uses. . . The kinds of uses are innumerable; both those which they are aware of and those which they are not aware of. For there are those who instruct others; those who lead to good; those who are with men; those who arouse the dead; those who defend; those who are set over others; in a word there are innumerable offices . . .

5167. Up to adult age man is in . . . the World of

Spirits; afterwards, as to his soul, he is either in **Heaven** or in **Hell**; because his mind is then constant, and is rarely changed; although this does take place with some.

5182. On **Heaven**. On the mountains.

5187^e. Therefore Angels from the Most Ancient Churches are scattered through the **Heavens**, in order that the others may have wisdom.

5202. On the destruction of **Heaven** and earth.

— It was believed that the **Heavens** were there.

5213. A multitude came to (the Babylonians) and sought to be admitted into **Heaven**. Des. 5219.

5260. Those (of the Mohammedans) who were still better . . . were brought to the front, where there is a communication with the Christian **Heaven** . . . and are thence borne away towards the south, and there have their **Heaven** behind the Christians there . . .

5373. (The casting of evil Spirits out of **Heaven** at the Last Judgment.) 5374. 5375. 5424. 5426. 5540. 5543. 5669. 5723. 5786, Gen. art. 5807. 5816.

5424^e. But, although in **Heaven**, they have not possessed **Heaven**, because no one can possess **Heaven** unless he is in the intelligence of truth and the wisdom of good.

5425. For all who are in **Heaven** communicate with those who are below . . . (so) that when those below were removed, they who are above were also torn away.

5451. They who are in any doctrine, although not so true, and yet are in the good of life, are in **Heaven** . . . All in **Heaven** differ as to truths. But they who are in no doctrine cannot be in **Heaven**.

5536. They believed that as they had lived morally . . . they would come into **Heaven** . . .

5546. They who are in the **Heavens** live there as they had done on earth. They who had lived . . . according to tribes, families, and houses . . . live there in like manner; and those who live under governments and in cities live similarly there; but still these are also distinguished in the cities according to nations, families, and houses, but according to . . . spiritual relationships.

5547. On **Heaven** in general, and on its degrees.

— There are **Heavens** above **Heavens**, and communication between them. Spirits and Angels do not know how the case is with the communication and conjunction, except those who are in the highest **Heaven**. There are seven degrees of them; and they are distinguished in general between those which are internal and external; the internal ones are those which are called celestial, and the external spiritual; the internal ones are distinguished into three, and the external ones into three; and between the internal and the external ones there are middle ones for the sake of conjunction; these are called celestial spiritual: hence it is that there are seven degrees.

5548. The first degree, which is the inmost with the internal ones, is of the Lord alone, and may be called the very dwelling of the Lord in **Heaven**; for what goes on there an Angel does not know, but still he ruled by the Lord through it. The second degree among the internal ones, is that which does indeed

come to their perception, but as the internal of man to his external. The third degree is that in which are those Angels, and is where they have their perception; their human is there, and their soul is in the second one; just as man thinks in his Natural and Sensuous, and not in the internal Intellectual. Thus those in it have also an external, like all Spirits; but it is quiescent with them, and they do not know that they have it; thus it is quiescent like a man's external when he is asleep. But still this external is filled with their internals; through it is effected the communication with those who are in externals, or in the Spiritual World, through the celestial spiritual.

[D.] 5549. The Angels who are in the spiritual **Heaven** are not in internals, but in externals: this external is also tripartite; namely, in internal, middle, and external. The external, which accedes to the external Sensuous in the world, is quiescent; in the middle they live as to thought and apperception; the internal is as the soul to them. They indeed have the internal which is [referred to] above; but this is closed up. Communication with these is effected through the celestial spiritual **Heaven**, across the celestial one. Hence it is that the spiritual Angels are in the internal Natural.

5550. From these things it is evident that there are three degrees of **Heavens**, or of Angels in the **Heavens**.

5552. The human race is the ultimate, and that in which **Heaven** ceases; for the reason that man has **Heaven** in himself and corresponds to it. His Sensuous . . . is the ultimate itself, and is therefore also the foundation upon which **Heaven** rests, as a house does on its foundation; for there is a connection of all things from primes to ultimates . . .

— All things which are in the Earth are also in the **Heavens**; but there they are not fixed, although they appear as if they were fixed; . . . as houses, fields, gardens, chariots, animals . . .

5553. In order, therefore, that the Divine might rule all things, both in the **Heavens** and on earth . . . the Lord came into the world . . . For, at that time, man in ultimates had entirely receded from the **Heavens**, so that the foundation was beginning to perish.

5561. On books and the Word in **Heaven**.

— In the spiritual **Heaven** the writing is like the writing in the world, in Roman letters; but it is . . . in an entirely different language . . .

5562. But in the celestial **Heaven** they have no such writing, but the letters are different, almost like the Hebrew ones . . .

5563. They also write letters, and send them to others, and to other places.

5564. On the speech and wisdom in **Heaven**.

5577². For they who desire **Heaven** see slowly . . . They walk according to the form of **Heaven** . . . The thoughts are according to the form of **Heaven** . . .

5587. All the truths there are inscribed according to the order of **Heaven**, so that an image of **Heaven** is in them.

5589. Each thing has its conformity from the influx of **Heaven** . . .

5596. Thus there takes place, in the **Heavens**, the consociation and communication of all.

5615. The Lord is . . . in the prime and in the ultimate, in order that so all things of **Heaven** might be directed . . . Thence He directs all things from the prime and the ultimate; ultimates, through prior things in **Heaven**; and prior things, through **Heaven** from ultimates. Thence is the connection.

5623. In the interior **Heaven** there perishes the idea of time . . .

5653. She said she could not be in the interior **Heaven**.
—². Through the holy things . . . they have communication with those who are in the first threshold of **Heaven**, who dwell above them.

5660. How virgins are educated . . . in **Heaven**. Fully des.

5669. Those (from whom a sphere of violation exhales) enter the **Heavens** everywhere, and remain some time there, because they know how to store up their inmosts . . . Such are . . . cast down from the **Heavens** . . . When they are being cast down from **Heaven** the interiors burst out into the whole body . . .

5671. The Intellectual cannot be illustrated except from **Heaven**; nor can anyone be illustrated from **Heaven** except him who is in heavenly love, thus who is in the life of good; thus is effected communication with **Heaven**; and then he can be kept in the light of **Heaven** . . .

5694. They who are to be elevated into **Heaven** are continually being vastated as to falsities and evils, until at last they are in their goods and the derivative truths; before this they cannot be elevated into **Heaven** . . . This lasts from one to fifty years . . . There is thus introduced interiorly the will of resisting evils, and in proportion as this is received, **Heaven** is within; and this drives away Hell, which dwells in the externals.

5697. They all believed that they were in **Heaven** . . .

5708². Because **Heaven** does not enter by any other way than the way of good . . .

5709². All things of **Heaven** have their foundation in the laws of order of nature in the world and in man . . .

5749. The **Heavens** which after the Advent of the Lord were gathered from the Christian world successively declined. (See FORMER HEAVEN, here.)

5775. That **Heaven** has relation to one man.

— Because the Divine makes **Heaven** . . . The Divine Human is what inflows into **Heaven** and makes it. Before the Advent of the Lord, this form of **Heaven** was the Divine Human . . . Moreover, the inmost **Heaven** forms the head there; the Second the breast; and the First the knees and feet . . .

5783. There is a communication of all in **Heaven**, as there is a communication into all things there . . .

5784. On appearance in the **Heavens**.

5789. All Spirits in whom the love of self is seated believe **Heaven** to consist in what is high . . . and therefore they climb the mountains, higher and higher, and believe that thus they are in **Heaven** . . .

5790. To have dominion they call **Heaven** . . .

5792³. Many of them make use of phantasies to procure for themselves a semblance of **Heaven**, as to buildings . . .

5798. That the way which leads to **Heaven** is the same way as far as the corner stone.

5815. Therefore they are stored up under the earth, in order that they may serve as ultimates of **Heaven** . . .

5819. All those are preserved in **Heaven** who in the world have acknowledged the Divine of the Lord, and have lived well . . .

5821. On the ordination of the **Heavens** (at) the Last Judgment.

5899. Such can ascend into some of the **Heavens** . . . and cannot be driven away like others through the angelic sphere. Des.

5923. He had prepared for himself a communication with **Heaven** through the abuse of correspondences . . .

— He himself said that he had ascended into that **Heaven**, and that when he came there he saw nothing . . .

5933. On the conjunction of man with **Heaven**; the signs.

—². They who have not acquired for themselves spiritual life through goods and truths are not received into **Heaven**, because there is no conjunction . . .

5947. On the influx of the Word into **Heaven** . . .

5999. On the libraries in **Heaven**.

6011². Thus does man enter more and more into **Heaven**, and become a **Heaven** in the least form.

6029^e. (The lot of) those who have conjunction neither with **Heaven** nor with Hell.

6055^e. The love of marriage opens **Heaven**; the love of adultery closes **Heaven**.

6056^e. The greatest form and the least form in the **Heavens** are the same; so that there is an image of **Heaven** in each thing.

6085³. But when they come into the Second or Third **Heaven**, they are informed and see . . .

D. Min. 4619. He who studies astronomical things has a much fuller idea of **heaven** . . .

4682. On the equilibrium between **Heaven** and Hell . . .

4685. On the communication of **Heaven** with Hell.

4687. How man is tied to **Heaven** or to Hell, through loves . . .

4732. (James Benzelius) then said that he wanted to come into **Heaven**; but was told that if he longed for it it is permitted. (His experiences des.)

4779. There then appeared a naked man, whose back I saw. It was a certain **Heaven** which appeared thus . . .

4805. That there is no joy in **Heaven** without use.

—^e. The uses (in **Heaven**) are, 1. To be with men; there to insinuate goods and truths; and to turn away evils and falsities. 2. To instruct the Spirits who come from the world. 3. To instruct infants. 4. To arouse the dead; and to lead and inform those who have been aroused. 5. To guard them; and moreover to care for

the domestic things there . . . besides innumerable other things.

E. 8. Revealed from **Heaven** to those who are in the good of love. Sig. and Ex.

— . From **Heaven**, or from the Lord, is the same; because the Divine of the Lord with the Angels makes **Heaven**.

12. Those in whom is **Heaven**. Sig. and Ex.

14. That they live according to the doctrine of **Heaven**. Sig. and Ex.

—². The province of the ear is in the axis of **Heaven**.

16². Hence it is that **Heaven** is nearer to man, the more interiorly he is in the good of love.

22^e. For to be gifted with faith and love, or with the affection of truth from good, is to be gifted with **Heaven**.

23^e. The Divine which makes **Heaven** is the Divine Human . . .

24. 'From the seven spirits' = the Divine in **Heaven**. Ex.

27. From Whom is all truth in **Heaven**. Sig. and Ex.

— . The Angels of the interior **Heaven** can think of the Divine in no other way than as having a human form . . . for the reason that the Divine Human . . . fills the whole **Heaven** and forms it; and the thoughts of the Angels proceed and flow according to the form of **Heaven**.

43. The Divine good united to Divine truth . . . is the Lord in **Heaven**.

46. Because in **Heaven** no other than spiritual relationships are possible . . .

62. They who have the Church in them have **Heaven** in them; because the good of love and faith makes the Church with man, and makes **Heaven** with him . . .

63. The Lord, from whom is the all of **Heaven** and the Church. Sig. and Ex.

71⁴. For if the Word were not natural in the letter there could be no conjunction of **Heaven** with the Church by means of it. Ex.

—^e. Man is in ultimates, and upon the Church with him **Heaven** is founded.

86. For the Lord is constantly present with man, and wills to infill him with **Heaven** . . .

— . Whatever man thinks and wills is either from Hell or from **Heaven** . . .

90². Moreover, there is a complete correspondence of **Heaven** with the Church . . . Through this correspondence **Heaven** makes a one with the Church.

107. **Heaven** cannot inflow into the thought which is outside man; for **Heaven** inflows into the things which are within man, and through these into the things which are without him . . .

113^e. No one who is within the Church, and does not acknowledge the Divine of the Lord in His Human, can enter into **Heaven**. Ex.

126. Because **Heaven** with man is implanted by means of the Knowledges of truth and good from the Word. Ex.

[E.] 146⁴. It is called 'the bread of the heavens' (Ps. cv. 40), because it rained down from **heaven** with the dew; but in the spiritual sense it is (so) called, because (the delight of **heavenly** love) flows down from the Lord through the angelic **Heaven**.

193⁴. 'To lay up treasures in **Heaven**' = in the spiritual man; for the spiritual man is in **Heaven**.

199². What is inscribed by the Lord on man is **Heaven**.

206. The power to intromit into **Heaven** all who are in the faith of charity; and to remove from **Heaven** all who are not. Sig. and Ex.

— . It follows that the Lord opens the ways to those who are being intromitted into **Heaven**.

208. That they will be intromitted into **Heaven**, and that to no one who is such will it be denied. Sig. and Ex.

—³. To man's Rational two ways lead; one from **Heaven**, the other from the world. By the way from **Heaven** good is introduced; by the way from the world truth is introduced. In proportion as the way from **Heaven** is opened in man, he is affected with truth and becomes rational . . . But if the way from **Heaven** is shut, the man does not become rational; for he does not see truth . . .

209³. There are two loves which reign in the **Heavens** and which make the **Heavens**; namely, love to the Lord, and love towards the neighbour . . .

212. The state of such after death, that they will be outside **Heaven**, and cannot be admitted. Sig. and Ex.

219. That those who are steadfast will be in Divine truth in **Heaven**. Sig. and Ex.

— . 'Temple' = **Heaven**; and **Heaven** is **Heaven** from the Divine truth which proceeds from the Lord; for by **Heaven** all the Angels are meant; for **Heaven** is made up of the Angels; and from them it is called **Heaven**; and the Angels are Angels in proportion as they receive the Divine truth which proceeds from the Lord.

— . The **Heavens** which are in a lower degree support the **Heavens** which are in a higher one; here, therefore, by the Lord's making him that overcometh 'a pillar in the temple' is meant that such will be in the lower **Heaven**. They who are in the faith of charity are in the lower **Heaven**, which is called the spiritual **Heaven**; while they who are in love to the Lord are in the higher **Heaven**, which is called the celestial **Heaven**; and this is supported by the lower or spiritual **Heaven**.

—^e. As 'the temple' = **Heaven**, all things of the temple = such things as are of **Heaven**, thus of the Divine truth there; for . . . **Heaven** is **Heaven** from the Divine truth which proceeds from the Lord; and therefore 'the porch of the temple' = the things which are of the Ultimate **Heaven**; and as this supports the two higher **Heavens**, those two pillars were placed in the porch.

220. 'Temple,' in the supreme sense, = the Lord's Divine Human; and, in the relative sense, **Heaven**; and as it = **Heaven**, it also = the Church; for the Church is the Lord's **Heaven** on earth; and as 'temple' = **Heaven** and the Church, it also = the Divine truth pro-

ceeding from the Lord, because this makes **Heaven** and the Church; for they who receive the Divine truth in . . . faith and love are they who constitute **Heaven** and the Church.

— . The Lord is above the **Heavens** . . . and from the Lord as a Sun proceed heat and light; and the light there in its essence is Divine truth, and the heat there in its essence is Divine good; these two make **Heaven** in general and in part.

223. The doctrine of the New Church, which is in the **Heavens**. Sig.

— . 'Which cometh down out of **Heaven** from my God' = which is from **Heaven** from the Divine truth there.

232². Such are between **Heaven** and Hell. Sig. and Ex.

252. The communication with them of the happinesses of **Heaven**. Sig. and Ex.

—². The reason **Heaven** and the Church are here likened to 'a supper,' and 'a wedding,' is that **Heaven** is the conjunction of the Angels with the Lord through love, and their consociation together through charity, and the consequent communication of all delights and happinesses; in like manner the Church, because the Church is the Lord's **Heaven** on earth.

254. As Divine good is united to Divine truth in **Heaven**. Sig. and Ex.

— . This Divine of the Lord in the **Heavens** is called Divine truth, but it is Divine good united to Divine truth.

—³. The Lord Himself is not in **Heaven**, but is above the **Heavens**, and is seen by those who are in the **Heavens** as a Sun . . .

256. Love makes **Heaven**; and as it makes **Heaven** it also makes the Church; for all the Societies of **Heaven** . . . are ordained according to the affections which are of love; so that it is affection or love according to which all things are ordained in the **Heavens**; and not any one according to faith. . . It is evident, therefore, that no one can possibly enter **Heaven** if he is not in charity.

260a. 'Behold a door opened in **Heaven**' (Rev. iv. 1) = the arcana of **Heaven** revealed.

270. All truths from good in the higher **Heavens** ordained by the Lord before the Judgment. Sig. and Ex.

271. All truths from good in the lower **Heavens**. Sig. and Ex.

277. The Lord's guard and Providence lest the interior **Heavens** should be approached except by the good of love and of charity. Sig. and Ex.

—⁴. By 'the ark,' and 'the tent,' were represented the higher **Heavens**; by 'the ark' . . . was represented the Inmost or Third **Heaven**; by 'the habitation' which was outside the veil, the Middle or Second **Heaven** . . .

—⁹. Unless this had been done before the Judgment, the very **Heavens** themselves . . . would have been endangered; because those **Heavens** which were about to perish were not in the good of love and of charity, but only in some truths. . . They had thus obtained some conjunction with the Ultimate **Heaven**; but this con-

junction was broken when the **Heaven** called 'the former **Heaven**' passed away. It was then ordained by the Lord that hereafter no one shall be conjoined with the **Heavens** unless he is in the good of love to the Lord, and in charity towards the neighbour. Tr.

280⁶. 'The heavens' where there is 'no light' = the interiors of man's mind which are receptacles of the light of **Heaven** . . . 304⁹.

283⁸. 'He stretcheth out the heavens like a curtain' = to infill **Heaven** and those who are there with Divine truth, and thereby with intelligence.

288⁴. By 'the heavens' is meant the Divine truth which proceeds from the Lord; because the **Heavens** are from His Divine; and the Divine which proceeds and makes the **Heavens** is Divine truth and Divine good. Sig.

294¹². 'The heavens' = both the **Heavens** and the internals of the Church; moreover, the internals of the Church are the **Heavens** with the men there.

299². As He formed the angelic **Heaven** to the image of Himself, and man to the image of **Heaven**, therefore He knows all things of **Heaven** in general; and He who knows all things of **Heaven** in general also knows everyone in particular; for the man and the Angel who is in truths from good is an image of **Heaven** . . .

304. By 'heaven,' by 'upon the earth,' and by 'under the earth,' are meant the three **Heavens**; and by 'all there' is meant **Heaven** in the whole complex; and because **Heaven** is **Heaven** from Divine truth . . . —², Ex.

—². They who are in the Third **Heaven** dwell upon mountains; they who are in the Second, upon hills; and they who are in the First, under them in the plains and valleys . . .

—³. 'Heaven and earth' = the **Heaven** and earth where are Spirits and Angels; and, in the spiritual sense, the Church with the Angels and with men . . . by 'heaven,' the internal Church, and also the Church with the Angels; and by 'the earth' the external Church, and also the Church with men.

—³². By 'the heavens' are meant the **Heavens** where are the Angels who are in the interior truths of the Church . . .

—³⁸. By 'the heavens' are meant the **Heavens** where the Lord is . . .

—⁴⁷. 'The Powers of the **Heavens** which will be shaken' = the Word in the sense of the letter; because this sense is the foundation of the spiritual Truths which are in the **Heavens**.

—⁵³. The reason 'the heavens' = the interiors of the Church, is that the interiors which are of man's spiritual mind are the **Heavens** with him.

306. In order that the angelic **Heaven** may exist and subsist, all things there must be in order . . . Moreover, unless **Heaven** were in order, the world, that is, men on earth, could not exist and subsist; for the world depends upon **Heaven**, and its influx into the spiritual and rational things of men . . .

313³. There are three **Heavens**, and the inmost of them is the Third **Heaven**; this inflows into the two lower **Heavens**, and causes them to be one with itself by

the communication, which is effected through the influx from the inmost . . .

322². Which are the higher **Heavens**, and which are the lower **Heavens**. Ex. . . There are three **Heavens**; the Third or inmost **Heaven** is where are the Angels who are in celestial love; the Second or middle **Heaven** is where are the Angels who are in spiritual love; the First or ultimate **Heaven** is where are the Angels who are in spiritual natural love. The Third **Heaven** is conjoined with the Second through intermediate Angels, who are called celestial spiritual and spiritual celestial Angels; and these, together with the Angels of the Third **Heaven**, constitute the higher **Heavens**; and the rest in the Second **Heaven**, together with those who are in the First **Heaven**, constitute the lower **Heavens**. Sig.

325⁵. They believed that they should come into **Heaven** in preference to others; and therefore, according to their belief, they were elevated into **Heaven** . . .

326. Because the whole **Heaven** has been formed according to the affections of good and truth; the highest **Heaven** according to the affections of good, and the middle **Heaven** according to the affections of truth.

—¹¹. For **Heaven** inflows with its joy, that is, the Lord through **Heaven**, into the goods and derivative truths which are from Him with man, and through these into the man; and not into the man devoid of them.

335². For the **Heavens** are higher and lower; they are distinguished from each other according to the reception of Divine truth and good; thus according to degrees of intelligence and wisdom.

336². They who are in the lower **Heavens** . . . in like manner as they who are in the higher ones . . . are of two Kingdoms . . . They who are of the Spiritual Kingdom are meant by those who are in truths; and they who are of the Celestial Kingdom are meant by those who are in goods. Sig.

340¹⁶. By 'the blessings of heaven from above' are meant the multiplications of truth from good in the internal or spiritual man.

342³. There are three **Heavens**, and each **Heaven** is distinguished into three degrees; in like manner the Angels who are in them; and therefore in each **Heaven** there are higher, middle, and lower Angels. These three degrees of the Ultimate **Heaven** are meant by 'those who are in heaven, who are in the earth, and who are in the sea.' Refs.

—⁴. Upon the mountains dwell the Angels who are in the Third or inmost **Heaven**; upon the hills those who are in the Second or middle **Heaven**; and upon the earth, and under the earth, and in the seas, those who are in the First or ultimate **Heaven**. But the seas in which the lowest ones of this **Heaven** dwell are not like the seas in which the evil dwell. Ex.

—¹⁰. The Societies which are in the Third **Heaven** appear in a pure atmosphere, as it were ethereal; those which are in the Second **Heaven** appear in an atmosphere less pure, such as the aerial one; but the Societies which are in the Ultimate **Heaven** appear encompassed with an atmosphere as it were aqueous.

—¹¹. By 'heaven' is meant the angelic **Heaven**

[E.] 345. These things were said by those who are in the ultimates of **Heaven**, who know this, although they do not see and perceive it . . . Whereas they who have become spiritual not only know, but also see and perceive that it is so; hence these are in the higher **Heavens**.

351^e. This propagation of light takes place in **Heaven** from the Lord; and that which takes place in **Heaven** also inflows into the minds of men; for the minds of men make one with the minds of Spirits and Angels.

354. What comes from the Inmost **Heaven** is perceived; but what comes from the Middle **Heaven** is understood; the reason is that the Inmost **Heaven** is in the good of love, whereas the Middle **Heaven** is in the truths thence; and all perception is from good, and all understanding is from truths.

372³. That then nothing will inflow from **Heaven**, is signified by, 'I will cover the heavens.'

—⁶. The heavens are said to be 'blackened,' when there does not inflow from the Lord through **Heaven** any affection and perception of truth.

373⁴. By 'the heavens' are signified interior or spiritual truths and goods.

375⁴¹. They who know truths . . . and are not in the good of love and charity; that is, do not live according to them, are 'the virgins who have no oil in their lamps,' and who are therefore not admitted into **Heaven**. But they who are in the good of love and charity, and thence in truths . . . are 'the virgins who have oil in their lamps,' and are received into **Heaven**.

391². The reason **Heaven** was represented before John by 'the altar,' Ex.

400³. By 'the heavens' is signified the internal Church . . . and by the Internal Church is meant the good of love and of faith which is in the spiritual man, from which is the worship. —⁴.

401¹³. 'I will cover . . . the heavens' = the interiors which are in the light of **Heaven**.

—²¹. By 'the heavens which He hath made by His intelligence' (Ps. cxxxvi. 5) are signified the internals of the men of the Church, which in one word are called the spiritual man, where intelligence resides, and where their **Heaven** is.

—²³. By 'the heavens of heavens' are signified goods and truths both internal and external.

404. The **heaven** departed as a book rolled up' (Rev. vi. 14) = that the spiritual man was closed up. (For 'heaven' = the Church in general and in particular; for the Church is the Lord's **Heaven** on earth; moreover, the Church makes one with **Heaven** through conjunction; and therefore when 'heaven and earth' are mentioned there is meant the Church internal and external; for the internal of the men of the Church is **Heaven** with them, and the external is the world with them; and as by 'heaven and earth' is signified the Church internal and external, thence also there is signified the internal and external man . . . whence it is that by 'heaven' is here meant the internal or spiritual man. The spiritual man is mentioned, and there is meant the spiritual mind . . .

405³⁰. By 'the heavens' are meant internal truths, because in these are they who are in the **Heavens**.

—³¹. By 'Joseph' is signified . . . here, that **Heaven** which communicates proximately with the Lord's Celestial Kingdom; by 'the land of Joseph' is meant that **Heaven**, and also the Church which is from those who will be in that **Heaven**.

416. New perception concerning the state of **Heaven** before the Last Judgment. Sig.

422¹⁷. The universal angelic **Heaven** is turned to the Lord as a Sun, thus constantly to the east . . .

433. That all who are in love to the Lord are in **Heaven**, and will come into **Heaven**. Sig. and Ex.

—². Moreover no one is admitted into **Heaven** except by the Lord; for the universal **Heaven** is His; and therefore no one is there, or comes thither, except him who acknowledges Him and loves Him . . .

—⁶. For these were not in **Heaven** before the Advent of the Lord, but were introduced by Him after He had glorified His Human. Ex. —²⁷.

438². By 'the sealed' are meant those who . . . have been received into **Heaven**; and by the first three tribes those who were received into the highest or Third **Heaven**, where all are in love to the Lord; by the following three tribes those who were received into the middle or Second **Heaven**, where all are in charity towards the neighbour; by the three tribes following again are meant those who were received into the ultimate or First **Heaven**, where are they who are in the obedience which is called of faith; and by the last three tribes is meant the reception of them all into the three **Heavens** by the Lord; for there are three **Heavens**, one distinguished from another according to degrees of the good of love.

439³. They who after instructions are elevated into **Heaven**, are carried through the west to the south, thus through the affection of truth into the light of truth.

458³. Thus by these three things are signified the goods of the three **Heavens** in their order. Enum.

462. The conjunction of the Lord with the universal **Heaven**. Sig. and Ex.

— By 'the Angels' are meant those who are in the First or Ultimate **Heaven**; by 'the elders' those who are in the Second or Middle **Heaven**; and by 'the four animals' those who are in the Third or Inmost **Heaven**.

464. For Divine truth united to Divine good is the Lord in the **Heavens**; for it is this Divine proceeding from which are all things of **Heaven**, and **Heaven** itself. Refs.

474. For all who will come into **Heaven** must be in truths; and therefore so long as they are in falsities they cannot come into **Heaven**: the reason is, that the Divine truth proceeding from the Lord makes **Heaven** . . .

475²¹. For **Heaven** is conjoined with man at the time when man is in ultimates; that is, in such things as are in the world as to his natural man, and in such things as are in **Heaven** as to his spiritual man; otherwise conjunction is impossible. It is for this reason that baptism was instituted, and also the Holy Supper; and also that the Word was written by means of such things as are in the world . . .

478. That they are constantly kept in truths in Heaven, Sig. and Ex.

—³. In Heaven, everyone, as in the world, is in his office and work; and by turns, as in the world, in the temple.

487. 'There was silence in Heaven' (Rev. viii. 1) = amazement that the Church was such; and that its end is at hand.

489. All the Heavens more interiorly and closely conjoined with the Lord. Sig. and Ex.

—². Otherwise there would have been imminent danger to the Heavens.

490. The conjunction of Heaven with the Lord through celestial good. Sig. and Ex.

491. The conjunction of that good with spiritual good, and thus the conjunction of the higher Heavens. Sig. and Ex.

—⁵. The goods of the three Heavens. Sig.

—⁶. Representative of the conjunction of the higher Heavens, or of the Heavens where the celestial Angels are, with the Heaven where the Spiritual Angels are.

493. The conjunction of the Heavens with those who were to be separated from the evil and saved. Sig. and Ex.

494. The conjunction of all with the Lord by the medium of Heaven. Sig. and Ex.

511³. There appear seas in various places, especially round the last boundaries where the spiritual Societies cease, or Heaven itself.

527². Those Heavens look to the Lord as a Sun which are in the spiritual affection of truth; that is, who love truth because it is truth . . . But those Heavens look to the Lord as a Moon which are in the natural affection of truth; that is, which love truth in order to be learned and instruct others . . .

—³. Into these Heavens come all those who have lived well, although they have been in falsities of doctrine . . .

—⁴. As all the Heavens are thus distinguished . . . it is said . . .

529. 'I saw and heard an Angel flying in the midst of heaven' = the Lord illustrating all in the Heavens concerning the state of the Church at its end. Ex.

—². 'To ride' = to give understanding, and to illustrate, here, the Inmost Heaven, which is signified by 'a cherub'; by 'to fly' is signified also to give understanding, and to illustrate, but the Middle Heaven; and by 'to be carried upon the wings of the wind' is signified to give understanding, and to illustrate the Ultimate Heaven. Ex.

535³. It is from this that they who apply the Word to evils of life and to false principles which are from Own intelligence, cannot be conjoined with Heaven; and they who are not conjoined with Heaven are conjoined with Hell; for man must be either in Heaven or in Hell; he is not allowed to hang between the two.

545². For he who denies the Word to be Divine in the whole sense of the letter breaks the connection with Heaven . . .

555¹⁷. 'Melechet of the heavens' (Jer. vii. 18) = all evils in the complex; for 'Melechet of the heavens' has a like signification to 'the army of the heavens.'

594. The universal angelic Heaven consists solely of

the Divine truth which proceeds from the Lord; the reception of it makes the Angels. This in the highest Heaven appears like the . . . ether; in the lower Heaven . . . almost like . . . the air; in the lowest Heaven . . . like a thin wateriness, upon which there is a vapour like a cloud . . . —¹⁸.

—¹². 'To cover the heavens with clouds' = to protect and preserve the spiritual things of the Word, which are in the Heavens, by means of natural truths such as are in the sense of the letter.

—¹³. 'The heavens' = the interior things (of Divine truth).

595. The Heavens where the interior Angels are . . . appear above the Heavens where the exterior Angels are . . . Hence it is that the three Heavens are distinguished from each other as to altitudes; the Inmost or Third Heaven appears above the Middle or Second Heaven; and this above the Ultimate or First Heaven.

600¹⁰. By 'heaven and earth' are meant the higher and lower Heavens; in like manner the Internal and External Church . . .

607. 'He lifted up his hand to heaven' = attestation before the Angels concerning the state of the Church.

608⁹. By 'heaven' is meant the angelic Heaven . . .

609. 'Who created heaven and the things which are therein, and the earth . . .' = the Lord as to all things of Heaven and the Church, interior and exterior . . . For the Heavens have come forth, and perpetually do come forth, that is, subsist, through the Divine of the Lord, which is called Divine truth united to Divine good; this received by the Angels makes Heaven; hence it is that when Heaven is mentioned, the Lord is understood; because Heaven, where the Angels are, is Heaven from the Lord; that is, from the Divine which proceeds from Him . . . By 'heaven, earth, and sea,' in special, are here signified the higher and lower Heavens . . . The mountains in the Spiritual World are the higher Heavens . . . and the earth and sea there are the lower Heavens.

617¹⁷. For Heaven has been formed according to the Divine truth proceeding from the Lord.

629¹⁰. 'To mete out the heavens with a span' = to ordinate the Heavens.

—'. 'The mountains and hills' = the higher Heavens; 'the mountains,' those Heavens which are in love to the Lord; and 'the hills,' those which are in charity towards the neighbour.

630. That which signifies Heaven also signifies the Church; for the Church is the Lord's Heaven on earth.

—². The celestial sense of the Word is for the Third Heaven . . . the spiritual sense is for the Second Heaven; and the . . . celestial and spiritual natural sense is for the First Heaven; Hence it follows that that which signifies Heaven also signifies the Word and worship.

—⁴. By the inmost of the Tent where the ark was . . . was represented the Third Heaven . . . by the Tent outside the veil . . . the Second Heaven; and by the court the First Heaven . . .

—⁸. The three divisions of the Temple; namely, the court, the temple itself, and the oracle = the three Heavens according to their degrees.

[E.] 644. 'To shut heaven' = that no influx should be received from Heaven. Ex.

—¹⁹. By 'the heavens' which He hath stretched out by His wisdom and intelligence is signified the Church in the Heavens corresponding to the Church on earth. Ex.

646². By denial (of the Lord) they close Heaven to themselves; that is, they reject all the influx of good and truth from Heaven, or through Heaven from the Lord . . .

665². For without the Word and the derivative Knowledge and acknowledgment of the Lord, Heaven cannot be conjoined with the human race . . .

668. By 'a voice from heaven' is signified all that proceeds from the Lord, which in general is called Divine truth . . .

669. (What is meant by the two witnesses ascending into heaven.) 670. —². Ex. 675³. (See also 665.)

682. 'Great voices in the heavens' = illustration and joy in the higher Heavens. Ex.

—². In like manner in the Heavens; the lower Heavens are those in which the higher Heavens cease and on which they stand; and there is therefore such a containing connection between them as there is between priors and posteriors, or as between causes and effects. If the effect does not exactly correspond to its cause . . . then the cause . . . acts imperfectly . . . It is the same with the higher and lower Heavens; in the higher Heavens are causes; and the effects which correspond to the causes present themselves in the lower Heavens.

684. For then both the higher and lower Heavens can be in illustration . . . which cannot be the case so long as the evil are conjoined with the good; for so long the interiors of the Angels who are in the lower Heavens cannot be opened, but only the exteriors . . .

—²³. 'The days of the heavens' = the states of the whole Heaven, which are from His Divine.

687. The higher Heavens in light and power from the Lord to separate the evil from the good before the day of the Last Judgment shortly to come. Sig. and Ex.

—¹⁸. Intromission into Heaven by Him. Sig.

699. 'The temple of God was opened in heaven' = the appearing of the New Heaven and the New Church, where is the worship of the Lord. Ex.

700². The introduction of the faithful into the Church, and through the Church into Heaven. Sig.

—²⁶. The progression of the Church with man, from its ultimate to its inmost, as from one Heaven into another up to the highest which is the Third Heaven. Rep.

—³³. For the Temple with its courts represented the three Heavens . . .

702². The reason the Heavens are expanses, one above another, is that under the Heavens is the World of Spirits, and under this are the Hells, one below another; the influx from the Lord is effected according to this successive ordination, thus through the Inmost Heaven into the Middle one, and through this into the Ultimate one, and from these in their order into the Hells which lie under . . . But this ordination of the Heavens and the Hells undergoes changes from one Judgment to another. Ex. (Continued under FORMER HEAVEN.)

708². There are two Kingdoms into which the Heavens are distinguished . . . And there are three Heavens; the highest which is called celestial, the Middle which is called spiritual, and the ultimate which is called celestial and spiritual natural. But besides these distinctions of the Heavens, there is a further distinction, namely into those who receive light . . . from the Lord as a Sun, and those who receive light . . . from the Lord as a Moon. Ex. . . As they who are in the Heavens under the Lord as a Moon are all natural and sensuous, and have nothing in common with those who are in the Heavens under the Lord as a Sun, and as the former are in falsities in which however there is good, therefore the moon was seen 'under the feet of the woman.'

—⁴. Those Heavens which are under the Lord as a Moon are also three; higher ones, middle ones, and lower ones . . . but still all these Heavens are natural; (for) the Natural is distinguished into three degrees . . . But still they who are in the Heavens under the Lord as a Moon, cannot enter into the Heavens which are under the Lord as a Sun. Ex. . . But they who are in these Heavens are those who have been in charity according to their religiosity . . . Whereas they who are merely natural . . . are in the Hells under these Heavens.

710²⁹. Thence there are three Heavens. Ex. 726⁴, Enum.

713². By 'the dragon' are meant those who have an external communication with Heaven. Ex.

714⁶. These things close all the way for the influx of the light and heat of Heaven.

717¹⁴. 'As the substance of heaven as to cleanness' = the translucence of the angelic Heaven.

724^e. For all thought which proceeds from the affection of truth goes through Heaven in every direction . . .

726⁶. The human race . . . the foundation of the Heavens . . .

—⁷. Unless the Lord had come into the world . . . the Heavens which were from the inhabitants of this Earth would have been translated elsewhere . . .

731³. To provide Heaven for everyone according to the state of his life. Sig.

736. 'Their place found no longer in heaven' = that nowhere in the Heavens is there hereafter a place which corresponds to the state of their life . . . Ex.

737². The reason it is said that (the dragon and his angels) were seen in Heaven . . . is that the Word conjoined them with the Heavens; for the conjunction of men with the Heavens is through the Word; but when it was observed that they were in other affections than such as are heavenly, they were cast down from Heaven. But . . . since the Last Judgment, it has been provided . . . by the Lord that no one shall have conjunction with Heaven except him who is in spiritual faith . . .

739³. For the spiritual man is in Heaven, and the natural in the world; and in proportion as Heaven can inflow . . . through the spiritual man into the natural, the evils and falsities which reside in the natural man are removed . . .

. 741¹⁴. 'By His intelligence He stretches out the heavens'=that thus He enlarges the Heavens.

—¹⁵. 'The heavens and the earth'=the Church in the Heavens and on earth; both as to truths.

744. 'A great voice in heaven'=the joy of the Angels of Heaven . . .

— . For there is a connection of all in the Heavens from their primes . . . which are in the Third Heaven, to the postremes which are in the First Heaven; for the Lord inflows through the Third Heaven into the Ultimate one, and by the influx conjoins the Heavens; and therefore when the ultimates of the Heavens have a connection with such as are conjoined with Hell . . . the light and intelligence of the Angels of the Heavens are diminished. Ex.

751. 'Rejoice ye heavens . . .'=the salvation and derivative joy of those who become spiritual through the reception of Divine truth. . . 'The heavens'=the spiritual . . . because all who are in the Heavens are spiritual; and because the men who have become spiritual are in like manner in the Heavens . . . Therefore by 'those who dwell in the heavens' are meant not the Angels only, but also men; for every man with whom . . . the spiritual mind has been opened is in the Heavens; nay he even sometimes appears among the Angels in the Heavens . . . The reason is that the spiritual mind of man has been formed exactly to the image of Heaven, inasmuch that he is a Heaven in the least form; and therefore he is nowhere else than where his form is . . . Hence it is that where in the Word it treats of the creation of heaven and earth, there is meant in general the Internal and External Church, and in particular the internal and external man . . .

758². All who are in the Heavens are in loves to God and towards the neighbour.

759⁵. When these are carried into Heaven . . . they see nothing at all . . .

778⁴. Hence it is that the Socinians and Arians, who although they do not deny the Lord, still deny His Divine, are out of Heaven . . .

790⁶. Evils must be removed with man before there can be given him communication and conjunction with Heaven; for evils, which are all in the natural man, keep Heaven closed, which however must be opened, because otherwise man will remain natural.

—⁹. For the spiritual mind of man is in Heaven, and his natural mind is in the world; for the Natural cannot be formed to the idea of such things as are in Heaven, except from Heaven, nor until there has been effected communication and conjunction with Heaven.

794³. It follows that whatever a man does from this Internal through the External, he does from Heaven; that is, through Heaven from the Lord. Sig.

797². On those who so falsify the Word as to completely close Heaven against themselves. Gen.art.

—⁹. —¹⁰. See also 798².

798³. They then enter Heaven in its ultimates. Ex.

— . He then, in proportion as his faith is from genuine truths, enters Heaven . . .

—⁴. The second reason why these do not close Heaven against themselves, is that good works are love

and charity in act, and Heaven is Heaven from these things . . .

— . Hence they have conjunction with Heaven, not with the Spiritual Heaven, but with the Natural Heaven . . .

—⁶. Thus as a man can from himself close Heaven against himself, so also can he as from himself open Heaven . . .

— . It is this Natural in which are they who are in the entrance into Heaven . . .

—⁷. Therefore there is only one way to Heaven, that man should abstain from evils . . . because they are sins . . .

—⁸. They do not indeed close Heaven against themselves; but they cannot come any further than to the threshold of Heaven. But to those who have loved truths for the sake of truths Heaven is opened when Divine order has been restored with them, which is that charity . . . shall be in the first place . . .

799¹⁵. For heaven compasses the earth as a circle does its centre.

— . 'He who stretcheth out the heavens as what is thin'=omnipotence to enlarge the Heavens at will.

800. 'Those who dwell in heaven'=spiritual goods and truths. Ex.

—². In proportion as man thus becomes spiritual, Heaven is opened to him.

803. iv. In proportion as a man detests these things . . . conjunction with Heaven is effected in him. Ex.

—⁵. Where there are faith and love, there is Heaven.

805¹². With him who does not acknowledge the Divine of the Lord in His Human, and look to it when he is supplicating, there cannot be conjunction with Heaven.

806². Before the Lord's Advent, whatever inflowed with man from Heaven was taken away by Hell. Ex.

812. When Heaven is closed to anyone, then Hell is opened to him . . .

825³. All infants in Heaven are led through this way to Heaven.

832. Each and all things of the Word communicate with the Heavens. Ex.

—⁶. It is the third degree in which are the Angels of the Third Heaven; the second degree in which are the Angels of the Second Heaven; and the first degree in which are the Angels of the First Heaven. . . The love in which are the Angels of the Third Heaven is called celestial love; the love in which are the Angels of the Second Heaven is called spiritual love; and the love in which are the Angels of the First Heaven is called spiritual natural and also celestial natural love. . . As the purity of their life is in a like degree with their love, it is evident that they who are in the Third Heaven . . . cannot be approached by those who are in the Second and First; for to ascend out of the Second Heaven into the Third would be like a bird flying above its atmosphere into the ether; and to ascend from the First Heaven into the Second would be like a fish being elevated into the air . . .

850. For the proprium of an Angel cannot make Heaven . . .

[E.] 858. (A Glorification) with all in the universal Heaven. Sig.

859^o. No others can receive the influx from Heaven ; that is, through Heaven from the Lord . . .

865. They were intromitted into Heaven ; but . . . began to be tortured . . . and therefore cast themselves down, swearing that to enter Heaven unless they were in the heat and light of Heaven would be Hell to them ; and that they had not known that everyone has Heaven from love and the derivative faith . . .

876. 'Heaven and Earth'=the internal and external of the Church. The reason they=Heaven and the Church is that the internal of the Church is Heaven with a man . . .

— The higher Heavens appear as in an ethereal atmosphere ; the lower ones as in an aerial atmosphere ; and the lowest ones as in an aqueous atmosphere . . .

—². The Heavens in which the Angels are, and which to the sight appear just like our lands, but full of paradises, flower-beds, and greenswards, are not permanent like the lands of our Earth ; but come forth in a moment exactly according to the reception of Divine truth by the Angels ; and therefore the faces of all things there are changed, as the state of reception is changed . . .

888^o. Thus is Heaven closed up, and all communication with Heaven perishes with that man ; and thence he has conjunction with Hell . . .

897. 'A voice from heaven'=consolation from the Lord. Ex.

— (Thus) the universal angelic Heaven, as to intelligence and wisdom, and as to the affections of good and truth, is the Lord.

—^c. Because after temptations the man is admitted into Heaven ; for by means of temptations man is conjoined with Heaven, and is let into it.

902^o. There are two spheres of life which encompass man, one from Hell, and the other from Heaven . . .

914^o. For thus Heaven is closed ; and when Heaven has been closed there is no longer any Church with man. 916^o.

926. 'I saw another sign in heaven'=a revelation from the Lord concerning the state of the Church . . . (for 'heaven'=the Lord.

— In general, whatever appears in Heaven appears exactly as such things which come forth in our material world from its three kingdoms. Enum. . . I have seen them, and I could not distinguish them.

—². But the difference is this, that those things which appear in Heaven are from a spiritual origin ; and the things which are from a spiritual origin affect the senses of the Angels equally as the things which are from a material origin affect the senses of men. Ex. . . From this origin are all things which come forth in the Heavens . . .

—⁴. For Heaven is the Lord. There are indeed Angels, from whom is Heaven ; but still the Angels are not Heaven, but the Lord is. Ex.

940^o. When the Interior of man has been purified from evils . . . then the Internal which is above it is opened . . . this communicates with Heaven ; and hence

it is that the man is then intromitted into Heaven . . . It is to be known that the spiritual Internal and Heaven are opened to a man in proportion as the natural Internal is purified from the Hell which is there : this is not done in one alternation, but by degrees successively.

942^o. After by the opening of his Internal a man has been intromitted into Heaven, and has received light thence, there are then communicated to him the same affections as are possessed by the Angels of Heaven, together with their pleasantnesses and delights. The first affection then given is the affection of truth ; the second is the affection of good ; and the third is the affection of fructifying. For when a man has been let into Heaven, and into its light and heat, he is like a tree growing from its seed ; its first egermination is from illustration ; its efflorescence before the fruit is from the affection of truth ; the birth of the fruit thence is from the affection of good ; and the multiplication of itself into trees again is from the affection of fructifying. The heat of Heaven, which is love, and the light of Heaven, which is the understanding of truth from that love, produce like things in the subjects of life . . . But the production is effected in the spring time ; it is the spring time with a man when he enters Heaven, which takes place when his spiritual Internal is being opened ; before this it is winter time with him.

948. 'The temple of the tabernacle of the testimony was opened in heaven'=the Divine truth in the Word interiorly revealed by the Lord.

—⁴. Everyone who makes these precepts to belong to his religion becomes a citizen and inhabitant of Heaven . . .

950^o. Therefore, in order that Heaven may be opened, it has pleased the Lord to reveal the spiritual sense of the Word, in which sense is Divine truth such as it is in Heaven ; for by the Word is the conjunction of man with the Lord, and thence with Heaven. When the Word is being falsified even to the destruction of its genuine truth, the conjunction perishes, and the man is separated from Heaven. In order, therefore, that he may be again conjoined with Heaven, there has been revealed Divine truth such as it is in Heaven ; and this has been confirmed by the spiritual sense of the Word, in which is this Divine truth.

— The third reason is, that the New Church . . . may be conjoined with Heaven by the Divine truths of the Word which are in its spiritual sense . . .

954^o. When evils have been removed Heaven is open ; and when Heaven is open, the man no longer thinks from himself, but through Heaven from the Lord. The interior thought of man . . . is either from Hell, or from Heaven ; it is from Hell before evils have been removed ; but it is from Heaven when they have been removed . . .

956^o. All in Heaven acknowledge the Lord alone ; for the universal Heaven is from the Divine which proceeds from Him . . . and therefore no one can enter Heaven unless he is in the Lord . . .

957⁴. All in the Heavens are allotted places according to the fulness and clearness of their idea of the Lord . . .

960¹⁵. There are two things by which Heaven is

closed to the men of the Church ; one is the denial of the Divine of the Lord, and the other is the denial of the holiness of the Word. The reason is, that the Divine of the Lord is the all of **Heaven**, and the Divine truth, which is the Word in its spiritual sense, makes **Heaven** . . .

974. That no injury should be inflicted on the **Heavens** . . . Sig. and Ex.

981². The delight of marriage is **Heaven** with man.

982⁵. Adulteries close **Heaven** and open Hell. This they do when they are believed to be lawful, and are perceived to be more delightful than marriages . . .

983⁴. The reason **Heaven** is a marriage, is that all who are in the **Heavens** are in the marriage of good and truth.

988⁵. The earth can be infilled with inhabitants by fornications and adulteries, but not **Heaven**. Ex.

996². Therefore man has **Heaven** in him, or is in **Heaven**, in proportion as he is in conjugal love, because in the same proportion he is in innocence.

1004⁵. When an Angel merely thinks (about a supernumerary wife or female) he falls from **Heaven**.

1014². From **Heaven** . . . there continually breathes forth the delight of doing good from love . . . If a man is in good and the derivative truths he passes over to the side of **Heaven** . . .

1024^e. (Thus) the Word has been given, in order that by it there may be the conjunction of the **Heavens** among themselves ; and also that there may be the conjunction of the **Heavens** with the human race.

1026. 'To descend from **heaven** upon men' = from Hell, destroying the understanding of truth. Ex.

1032². Man is led either from **Heaven** or from Hell ; he cannot be led by both together . . .

1050². (For) **Heaven** in them is in the spiritual mind, and Hell is in the natural mind ; and when **Heaven** which is in the spiritual mind acts into Hell which is in the natural mind, then such things appear.

1056². Through the spiritual mind man is in **Heaven**, and is a **Heaven** in the least form . . . The **Heaven** with man communicates with the world in him through the rational mind, and with the body through the sensuous mind.

1057². 'To stretch out the **heaven**' . . . = to establish the Church as to its internals which are called spiritual things. Ill.

1066³. As the Divine truth . . . passed through the three **Heavens**, it became accommodated to each **Heaven**. Enum. and Ex. 1073², Ex.

1082³. This trine, namely, end, cause, and effect, exists in each **Heaven** from creation. Ex. . . As this trine exists in each **Heaven**, therefore in each **Heaven** there are products, which are correspondences, and which as to form and aspect are like the subjects in the three kingdoms of our Earth ; from which it is evident that as to the external face each **Heaven** is like our Earth, with a difference as to excellence and beauty according to the degree. . . It follows that the Word in each **Heaven** is like the Word in our world, with a

difference as to excellence and beauty according to the degree.

1084². So also is it from creation that the **Heavens** make one with the Church on earth, but through the Word, when it is being read by man from the love of truth and good . . . Without this medium there would not be any conjunction and communication with **Heaven** in this Earth.

1085². For the **Heavens** subsist upon the human race as a house does upon its foundation ; thence the wisdom of the Angels of **Heaven** in like manner subsists upon the knowledge, intelligence, and wisdom of men from the sense of the letter of the Word . . .

—³. From this it is evident how profane it is to falsify the truths and adulterate the goods of the Word, and how infernal it is to deny or invalidate its holiness. As soon as this is done, **Heaven** is closed for that man . . .

—^e. As the Word is the basis of the **Heavens** . . . therefore, lest the **Heavens** should be endangered . . . it pleased the Lord to descend from **Heaven**, and put on the Human, and become the Word . . . and thus to restore the state of **Heaven**.

1086⁴. The three **Heavens** are in successive order, one above another ; and in the higher **Heavens** all things are pure and perfect, but in the lower ones they are less pure and perfect.

1092. 'I saw an Angel descending from **heaven**' = the Divine proceeding from the Lord in **Heaven** and in the world. Ex.

—^e. As man as to his . . . mind is in the Spiritual World, therefore he is either in **Heaven** or in Hell ; and where his mind is, there is the whole man with head and body when he becomes a Spirit . . .

1093⁴. From that Sun proceed light and heat . . . and from these two is the universal **Heaven** . . .

—⁵. (Thus) man is in conjunction with **Heaven** when he lives in the world . . .

1094². From these things it may be concluded how necessary it is for a man to know what opens **Heaven** with him, and introduces him into its Societies . . . Man lets himself into more and more Societies of **Heaven** successively, according to the increments of wisdom ; and into more and more interior ones successively, according to the increments of the love of good. Also, in proportion as **Heaven** is opened to him, in the same proportion Hell is closed. The man himself opens Hell to himself ; but the Lord opens **Heaven** to him.

1096². The first and primary thought which opens **Heaven** to man is thought concerning God. Ex.

—³. By thought of light man has presence in **Heaven**, but not conjunction with **Heaven** . . .

—^e. As thought concerning God primarily opens **Heaven**, so thought against God primarily closes **Heaven**.

1097². Thought concerning one God opens **Heaven** to man . . . but thought concerning a number of gods closes **Heaven**. Ex.

1098². The mere thought that there is a God, and that the Lord is the God of **Heaven**, does indeed open **Heaven**, and present man present there, but so slightly that he is almost invisible . . . But as his thought

becomes fuller . . . so he appears in light ; the thought becomes fuller from the Knowledges of truth . . .

[E.] 1099². Hence it is that when the thought of light of a man becomes the thought of his love, the man is introduced into **Heaven** . . . and in proportion as the love takes a leading part in the thought of light . . . the man enters **Heaven** . . . But he who thinks from few truths . . . when he thinks from love, is indeed conjoined with **Heaven**, but in its more remote parts.

1106. The reason the voice was heard 'from **heaven**,' is because it means from the Lord through the Word ; for all things which man draws from the Word are 'a voice from **heaven**.'

1109². For no one is conjoined with **Heaven**, or is admitted into **Heaven** after death, except him who in the idea of his thought sees God as a Man, and at the same time believes in one God both in Essence and in Person . . .

1111. 'Her sins have reached even to **heaven**'= because their evils have shut up **Heaven**. Ex.

—e. This Trine is the Lord in **Heaven**. Ex.

1120. It is said **Heaven**, but there is meant the Church in **Heaven** . . . For in the **Heavens** there are governments as on earth, economical things . . . civil and ecclesiastical things as on earth, although in a more perfect degree. Therefore the Church in the **Heavens** is what is meant by 'the bride and wife.'

1124. For as soon as the connection of **Heaven** is loosed with anyone, he at once falls into Hell . . .

1133⁵. The omnipotence of God shines forth also from the **Heaven** which is above or within our visible **heaven** . . .

—6. Good affections, which are Angels, dwell upon the world which is called **Heaven** . . . The world is one, but is divided as it were into expanses, one within the other. The expanses are six ; in the highest dwell the Angels of the Third **Heaven** ; under them the Angels of the Second **Heaven** ; and under these the Angels of the First **Heaven**. Below these dwell the Spirits of the first Hell ; under them the Spirits of the second Hell ; and under these the Spirits of the third. All are methodically ordained so that the evil affections, which are the Spirits of Hell, are kept in bonds by the good affections, which are the Angels of **Heaven** ; the Spirits of the lowest Hell by the Angels of the highest **Heaven** ; the Spirits of the middle Hell by the Angels of the middle **Heaven** ; and the Spirits of the first Hell by the Angels of the first **Heaven** . . . Such **Heavens**, and such Hells, are innumerable, being distinguished into . . . Societies according to the genera and species of all affections . . . This order and connection of affections is known to the Lord alone . . .

1138². (Thus) the Lord cannot lead man to **Heaven** except by these laws. Ex.

1142³. **Heaven** does not consist of Angels immediately created . . .

1143⁴. Therefore, Hell and **Heaven** are opposite to each other . . .

1163^e. Man ought to know this, in order that he may understand how he is led out of Hell, and is led into **Heaven** by the Lord. 1164², Ex.

1166³. The Lord operates these things with man immediately from Himself, and also mediately through **Heaven** . . .

1168². In proportion as man is removed from evils, he enters into goods, and is conjoined with **Heaven** ; for goods and **Heaven** are one.

1170⁵. I have sometimes heard Spirits speaking . . . so wisely that . . . I opined they would shortly be carried into **Heaven** ; but after a time I saw them with the evil in Hell . . .

1179. 'Exult over her, **heaven**'=joy of heart in **Heaven** and the Church. . . (For) '**heaven**'=not only **Heaven**, but also the Church, because the Church is the Lord's **Heaven** on earth.

1196. 'The voice of a great multitude in **heaven**'= the joy and gladness of the Angels of the higher **Heavens** . . .

1203. The joy and gladness of the Angels of the lower **Heavens**. Sig. and Ex.

1206. The humiliation of heart of the Angels of the higher **Heavens**. Sig.

1209. The unanimity of the universal **Heaven**. Sig.

1211². On plants in **Heaven**. Gen.art. . . In the Third **Heaven** there are especially arboreta from the fruits of which oils drop ; there are flower-gardens from which fragrant odours are dispersed, and in the seeds of which there are sweet flavours from the fragrance and oil ; there are greenswards which are redolent of like things. In the Second **Heaven** there are arboreta the fruits of which drop wines ; there are flower-gardens from which exhale pleasant odours, and in the seeds of which there are delicate flavours ; and greenswards in like manner. In the First **Heaven** there are like things as in the Inmost and the Middle **Heaven**, with a difference of delights and pleasantnesses according to the degrees. There are fruits and seeds in the Inmost **Heaven** of pure gold ; in the Middle **Heaven** of silver ; and the lowest **Heaven** of copper ; and there are also flowers of precious stones and of crystals. All these are outgrowths from the earths there ; but nothing is born there from sown seed, but from created seed, and the creation there is instantaneous, the duration being sometimes for a day, and sometimes for a moment . . . The matters or substances which are in the **Heavens** are not fixed, and therefore neither are the growths from them constant ; all things there are spiritual in a natural appearance . . . These things have been adduced to confirm that in everything spiritual, whether in **Heaven** or in the world, there are the three forces . . . of acting, creating, and forming . . .

1214. A Glorification of the Lord by all who are in the **Heavens** . . . Sig.

1218². In the Spiritual World all things are as it were fixed, stated, and measurable . . . but they are varied according as their states are varied . . . But this takes place especially in the World of Spirits . . . and not so much in **Heaven** and in Hell : the reason this takes place in the World of Spirits, is that a man there undergoes changes of state, and is prepared for **Heaven** or for Hell.

1219². As there are like things in **Heaven** as in our

world, there are also in the **Heavens** spaces and times ; but the spaces there . . . are appearances . . . according to the states of the Angels. Ex. . . It is the same with times. Ex.

122⁶. The uses they perform in the **Heavens** . . . are partly like those done in the world, but most are spiritual uses, which cannot be described in natural language, and . . . do not fall into the ideas of natural thought.

—⁶. Therefore, everyone who loves good use, and from love does it . . . is received with joy in **Heaven**.

Ath. 94. When they think about God the Father, it is some Spirit from the lowest **Heaven** . . . who answers, and inflows into their thoughts.

96. Therefore, the operation of **Heaven** is received only by those who are in the life of faith, which is charity.

104. The first thing is to acknowledge the Lord, otherwise no idea of thought can enter **Heaven** . . .

113. As the Lord had **Heaven** in His Human . . .

122. That **Heaven** by conjunction with the Hells is impaired in its ultimates. Ex. . . The more distinct the separation of **Heaven** and **Hell**, the more perfect is the state of **Heaven**. Ex.

147. Everyone is admitted into **Heaven** according to the confession of God . . .

151. Therefore, the direction of the whole **Heaven** is to the Lord.

J. (Post.) 23. (How the Dutch are prepared for **Heaven**.)

142. Below the **Heaven** of Spirits . . .

De Verbo 3. There are three **Heavens** . . . In the Ultimate **Heaven** they are natural ; but their Natural derives either from the Spiritual, which is of the Middle **Heaven** ; or from the Celestial, which is of the Third **Heaven** : in the Second **Heaven** they are spiritual ; and in the Third **Heaven** they are celestial ; there are also intermediate ones, who are called celestial spiritual ; many of these are preachers in the highest **Heaven**.

—⁹. Therefore, the basis and foundation of the **Heavens** is the human race.

10². (Thus) the correspondence of the whole **Heaven** was with the Word in series.

14. On the Word in the **Heavens**.

D. Love vii. That **Heaven** is in such a form. Gen.art.

x². The heart and lungs correspond to the two Kingdoms of **Heaven** ; the members, organs, and viscera correspond to the provinces of **Heaven** ; and the contextures of each member, organ, and viscus correspond to the Societies of **Heaven**. xvi⁴.

xi³. The three **Heavens** are distinguished from each other by (discrete) degrees, (which are degrees of the formation of one thing from another) ; and therefore one **Heaven** is above another.

xvii². The spiritual affection of use gives **Heaven** to man . . .

D. Wis. iii. 4². The congeries of the two interior degrees (of the brain), as to position and flux, was in
VOL. III.

the order and form of **Heaven** ; whereas the congeries of the lowest degree, as to position and flux, was in the form of **Hell**.

— . As there are three degrees in man, there are therefore three degrees of the **Heavens** . . .

vi⁸. They followed the flux of **Heaven** . . .

vii. 2³. Therefore, they who are about to come into **Heaven** are first inaugurated into the angelic life by concordant respirations . . . thence they come into interior perceptions, and into heavenly freedom.

3. Thence it was evident that **Heaven** in general, and each Angel there in particular, respire.

viii². The second degree is spiritual ; in this is every Angel in the lower **Heavens** ; the third degree is celestial, in which is every Angel in the higher **Heavens**.

—^e. From these things it follows, that the angelic **Heaven**, which was the end of creation, came forth no otherwise . . .

xii. 5². (Thus) the Angels of the highest **Heaven** live as in the pure aura ; the Angels of the middle **Heaven** as in the ether ; and the Angels of the lowest **Heaven** as in the air. Under these atmospheres in each **Heaven** there are earths upon which they dwell, and there are their palaces and houses, paradisiacal gardens, besides fallow-lands, rose-gardens, and greenswards, which come forth new every morning, each according to the reception of love and wisdom with the Angels from the Lord . . .

5 M. 15. **Heaven** and the Church are together like one house. See **CHURCH**, here.

De Conj. 67. In all the **Heavens** below the Third they all appear clothed, and blush at being naked before others, because what is lascivious would move them ; with them marriage is not such deliciousness as in the Third **Heaven** ; in the Ultimate **Heaven** there is also something of cold . . .

Coro. 15. The universal angelic **Heaven** together with the Church appears before the Lord as one man.

16. Each **Heaven** which is founded after the consummation of each Church is made triplicate . . . Into the Highest are elevated those who are in love to the Lord . . . into the Middle those who are in spiritual love towards the neighbour . . . into the Lowest those who are in spiritual natural love towards the neighbour . . . These three **Heavens** make three expanses . . . 17².

19⁴. It follows that . . . the angelic **Heaven** cannot exist and subsist without the Church with man, nor the Church with man without the angelic **Heaven**.

36. There have taken place four Judgments, and from them four **Heavens** and **Hells** ; and both **Heavens** and **Hells** have been so completely kept apart from each other that no one can possibly pass from his own into that of another. All these **Heavens** have been described in the work on Conjugal Love. 44.

Inv. 28. For the Lord breathes into men ; and when He is present He is present through the **Heavens**, as the soul through its body.

Heaven and Hell. *The Work.*

H. Title. On **Heaven** and its Wonders, and on **Hell**, from Things Heard and Seen.

J. 1^o. (The Work on **Heaven and Hell** referred to. 9. 12^o. N.2. 25. 64. etc. W.H.9^o. L.Pref.61^o. S.7. 20. 34. etc. Life 8. etc. W.5^o. 85. 273^o. 328. 377. etc. P.4^o. 23. 27. 31. etc. R.20^o. 53. etc. M.27. 39^o. T.194. 475. D.5908. 5931. E.7. J.(Post.)125. 239. De Verbo 7^o. De Conj. 8.

S. 70. This has been done in the work on **Heaven and Hell**. W.85.

R. 716. I have spoken in the Spiritual World with certain Bishops of England about the Works published in London in 1758 ; on **Heaven and Hell** ; on The New Jerusalem and its Heavenly Doctrine ; on The Last Judgment ; on The White Horse ; and on The Earths in the Universe ; which Works were sent as a present to all the Bishops, and to many of the great men or lords. They said they had received them, they saw them, but did not think much of them, although skilfully written ; and also that they had persuaded as many as they could not to read them. I asked, Why so ? when yet there are there arcana concerning Heaven and Hell, and concerning the life after death, and other things most worthy of attention, which have been revealed by the Lord for those who will be of His New Church which is the New Jerusalem. But they said, What is that to us ? and they poured forth vituperations against them, as formerly in the world.

D. 5946^o. There was given (the Africans) the Work on **Heaven and Hell**, which they . . . preserved.

Heaven - dwellers. *Coelicolae.* A.9408^o. H.115. M.77.

Heavenly doctrine. *Doctrina coelestis.*

See DOCTRINE at H.516. N.7. J.(Post.)20.

D. 4770. Spirits and Angels are teaching (the gentiles) the heavenly doctrine. 4772.

4777. It was shown how that heavenly doctrine would advance in Africa . . .

— 2. Therefore that heavenly doctrine is not divulged to those who are near the coasts.

4779. It was perceived that these (Spirits from regions in the north of Asia) were of such a genius, from their life in the world, that they can receive the heavenly doctrine . . .

— . Thus (they who are in knowledges) can least of all receive the heavenly doctrine . . . But in the region further to the right, downwards, were those who were more in the faculty of receiving that doctrine . . .

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

4781^o. Besides, when the heavenly doctrine concerning the Lord is known in one Earth, the rest are thus able to know it, when they become Spirits and Angels.

4783^o. The Africans are more receptive of the heavenly doctrine than others in this Earth . . . J.(Post.)118.

4838. (The Babylonians determined) to use the heavenly doctrine as a form which would be of service to them for exercising command . . . 4843.

4988. Some (of the Babylonians) took counsel together

that they should receive the heavenly doctrine which is treated of before the chapters of Exodus ; and devised wicked plots as to how they might adulterate it . . . But their plots were disclosed, and they were punished . . . They were persons of three kinds. Enum.

5413. On miracles by means of the heavenly doctrine. 5419, Ex.

5426. The dragons . . . conspired against the heavenly doctrine . . .

5540. I was in a state of sadness . . . I then heard that a vast number were being let down from Heaven . . . and it was said that they were those who had rejoiced that they possess the heavenly doctrine, saying that they want to receive it because they believe all things which are in it . . . But as soon as they heard that that doctrine was not only a doctrine of faith . . . but that it was of life . . . and that the doctrine effects nothing with those who merely know and affirm it, but with those who at the same time do it . . . they became sad, and they all rejected it, not wanting it. Hence came my sadness . . .

5542a. The dragons are against Heaven, because they are against the heavenly doctrine ; for the heavenly doctrine does not appear in the sense of the letter, except only to those who are illustrated . . .

5577. Many of the English in the other life have received the heavenly doctrine, and thence have come into the New Jerusalem, because they are such that they receive the truths of faith when they see them, and they see them in a certain interior light, and thus remain in them. This the English do quickly, but the Dutch slowly . . . and when they apprehend that a life according to the precepts of this doctrine leads to Heaven, they at last acknowledge them. J.(Post.)4.

5600^o. That there is a Divine Trine . . . in the Lord, see the heavenly doctrine concerning the Lord . . . and the appendix to the heavenly doctrine in the article concerning the Lord . . .

5610. The Angels said that when their thoughts are turned to those things which are in my thought from the heavenly doctrine, they are in greater clearness than at any other time.

5731a. With a mind to utterly destroy the heavenly doctrine . . . 5828.

5740^o. What regeneration is may be seen in the heavenly doctrine.

5742. Then the heavenly doctrine was repelled by the dragonists, especially that concerning the Lord . . .

5758. They obsessed . . . those who acknowledged the truths of faith, or the heavenly doctrine . . .

5793. What it is to live as a Christian, that it is not difficult in the heavenly doctrine, as in the Babylonia destroyed. Gen.art.

J.(Post.) 20. I spoke to the (Dutch) priests about the Lord from the heavenly doctrine, and they acknowledged the truths . . . they were then in illustration from the Lord.

222. They receive the doctrine of Heaven . . .

Heavenly marriage. *Conjugium coeleste.*
Marriage of good and truth. *Con-*
jugium boni et veri.

Conjunction of good and truth. *Con-*
junctio boni et veri.

A. 54. In this way they were led to reflect on the **heavenly marriage**, from which they perceived the happiness of their marriages to come . . .

155. It is the **heavenly marriage** which is regarded here in the inmosts. The **heavenly marriage** is such that it is in the proprium . . .

—². It is the **heavenly marriage** which is signified here too.

252. The **heavenly marriage** is such that Heaven, thus the Church, is united to the Lord through proprium, inasmuch that it is in the proprium . . .

665. For it is the **heavenly marriage** which is the veriest 'covenant.' The **heavenly marriage** or conjunction does not come forth except with those who are being regenerated.

718^e. These perpetual marriages derive their beginning . . . from the **heavenly marriage** . . .

1023². The **heavenly marriage** with the man of the Most Ancient Church was in his voluntary proprium ; but the **heavenly marriage** with the man of the Ancient Church was effected in his intellectual proprium. Ex.

2508. The **heavenly marriage** itself is solely between Divine good and Divine truth . . . Without conception from the **heavenly marriage** man can never be imbued with understanding, reason, or knowledge . . . In proportion therefore that he draws from the **heavenly marriage** is he a man. In the Lord Himself there is the **heavenly marriage**, so that the Lord is that marriage itself . . . Angels and men are in the **heavenly marriage** in proportion as they are in love to the Lord and charity towards the neighbour, and in the derivative faith . . .

2524. Divine good and Divine truth are united with each other as in a marriage ; for thence is the **heavenly marriage** . . . 2618. 2649. 2739. 2803.

2803². The Divine marriage, from which descends the **heavenly marriage**, which is the Lord's Kingdom itself in the Heavens.

2826¹⁰. The **heavenly marriage** of good and truth in each thing of the Word. 2909. 3614⁵. 4105^e. 4112^e. 4137². —⁴. 4691. 6343². —^e. 8339^e. 8875³. 9385^e. 9391⁵. E.288³. 778⁵. 798. 938. 1142.

—¹². When the one is of the other, then there is the **heavenly marriage**. 2839.

3132². The conjunction of Divine good and Divine truth in the Lord is the Divine marriage itself, from which is the **heavenly marriage**, which in like manner is the **marriage of good and truth** ; and from it is conjugal love . . . Hence it is that where in the Word it treats of marriage, in the internal sense the **heavenly marriage** is signified, which is that of good and truth. 3956².

3161². Thus man enters into the **heavenly marriage** ; for the **heavenly marriage** is the conjunction of good and truth in the Rational . . .

3186. Then fruits . . . come forth from the **heavenly marriage**, which is that of good and truth.

3703¹⁷. The laws of marriages . . . and also those of inheritance . . . had their origin from the celestial and spiritual marriage . . . or that of good and truth . . .

3793. In the Natural, as in each and all things in man, nay, in universal nature, there must be the **marriage of good and truth**. Ex.

3889. The union between the heart and lungs . . . they represented by the **marriage of good and truth** . . .

3908. The cause in the Spiritual World was from the **heavenly marriage** of good and truth, in which the births are no other than truths of faith and goods of charity . . .

3942^e. Therefore, there is no genuine conjugal love, unless they are in good and truth, thus together in the **heavenly marriage**.

3952. The conjunction of truth with good and of good with truth is the Conjugal understood in the spiritual sense ; that is, that which makes with a man and in the Church the **heavenly marriage**. The arcana of this **heavenly marriage** are described in these things . . . which are these. The **heavenly marriage** is that of good with truth and of truth with good, but not between good and truth of one and the same degree, but between the good and truth of a lower and a higher degree ; that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal . . .

—². The case is the same in the spiritual man ; between the good and truth there there is no **heavenly marriage**, but between the good of the spiritual man and the truth of the celestial man . . . Nor is there the **heavenly marriage** between the good and truth in the celestial man, but between the good of the celestial man and the truth Divine which proceeds from the Lord . . .

—⁴. The scientifics which are truths, and the delights which are good, are conjoined, but they do not make with him the **heavenly marriage**. Ex.

— Then this conjunction with the scientific and doctrinal things of the external man makes with him the **heavenly marriage** ; this is impossible with the evil . . .

3960. ['Zebulon'] in the internal sense, = the **heavenly marriage** ; in the external, conjugal love. 4606².

—². The reason 'cohabitation,' in the internal sense, = the **heavenly marriage**, is thence ; for from the Divine marriage, which is the union of the Father and the Son . . . comes forth the **heavenly marriage**. The **heavenly marriage** is what is called the Lord's Kingdom, and also Heaven ; and this because it comes forth from the Divine marriage, which is the Lord.

—³. That the **heavenly marriage** is from the Divine good which is in the Lord, and from the Divine truth which is [from] Him. Refs.

3969². After this conjunction has been effected, then the interior and the exterior man can enter into the **heavenly marriage** . . . For it is the good of the interior man which then conjoins itself with the good of the exterior, and through this with the truth there ; and also the good of the interior man through the affection

of truth there with the good of the exterior man, and also with the truth there; thus immediately and mediately.

[A.] 397¹⁰. After the conjunction has been effected of the interior man with the external, or of the spiritual with the natural, there takes place the fructification of good and the multiplication of truth; for that conjunction is the heavenly marriage with man; and from this marriage these things are born.

4145⁹. Then both (the married partners) are together in the heavenly marriage, which is that of good and truth; thus in conjugal love . . .

4334⁴. From this (conjunction of good and truth) the Lord's Kingdom is called in the Word the heavenly marriage.

4572⁹. For all conjunction of good and truth has joy in it, because this is the heavenly marriage, in which is the Divine.

4575. The Lord's Divine Human is the Divine marriage itself; the things which proceed thence . . . constitute the heavenly marriage, which is truth conjoined with good, and good conjoined with truth. This marriage is in Heaven, and in everyone who is in Heaven; and also in everyone who is in the Church, if he is in good and at the same time in truth.

4592¹³. Because by the tribe of Zebulon is signified the heavenly marriage, in which is Heaven . . .

4638⁸. Heaven is likened to 'a wedding' from the heavenly marriage, which is the marriage of good and truth.

4646. From the marriage of good and truth, Sig. 4647.

4835³. For marriage represented the marriage of good and truth, that is, the heavenly marriage; and therefore also the Church; for the Church is the Church from the marriage of good and truth; and when the Church is in this marriage it makes one with Heaven, which is the heavenly marriage itself . . .

4918. Conjugal love derives its origin from the love of good and truth, which is of the heavenly marriage; and this marriage is Heaven itself or the Lord's Kingdom.

5194⁹. Therefore, in order that the heavenly marriage may be in a man, or he in the heavenly marriage, these two things (good and truth) must make one with him.

5365². For the reciprocal conjunction of good and truth . . . is the heavenly marriage.

6024³. The heavenly marriage and its doctrinal things. Sig.

6378. For in the Word, for the sake of the heavenly marriage, where it treats of the External it also treats of the Internal; and where of truth, there also of good.

7022. The reason there is an image of marriage in all things, is that all things have relation to good and truth, thus to the heavenly marriage, which is that of good and truth; and the heavenly marriage to the Divine marriage, which is that of Divine good and Divine truth.

8495. As the Sabbath represented these things, it

also represented Heaven as to the conjunction of good and truth, which conjunction is called the heavenly marriage. 8886.

8802. Therefore it was named 'the Jubilee,' by which was represented the marriage of good and truth in the Inmost Heaven.

8888. The combat which precedes and prepares for the heavenly marriage. Sig. and Ex. 10366.

—². But when the man is in good, and through good is led by the Lord, he is then in the heavenly marriage, thus in Heaven; for the heavenly marriage is Heaven.

—³. As by 'the Sabbath' is signified the heavenly marriage, which is Heaven . . . 8889.

8889. For the good with man is not spiritual good until it has been formed by truths; and when it has been formed, then there is the heavenly marriage; for this is the conjunction of good and truth, and is Heaven itself with man.

8894. That there is then the heavenly marriage from the Lord. Sig.

—'. 'The seventh day' = a state of celestial love . . . thus the heavenly marriage; for the heavenly marriage is the conjunction of good and truth, which is Heaven in man.

8974⁹. For the marriage of good and truth is the Church itself, because it is Heaven in man. Refs.

8983. For marriage on earth represents the heavenly marriage, which is of good and truth; moreover, conjugal love corresponds to this marriage. Refs.

—². The copulation of a concubine with a man does not correspond to the heavenly marriage . . .

9495². The heart conjoins itself with the lungs, and the lungs in turn with the heart . . . Such also is the marriage of good with truth and of truth with good in Heaven.

9536. The ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth. Sig.

9601. The marriage of truth with good. Sig. . . For the conjunction of truth and good is called the heavenly marriage. 9736.

9789⁹. The heavenly marriage is the marriage of good and truth, or the conjunction of the Lord and Heaven.

9961³. For conjugal love descends from the marriage of good and truth in the Heavens; and as the marriage of good and truth is in the Heavens, and makes the Heavens, therefore love truly conjugal is Heaven itself with man; for the marriage of good and truth in the Heavens descends from the conjunction of the Lord with the Heavens. Ex.

9995³. With a spiritual man and Angel the marriage of good and truth takes place in the intellectual part; but with a celestial man and Angel in the voluntary part.

10001². Therefore, by the place at the door of the Tent was represented the conjunction of good and truth, which conjunction is called the heavenly marriage.

10022.

10300. The conjunction of good and truth is what is called the **heavenly marriage**, which is Heaven itself with man . . .

10366. The **heavenly marriage** is the conjunction of good and truth with a man of the Church and an Angel of Heaven ; and, in the supreme sense, the union of the Divine Itself in the Lord's Human.

10367⁴. This, now, is what is called the conjunction of good and truth, or the **heavenly marriage**. Ex. . . This conjunction, or this marriage, is what is called the Church, and Heaven, and also the Lord's Kingdom ; nay, in the supreme sense, the Lord with man.

10555. The **conjunction of good and truth**. Sig. and Ex.

10756. From the **conjunction of truth and good** descending into the body comes forth conjugal love.

H. 281². Hence the conjunction of truth and good is called the **heavenly marriage** ; and the **heavenly marriage** is Heaven.

288³. Internal peace, like internal innocence, does not exist except in wisdom ; and as it exists in wisdom, it exists in the **conjunction of good and truth** ; for thence is wisdom.

370^e. The **conjunction of truth and good** makes an Angel, and also his intelligence, wisdom, and happiness . . .

371. The reason the Divine which proceeds from the Lord inflows principally into conjugal love, is that conjugal love descends from the **conjunction of good and truth** ; for . . . whether you say the conjunction of the understanding and the will, or the conjunction of good and truth, it is the same. The conjunction of good and truth derives its origin from the Divine love of the Lord towards all . . . Ex.

—^e. Hence it is that the conjunction of good and truth in the Heavens is called the **heavenly marriage**.

(n.) How the **conjunction of good and truth** is effected, and with whom. Refs.

384^e. The delight of adultery is also the delight of destroying the **conjunction of good and truth**, which conjunction makes Heaven.

422. The state of Heaven with man is the **conjunction of good and truth** with him . . .

N. 13. The conjunction of good and truth is called in Heaven the **heavenly marriage** ; for all who are there are in this marriage.

S. 80. That in each thing of the Word there is the marriage of the Lord and the Church, and thence the **marriage of good and truth**. Gen.art.

83. This is the **marriage of truth and good** with man . . .

Life 33. The conjunction of good and truth is called in what follows the **heavenly marriage** ; and the conjunction of evil and falsity the **infernal marriage**.

W. 376. The Angels thus represented the conjunction of the heart and the lungs, and at the same time their correspondence with the love of the will and the wisdom of the understanding : they called this correspondence and union the **heavenly marriage** . . .

402. In the created universe and in each thing of it there is the **marriage of good and truth** . . . 409, Ex.

414². If both (the will and the understanding) are elevated, there is effected the marriage of them there, which is called the **heavenly marriage**, because it is that of heavenly love and wisdom. 419².

P. 8. Something shall now be said in special concerning this *one*, or union, which is called the **marriage of good and truth**. This marriage is, I. In the Lord Himself ; for . . . the Divine love and Divine wisdom are one in Him. II. It is from the Lord ; for in everything which proceeds from Him love and wisdom are completely united . . . (Five more propositions stated in order.)

9. These three things are to be premised : *First*. That in the universe and in each and all things of it which have been created by the Lord, there was the **marriage of good and truth**. *Second*. That this marriage was severed in man after the creation. *Third*. That it is of the Divine Providence that what has been severed should be made one, and thus that the marriage of good and truth should be restored.

12. There is the **marriage of good and truth** in the cause ; and there is the marriage of good and truth from the cause in the effect. Ex.

21. The **marriage of good and truth** is from the marriage of the Lord with the Church ; and this is from the marriage of love and wisdom in the Lord . . .

28^e. Such is the conjunction of the Lord with the Church, and of the Church with the Lord, which is called the **celestial and spiritual marriage**.

58. The image of the Infinite and the Eternal is nowhere in man except in the **marriage of good and truth**.

332². The initiaments of man in the marriage of good and truth, or the **spiritual marriage**, are like the flowers . . .

R. 97². The conjunction of good and truth is called the **heavenly marriage** ; from this is the Church with man, and is Heaven with him . . .

M. 44⁹. By the ultimate delights two married partners are more united in the **marriage of good and truth** ; and the marriage of good and truth is the marriage of love and wisdom ; and love and wisdom are the offspring which are born from that marriage.

—¹⁰. There are weddings in the Heavens . . . for no others there than those who are in the **marriage of good and truth**, nor are others Angels . . .

54^e. The reason the sphere of conjugal love is the very sphere of Heaven, is that it descends from the **heavenly marriage of the Lord and the Church**.

60. That the origin of this love is the **marriage of good and truth**. Ex. 62, Ex.

63. (With the husband and wife) there is then effected the full **conjunction of good and truth** ; and the conjunction of good and truth is the Church.

66. (Thus) two married partners are the very forms and effigies of the marriage of love and wisdom, or of good and truth. . . Thus it may be seen that two

married partners who are in love truly conjugal are actually forms of the **marriage of good and truth** . . .

[M.] 76^o. There is a correspondence between the **spiritual marriage**, which is that of truth with good, and natural marriage, which is that of a man with one wife.

83. On the origin of conjugal love from the **marriage of good and truth**. Chap.

92. That from the influx of the **marriage of good and truth** from the Lord, is the love of the sex; and that there is conjugal love. Ex.

— The reason such a sphere of the **marriage of good and truth** proceeds from the Lord, is that this sphere is also the sphere of propagation . . . 94.

100. That the male and the female were created to be the very form of the **marriage of good and truth** . . . Ex.

101. Thus inflows the **marriage of good and truth** from the Lord with man, immediately into his soul; and thence it advances to the things which follow, and through these to the extremes; and thus conjointly they make conjugal love.

115. In the middle of the paper there was written in golden letters, **The Marriage of Good and Truth**. . . As the Angel descended with the paper in his hand . . . the writing . . . was changed into a silver colour, then into a copper one, afterwards into an iron one, and finally into the colour of iron and copper rust: and at last the Angel was seen to enter a dark mist, and pass through the mist to the earth; and there the paper was not seen, although the Angel still held it in his hand . . .

—³. All things in the universal Heaven, and all things in the universal world, are nothing else than a **marriage of good and truth**; because each and all things . . . were created from the **marriage of good and truth**, and into it. Ex.

—⁴. The Angels said further, that the Holy Scripture . . . is in general and in part the **marriage of good and truth**; and as the Church . . . and religion . . . are, among Christians, solely from the Holy Scripture, it may be evident that the Church in general and in part is the **marriage of good and truth** . . .

—⁵. After this the Angel spoke of the **Marriage of Good and Truth** with married partners; saying, that if their minds were in that marriage, the husband being truth, and the wife the good thereof, they would both be in the deliciousness of the blessedness of innocence . . . and the prolific of the husband would be in a continual spring . . . and the wife would be in a continual reception . . .

122. That from the **marriage of good and truth** which proceeds from the Lord and inflows, man receives truth, and with this the Lord conjoins good; and that thus the Church is formed by the Lord with man. Ex.

141. With them conjugal love . . . successively opens a way for itself to the **spiritual marriage** itself, which is that of good and truth, which is its origin . . .

202. That offspring born of two who are in love truly conjugal, derive from their parents the **Conjugal of good and truth** . . . Ex. 203. 204.

220. Nothing is received by males from the **spiritual marriage**, which is that of good and truth . . . except truth . . .

246. For the soul of every man derives life from the **marriage of good and truth**; and from this marriage is the Church.

270. There are three regions of the human mind . . . and in each region there is the **marriage of good and truth** . . .

516. By the **spiritual marriage** is meant the conjunction of the Lord and the Church; and thence also the **marriage of good and truth**; (both of which marriages) are in each and all things of the Word . . .

T. 41^o. (The effects of the conjunction of **good and truth** with man, or of their separation. Des.)

D. 2724. This is called the **heavenly marriage**.

D. Min. 4643. When the **heavenly marriage** is thought of . . .

E. 292^o. The conjunction of **good and truth** is effected in the spiritual man, and thence in the natural man . . .

638^o. This conjunction into one is called the **heavenly marriage**; and from this marriage are Heaven and the Church . . .

983^o. The conjunction of the Lord with the man of the Church is the conjunction of good and truth; from the Lord is good, and with man is truth; thence the conjunction which is called the **heavenly marriage**; from this marriage comes forth love truly conjugal between two married partners who are in such conjunction with the Lord . . . 995^o.

991^o. Therefore, from the **marriage of good and truth** comes forth the love of fructifying; namely, of fructifying good through truth, and truth from good; from which love descends the love of prolificating . . .

1000^o. The reason man grows young in Heaven is that he then enters into the **marriage of good and truth**; and in good there is the constant endeavour to love truth, and in truth there is the constant endeavour to love good; and then the wife is good in form, and the man is truth in form; and from this endeavour man puts off everything severe, sad, and dryly senile, and puts on what is lively, glad, and vigorously youthful . . .

De Verbo 8. On the marriage of the Lord with the Church, which is the **marriage of good and truth** in the Word. Gen.art.

De Conj. 119. For from the **marriage of good and truth** there descend and are derived all loves . . . From this marriage are formed all the heavenly Societies . . .

Heavenmade. *Coelificare.* A.885o.

Heave-offering. *Sublatio.*

Heaved up. *Sublatus.*

A. 2177^o. Occurs.

9954^o. Which were gifts given to Jehovah, and were called **heave-offerings**.

10092. 'The flank of the **heave-offering**' (Ex. xxix.27) = the Divine Celestial which is of the Lord alone perceived in Heaven and the Church. . . 'The **heave-offering**' = what is given and received.

10093. 'Which is shaken, and which is **heaved up**'

(id.)=which is acknowledged and which is perceived. . . 'What is **heaved up**'=the Divine Celestial which is of the Lord alone perceived in Heaven and in the Church.

—². As regards the **heave-offering**, that is called a **heave-offering** which was for Jehovah or the Lord, and was given to Aaron for the sake of the representation; and as Aaron represented the Lord as to Divine good, therefore that which was **heaved up** from the sacrifices, and was given to Aaron, represented the Divine of the Lord, and is also called 'the anointing.' Ill. and Ex. . . From these things it is evident what is meant by 'the **heave-offerings**'; namely, that all things were so called which are Jehovah's, that is, the Lord's.

—³. The **heave-offerings** are called 'gifts given to Jehovah' . . . but it is meant that they are Jehovah's not from any gift, but from possession . . . and therefore it is said, 'Because this is the **heave-offering**, and the **heave-offering** shall be from with the sons of Israel, it is a **heave-offering** to Jehovah' (ver.28), by which is signified that the **heave-offering** from the sons of Israel is Jehovah's **heave-offering**; thus that the gift from them is a gift from the Lord. Hence it is evident what the **heave-offering** is.

10096. 'Because this is the **heave-offering**' (ver.28)=a representative of the Divine good and of the Divine truth thence proceeding.

10097. 'And the **heave-offering** shall be from with the sons of Israel from their peace-sacrifices, it is a **heave-offering** to Jehovah' (id.)=reception in the Heavens and the Church, and in the acknowledgment that it is of the Lord alone.

—^e. 'The **heave-offering** from them'=that it is of the Lord alone.

10223. 'The half of a shekel a **heave-offering** to Jehovah' (Ex.xxx.13)=that all things of truth from good are of the Lord alone. . . 'A **heave-offering** to Jehovah'=the things which are of the Lord alone.

10226. 'He shall give a **heave-offering** to Jehovah' (ver.14)=ascription to Jehovah. 'A **heave-offering** to Jehovah'=that which is of the Lord alone. . .

E. 325². By 'the **lifting up** of the hands' (Ps.cxli.2) the like is signified as by 'the meat-offering.'

375¹⁴. Therefore, to Aaron and his sons were given holy things of the sons of Israel, which were gifts given to Jehovah, and were called '**heave-offerings**;' and it is said that they are the anointing, or for the anointing; that is, that they are a representation . . . of the Lord and of the Divine things which are from him. Ill.

Heavy. *Gravis.*

Heaviness. *Gravedo.*

Gravity. *Gravitas.*

Gravitation. *Gravitatio.*

Gravitate, To. *Gravitare.*

Burden, To. *Gravare.*

A. 1270². I felt the **severity** of the influx during my sleep.

1549. 'Abram was exceedingly **heavy** with cattle,' etc. (Gen.xiii.2). 7977.

1690^e. The **severity** of the combats . . .

2754^e. Their Hell is the most **grievous** of all.

5177. The **heaviness** from indigestion.

5281. 'Very **grievous**'=great. 6110.

5658. **Weight** in the natural world corresponds to good in the Spiritual World; and extension, to truth. For in Heaven . . . there is neither **weight**, nor extension . . . there do indeed appear things **heavy** and extended with Spirits, but they are appearances originating from the states of good and truth in a higher Heaven.

5714^e. He induced a great **heaviness** in the stomach.

5715^e. 5723.

5721. They had authority and **weight**, and yet believed nothing.

6256. 'The eyes of Israel were **heavy**' (Gen.xlviii.10)=his obscure apprehension.

6952^e. It is like an effort towards the centre of **gravity-gravium**.

6985. 'I am **heavy** in mouth, and I am **heavy** in tongue' (Ex.iv.10)=that the voice and speech from the Divine are not heard or perceived. Ex.

7505. 'An exceedingly **grievous** pestilence' (Ex.ix.3) 7577. 7685.

8216. 'And led it in **heaviness-gravitate**' (Ex.xiv.25)=resistance and impotence.

8279. They fell to lower things as from **weight-gravi**. Sig. and Ex.

—^e. Falsity from evil is of such a nature that it falls down towards lower things, like a **heavy body-grave**-in the world.

—^e. Evil corresponds to what is **heavy** on earth, which sinks by its own **weight-pondere**.

8298. That evils dragged them down to lower things, like **weights-gravia**, in the world. Sig. and Ex.

—^e. It is evil which makes **weight** in the spiritual sense, and which thus sinks down as from its **weight-gravi**; but not falsity, by itself; but from the evil which is in it; for falsity from itself has no **weight-ponderis**.

8589. Complaint from the **severity-gravitate**-of the temptation. Sig.

8608. 'The hands of Moses were **heavy**' (Ex.xvii.12)=that the power of looking upwards to the Lord was deficient.

8700. 'The word is too **heavy** for thee' (Ex.xviii.18)=that it is not possible, because not from order. Ex.

8814. 'A **heavy** cloud was on the mountain' (Ex.xix.16)=the Divine state relatively to those who are about to receive. Ex.

8815. 'The voice of a trumpet **heavy**' (id.)=the celestial state which was around.

9077. The **grievous** things of repentance. Sig.

10330³. As they continually . . . **gravitate** downwards . . .

H. 142^e. Direction in the world is what is called . . . **gravitation**.

331. The earthly body is **heavy** in itself. . .

368. The male has a **deeper-gravior**-voice. M.218.

Life 97. This combat is not **grievous**, except with those who . . .

W. 341^e. They inject **heavinesses** in the head.

P. 296¹². With an evil man there is no other separation . . . possible, than that of the more **grievous** evils from the less **grievous** ones . . .

M. 218. The intelligence of man is in itself **severe-gravis**, etc.

431^e. The stench . . . infested my belly with **heaviness**.

453. That the lust of fornicating is **grievous**, in proportion as it looks to adultery.

491. That adulteries done by these are **grievous** according to the confirmations.

493. That the adulteries done by these are in the highest degree **grievous**.

505. That the lot of these . . . after death is **grievous**.

T. 137⁸. He answered in a **deep** tone . . .

539^e. Anyone who is **burdened-gravatus**-in conscience . . .

D. 1026. Falsities . . . induce . . . a nature of **heaviness-gravitas**.

1240. They thus **burden** the conscience in things about which it ought not to be **burdened**. Ex.

2681^e. He spoke . . . with such **gravity** as if he had been Solomon.

3364. I had a **grievous** sleep; I cannot describe in what its **grievousness** consisted . . .

3484. By removals of imperfections, such as the things which cause **gravity**, rest, and cold . . .

3727. There is **gravity** in each least particle of man, which presses towards the earth; and as there is such a sphere of **gravity** in each thing, it is upwards or downwards to man according to the **gravity**.

3905. He was in a dark obscurity . . . with which he was so **burdened**, that the **weight-gravitas**-from it was perceived as it were to move my head forward . . . His **gravitation** . . . was like that of a superincumbent **weight-ponderis** . . . 4068. 4069.

3959. As the leasts of the ether **gravitate** into the leasts of our body, to the centre, it is downwards when the centre is downwards . . . 4063.

4068. They **gravitated** upon my head. 4086.

4204. The Spirits became anxious, and **burdened** with this idea.

4744. He spoke slowly, with a certain **gravity**.

5693. Thus he **gravitates** into Hell.

5878. Profaners make a foul **heaviness** in the breast.

D. Min. 4717^e. They have a certain external **gravity**, and thence authority.

4826. They correspond to indigestion, and thence to **heaviness**.

E. 159³. All parts of the body . . . turn themselves . . . to the centre of **gravity-gravium** . . . Yet this centre of **gravity** is merely nature's centre of **gravity**; there is another centre of **gravity** in the Spiritual World; and

this, with man, is determined by the love in which he is; downwards, if his love is infernal; upwards, if his love is heavenly; and whichever way man's love is determined, in the same way his thoughts and intentions are determined . . .

357⁸. 'The **grievousness-gravitas**-of war' (Is.xxi.15) = an assault.

455¹³. 'Peoples deep of lip, and **heavy** in language' (Is.xxxiii.19). Ex.

1006². Adulteries originating from more **grievous** evils and derivative falsities, are also more **grievous** . . .

1049^e. Profanations of this kind are more **grievous** or light according to . . .

J.(Post.) 312. The purer ether, which is universal, from which is all **gravity**.

Heavy, To make. *Aggravare.*

A. 5724^e. They attempted . . . to **burden** the conscience.

7120. 'Let the service be **made heavier** upon the men' (Ex.v.9)=that the assault is to be increased.

7412. 'He **made heavy** his heart' (Ex.viii.15)=obstinacy . . . 7615.

7616. 'To **make heavy** the heart'=obstinacy from falsity; 'to **harden-obfirmare**-the heart'=obstinacy from evil.

7643³. How it is to be understood that it is said of Jehovah, that 'He **made heavy** the heart of Pharaoh. Ex.

Heavy, To be. *Ingravare.*

Heavy, To become. *Ingravescere, In-gravescentia.*

A. 7305. 'The heart of Pharaoh was **heavy**' (Ex.vii.14)=that they made themselves obstinate . . .

8161. The growing **heavy** of falsity continually increasing. Sig. and Ex.

P. 328¹. When evil thence **grows worse** with many . . .

Heber. See **EBER**.

Hebrew. *Hebraeus.*

A. 1238^e. Thus the nation which acknowledged Eber as its father was called the **Hebrew** nation. 1239^e.

1246^e. So (all) these nations were from Eber, and were called **Hebrews**.

1343. 'Eber' was a nation which was named the **Hebrew** nation from Eber as its father; and by it is signified the worship of the Second Ancient Church in general. Ex.

— From that nation, because a new worship commenced there, all were called **Hebrews** who had the like worship. Their worship was such as was afterwards restored with the descendants of Jacob; and consisted chiefly in this, that they called their God Jehovah, and had sacrifices. . . When each nation began to have its own God, the **Hebrew** nation retained the name Jehovah . . . and in this were distinguished from all the other nations.

—². The expression 'the God of the **Hebrews**.' Ill.

—⁵. That sacrifices constituted the other essential of the worship of the Hebrew nation. Ill. 2776. 2807².

— . From this it is evident that the posterity of Jacob was not the only Hebrew nation, but all who had such worship ; and therefore in the time of Joseph the Land of Canaan was called 'the land of the Hebrews.'

—⁶. Balaam was from Syria, where Eber was, or whence came the Hebrew nation.

1702. 'Abram the Hebrew' (Gen.xiv.13)=the interior man, to which is adjoined the internal or Divine Man . . .

— . 'The Hebrews' are mentioned in the Word when anything of service is signified, of whatever nature it may be . . . and therefore the interior man is here called 'Abram the Hebrew.' 1703, Ill.

4517. Therefore they who were from the Land of Canaan were in general called 'Hebrews' (Gen.xl.15); and they had altars, and sacrificed ; on which account, after they became idolaters, it was so often commanded that their altars should be destroyed.

5013. 'He hath brought to us a Hebrew man' (Gen. xxxix.14)=a servant. Ex.

—². That natural men consider spiritual things as subservient, was represented by the Egyptians regarding the Hebrews as servants ; for the Egyptians represented . . . the natural ; but the Hebrews, those who are of the Church, thus relatively the spiritual . . .

5136. 'From the land of the Hebrews' (Gen.xl.15)=from the Church. Ex.

5236. 'There was there with us a Hebrew boy' (Gen. xli.12)=that by reason of temptation the guiltless principle of the Church was rejected thither. . . 'A Hebrew'=one who is of the Church ; thus that which is of the Church.

5701. 'The Egyptians cannot eat bread with the Hebrews' (Gen.xliii.32)=that they cannot possibly be conjoined with the truth and good of the Church. . . 'The Hebrews'=those who are in genuine order, thus in the truth and good of the Church.

6673. 'The Hebrew women' (Ex.i.15)=the things which are of the Church, thus also scientific truths which are of the Church. 6684. 6740.

6738. 'This is one of the Hebrews' children' (Ex.ii.6) =that it was of the Church itself. . . The reason 'the Hebrews'=the things which are of the Church, is that when the Ancient Church ceased, the Hebrew Church began, which was the Second Ancient Church.

6758. 'An Egyptian man smiting a Hebrew man' (ver.11)=an estranged Scientific endeavouring to destroy the truth of the Church. . . For 'a man'=truth ; and 'a Hebrew,' the Church.

6764. 'Two Hebrew men quarrelling' (ver.13)=that within the Church they were fighting together. . . 'Hebrew men'=those who are of the Church.

6767. 'A Hebrew man' . . . =one who is of the Church ; thus also faith, for faith is of the Church . . .

6903. 'Jehovah the God of the Hebrews hath met with us' (Ex.iii.18)=the Divine of the Lord in the Church . . . 'The Hebrews'=the Church. 7099. 7311. 7499. 7539. 7639.

. . . 8974. 'When thou shalt buy a Hebrew servant' (Ex.

xxi.2)=those within the Church who are in the truths of doctrine and not in good according to it. . . 'Hebrew' is predicated of the things which are of the Church ; and of those things which belong to any service. Refs.

—². They who are in the truth of faith, and not in the corresponding good of life, are men of the external Spiritual Church ; these are meant in the internal sense by 'Hebrew servants.'

E. 391³¹. (Thus) altars were in use with the whole posterity from Eber, thus with all who were called Hebrews, who for the most part were in the Land of Canaan, and close round it, and also in Syria, whence came Abram. Ill.

Hebrew Church. *Ecclesia Hebraea.*

See under EBER.

A. 1850³. The 'new heaven and new earth' [then] was the Hebrew Church. This also had its last time, or Last Judgment, when it became idolatrous . . .

2177². Sacrifices . . . and many other things, were derived to the Gentiles . . . especially from the Hebrew Church.

2180². Sacrifices were the chief representative of the worship of the Hebrew Church.

—³. Sacrifices were first instituted in the . . . Hebrew Church . . .

2243⁵. Another Church succeeded, which was called the Hebrew Church, and was still less celestial and spiritual, placing some holy worship in external rites. In process of time this Church became deformed in a variety of ways, and its external worship was turned into idolatrous worship ; and then was its consummation.

2910². The end of the Second Ancient Church, which was called the Hebrew Church.

3031. Syria, where was the Second Ancient Church, which was called the Hebrew Church from Heber its institutor. But about the time of Abraham this Church also declined from the truth, and certain houses there to such a degree, that they did not at all know Jehovah, and worshipped other gods.

4210. Sacrifices and burnt-offerings were the principal things of all the worship in the later representative or Hebrew Church. They also sacrificed on mountains . . . 5702².

4489². Thence also the altar was the fundamental thing of the worship in the Ancient Church which was called Hebrew.

—⁶. The posterity of Jacob was from the Ancient Church which was called Hebrew, but only in its externals.

4680³. When the Ancient Church was desolated, a certain new Church commenced from Eber, which was called the Hebrew Church ; this Church was in Syria and Mesopotamia, and also among some nations in the Land of Canaan. But this Church differed from the Ancient one, in that it placed the essential of external worship in sacrifices ; it did indeed acknowledge the internal of worship to be charity, but not so much in heart as the Ancient Church ; nevertheless, this Church also became idolatrous.

487^d. The representatives instituted with the descendants of Jacob . . . were for the most part like those in the Church instituted by Eber, which was called the Hebrew Church. In this Church there were a number of new kinds of worship, as burnt-offerings and sacrifices, which were unknown in the Ancient Church, besides others. The internal of the Church was not so conjoined with these representatives, as with the representatives of the Ancient Church.

—^e. Concerning the Hebrew Church. Refs.

5136. Afterwards, the Second Ancient Church, which was called the Hebrew Church. 5701.

6905. For in the Hebrew Church . . . everything of worship had relation to sacrifices . . .

P. 328^d. The Ancient Church was remarkably changed by Eber, from whom arose the Hebrew Church; in this Church worship by sacrifices was first instituted. From the Hebrew Church was born the Israelitish and Jewish Church . . .

E. 948^d. Outermost or ultimate Divine truths were revealed to the Hebrew Church.

Hebrew language. *Lingua Hebraea, Lingua Originalis.*

Hebrew letters. *Litterae Hebraicae.*

A. 618. The Original Language favours this, in which sometimes one and the same word is applicable to any time; just as it makes no distinction between words. . . That Language derives this from the internal sense . . . hence it does not suffer itself to be limited by times and distinctions.

793^d. In the Hebrew language words are very frequently distinguished as celestial or spiritual by the sound. In those which belong to the class of spiritual things, the first three vowels are wont to dominate; in those in which are celestial things, the last two vowels. 8314^d.

996^d. The Original Language referred to. 4105. 4237. 4262^d. 4286^d. 4298. 4302^d. 4391. 4393. 4402^d. 4453^e. 4539. 4551^e. 4559^e. 4565. 4591. 4610. 4690. 4702. 4744. 4789^e. 4823. 4927. 4930. 4987. 5037^d. 5074. 5075. 5081^d. 5144^d. 5149. 5272. 5276. 5323. 5331. 5353. 5355. 5405. 5578. 5618^e. 5620. 5621. 5653. 5691. 5752. 5945. 6003. 6049. 6086. 6180. 6343. 6353. 6373. 6383. 6388. 6543. 6661. 6742. 6990. 7120. 7268^d. 7293. 7343^d. etc. R. 238^e. 440. E. 183^d. 220. 222. 295¹². 326¹³. 364⁷. 388²². 391¹³. 401²⁴. 406⁷. 411¹³. 412³¹. 418^e. 419^d. 431². 434⁷. 435³. 438³. 442^d. 481^e. 563. 654⁷. 684⁴. 687¹⁷. 688³. 696²². 714²⁹. 722^e. 887². 1010.

1785. By the words in the Hebrew language are signified things . . .

4196. In the Hebrew idiom, or that of Canaan . . .

5578. In the Original Language anciently the senses was not distinguished by stops—*signa*, but the text was continuous, in imitation of the heavenly speech; but in place of these stops there was ‘and,’ and also ‘it was,’ or ‘it came to pass.’ 7191.

5858. I read to Spirits in the Hebrew language, which they understood as well as myself, even infants . . . D. 2401.

H. 237^e. The first language of men on our Earth agreed (with the angelic language), because they had it from Heaven; and the Hebrew language agrees with it in some things.

241. As the vowels do not belong to the language, but to the elevation of its words by sound to various affections, according to the state of each person, therefore in the Hebrew language the vowels are not expressed, and they are also variously pronounced . . .

—². As may be evident to those who read the Word in the Hebrew language . . .

— . From the expressions in the Word, in that Language, it may in some measure be known whether they belong to the celestial or to the spiritual class . . . those which involve good partake much of U and O, and also something of A; but those which involve truth partake of E and I.

260. A little paper was sent me from Heaven, upon which there were only some words written in Hebrew letters; and it was said that every letter involved arcanum of wisdom, and that these were contained in the inflections and curvatures of the letters, and thence also in the sounds. III.

—^e. The Most Ancients on this Earth, before letters were invented, had such writing; and it was translated into the letters of the Hebrew language, which letters in ancient times were all inflected; and not any of them, as at this day, terminated as [straight] lines . . .

S. 71. The letters with the Angels of the Celestial Kingdom, of which each involves a complete sense, are like the old Hebrew letters, inflected in various ways, with marks above and within.

90. A little paper was sent me from Heaven inscribed with Hebrew letters, but written as with the ancients, with whom those letters which at this day are partly in [straight] lines, were curved, with little horns inclining upwards. The Angels with me said that they could perceive complete senses from the letters themselves; and that they knew them chiefly from the flexures of the lines and of the apices of each letter. They explained what they signified separately, and what conjointly. . . They explained to me the sense of the Word in Ps. xxxii. 2, from the letters or syllables alone . . .

—². They informed me that in the Third Heaven the writing consists of letters inflected, and variously curved, every one of which has a sense . . . also that they do not pronounce any consonants harshly, but softly; and that thence it is that certain Hebrew letters are pointed within, as a sign that they should be pronounced softly . . .

R. 707^d. Love from loftiness is signified by ‘Megiddo’ in the old Hebrew; as is evident from its signification in the Arabic language . . .

T. 241. With the Angels of the Celestial Kingdom, the letters with some are like the Arabic letters, and with some are like the old Hebrew letters, but curved above and below, with marks over, between, and within; each of these also involves a complete sense.

D. 1951. Such . . . although most skilled in languages, as in the Hebrew, have yet much more blundered . . .

in the translation of the Holy Scripture than those who have not been critics . . . 2040.

2410. When I read the **Hebrew language**, I recollected words which I had read more or less . . . When it pleases the Lord the Angels can know how many times those words have been read by me, what I then had in mind . . . and many things which were then in my ideas, along with the word.

2414. On the **Hebrew language**.

— I have learned from the Angels that the **Hebrew language** is such, that only the sense of the letter should be attended to, and not so much the letter . . . and therefore it was written in the beginning without the points. When it is read thus without the points, then the sense alone is attended to, and thence were formed the sounds of the vowels . . . If anyone reads it in the Word without the points, unless he follows the sense he can never know what sense is therein, especially in the Prophets; the vowels and the like adjuncts thrust the sense upon the letter. Further, if many should read the same prophetic Books without the points, they would form thence many senses; and if they had attached the vowels, each person according to his own sense, then the letters would have been differently marked by each one . . . For the Language is such that there are very many anomalies. Therefore, it seems to be allowed, lest readers should torture the sense, that each [should form the sense] according to his fancy . . . so that they should pervert the sense variously . . . Therefore it was granted that the points should afterwards be attached, and whether they are Divinely inspired may be known to some extent from the prophetic writings, where the sense is understood by no one except the Lord, and those to whom it pleases the Lord to reveal it.

2631. That the **Hebrew language** is such that there is nothing artificial . . .

— That the **Hebrew language** is such as to comprehend ideas, and in fact that the words are such that in each one there are many ideas, so that they are general ideas rather than words of another language, may be evident from . . . there being no vowels therein, so that the sense of the letter was known from the interior sense, and not the interior sense from the sense of the letter . . . and therefore he who perceives the sense of the letter from the interior sense, better understands what is written in the **Hebrew language** without the vowels than with them. Therefore, also, names are not distinguished by capital initials. Therefore, also, there is no distinction by means of commas, and the like . . .

2833. On the **Hebrew language**.

— There are many words in the **Hebrew language** which contain a complex of many ideas in one, from opposite to opposite, so that the sense cannot be understood except from the series, and this from the interior sense . . .

4671. A little paper was sent down, written with **Hebrew** letters, as they wrote them in the most ancient time. They differ little from the **Hebrew** letters of the present day, but still they do differ a little; and an Angel who was with me said that he comprehended all things which were written there from the letters alone,

and that each letter contained some idea; nay a sense of ideas; and he also taught me what ' what **ש** and what **ת** signify; but what the rest signify it was not allowed him to tell. He said that all things of the Word are inspired in this manner; and that the Third Heaven knows thence, when the Word is being read by man in the **Hebrew** text, all the Divine Celestial which is inspired. . . I spoke with them about the origin of that thing, as to why the mere form of the **Hebrew** letter should present these things; and the cause was derived from the form of the flow of Heaven; and as they are in that flow . . . they have the perception.

4711. There appeared books. I looked at one book, which was written with letters like the ancient **Hebrew** letters . . .

5114. Hence it is that in the **Hebrew language**, and in the most ancient language in general, there were words proper to the celestial class, others proper to the spiritual class, and some common to both. This is observable, to a certain extent, in some other languages.

5562. In the Celestial Heaven . . . the letters are different, almost like the **Hebrew** letters . . .

5578. There was shown me a paper on which something was written in **Hebrew** letters; and there was a certain Spirit with me who said what each thing there signified; not what the sense of the letter was, nor what the interior or spiritual sense, but what the inmost sense which is celestial. He did not see this from the words, but from the syllables and their inflections and curves; or, as is said, from the apices and little horns.

5581. It was said that the ancients wrote in this way when writing first began . . . before the **Hebrew language** existed; but that the **Hebrew language** does indeed somewhat approach it, although it deviated from it, inasmuch as there are in it sharp terminations in the syllables, which there are not in the celestial language. Still, however, in it, and in each of its words which are in the Word, there are in the very syllables celestial things, which are understood by the intermediate Angels.

5602. They have books there . . . in the Latin, **Hebrew**, and eastern languages.

5619. On the **Hebrew language** and its correspondence.

—². (The Jews there) read the Word in the **Original Language**; and from their ideas derived from that Language itself the celestial Angels apprehend the celestial things which are in the Word; for the correspondence of that Language as to the syllables is with celestial forms.

5620. The celestial Angels said to me concerning the **Hebrew language**, that all the letters or syllables in it have a correspondence, and that according to the inflections and curvatures they signify internal things according to the heavenly form. It was granted to examine the letters from beginning to end, also some words; and they said that there is a correspondence, except in the case of some harsh letters, as . . . They said that so far as there is harshness in them they do not correspond; and that therefore in the earliest times they were not harsh but soft, and that therefore in each

of such letters there is a point in the middle; and that this point means that it is pronounced harshly; but that, without the point in the middle, not harshly. All harsh [sounds] pertain to spiritual things; and therefore there are points in the middle of them. They said, further . . . that as the vowels merely serve the purpose of sound, there are no vowels in the Hebrew language as in other languages, but they are annexed by means of marks above and below. De Verbo 4².

[D.] 5622. I read something in the Hebrew language without the harsh [sound], passing over the vowels quickly, as being only for sound; and from the syllables alone they formed the celestial sense . . . I read in the Hebrew language Ps. xxxii. 2, without the harsh sound, and almost without the vowels, and they then said that they understood what it is from the sound; namely, this, that the Lord has mercy on those men because they do evil. It is said from the sound, and it is meant from the natural speech of those who are there. De Verbo 4².

D. Min. 4812^e. It was said that . . . the most ancient language, to which the Hebrew language approximates, was of such a character.

J. (Post.) 261. (The Jews) have been preserved for the sake of the Hebrew language; and moreover they have the Word written in the ancient Hebrew language, in which all the letters are inflected, because the Word in that Language has immediate communication with Heaven.

De Verbo 3⁷. The writings in the highest Heaven . . . are expressed in letters formed of various curvatures, not unlike the letters of the Hebrew language . . .

4. There was once sent down to me from Heaven a little paper written with Hebrew letters . . . as they were with the Most Ancients, with whom the letters which at the present day are partly rectilinear were then inflected with little horns directed upwards; and an Angel who was with me said that he knew complete senses from the letters themselves, and that each letter had its own sense; and that they knew it from the inflections of the lines in each letter, besides the matter from the letter itself by itself . . . and he said that the Word is written in this way in many places, so that when it is being read by a Jew or a Christian in the Hebrew text, it is known in the Third Heaven what the letters themselves signify; for the Angels of the Third Heaven have the Word written with such letters, and they read it according to the letters . . . The reason is that the inflections in the letters derive their origin from the flow of Heaven, in which more than others are the Angels of the Third Heaven, and therefore those Angels are skilled in that writing from what is implanted in them . . .

—^e. (Thus) it came to pass of the Divine Providence that all the letters of the Word in the Hebrew text were counted by the Masorites.

14⁴. It was said that such was the writing of the Most Ancients on this earth: in certain respects it agrees with the Hebrew writing, but only a little . . .

Hebron. *Chebron.*

A. 1616. 'Abram . . . dwelt in the oak-groves of

Mamre, which are in Hebron' (Gen. xiii. 18) = that the Lord arrived at a perception still more interior . . . This perception is called 'the oak-groves of Mamre which are in Hebron.'

2901^e. 'Hebron in the Land of Canaan' (Gen. xxiii.) = a new Church.

2909. 'In Kirjath-arba, this is Hebron in the Land of Canaan' (Gen. xxiii. 2) = in the Church. . . 'Kirjath-arba' = the Church as to truth; and 'Hebron in the Land of Canaan' = the Church as to good.

—². As to Kirjath-arba which is Hebron, it was the region where dwelt Abraham, Isaac, and Jacob. Ill. . . . From the representation of these three, it is evident that Kirjath-arba which is Hebron represented the Church before Jerusalem did so.

—³. That every Church in process of time decreases . . . was represented by Kirjath-arba which is Hebron being possessed by the Anakim . . . Ill. And that it was its end . . . was represented by all things there being given to the curse by Joshua. Ill. . . . And that there was again a new Church was represented by its being ceded to Caleb . . . as to the fields and villages; but the city itself was made a city of refuge; and a priestly city for the sons of Aaron, in the inheritance of Judah. Ill.

—⁴. (Thus) Hebron represented the Lord's Spiritual Church in the Land of Canaan; and therefore David was commanded by Jehovah to go to Hebron, and was there anointed as king over the house of Judah; and after he had reigned there seven years and six months, he went to Jerusalem . . . and then first the Lord's Spiritual Church began to be represented by Jerusalem, and the Celestial Church by Zion.

2981. 'This is Hebron' (ver. 19) = that this was a new Church; (for) 'Hebron' = the Spiritual Church. . . By 'Hebron' is signified the Church as to good. But here it is no longer called Kirjath-arba, but 'Hebron,' because it treats of one who is regenerate, who no longer acts from truth, but from good.

3923^e. The inmost of the Land of Canaan was Hebron, and afterwards Beersheba, where were Abraham and Isaac.

4613. By 'Mamre Kirjath-arba' is signified the state of the Natural as to truth; and by 'Hebron' (Gen. xxxv. 27) = the state as to good.

4614. 'This is Hebron' (id.) = the state when (the Rational and the Natural) are conjoined. (For) 'Hebron' = the good of the Church; here, the Divine good of the Lord's Divine Natural . . . The reason 'Hebron' = the state when the Rational and Natural are conjoined, is that Isaac was there, by whom is represented the Lord's Divine Rational; and Jacob came thither, by whom is represented His Divine Natural. It is said 'Mamre Kirjath-arba, this is Hebron' because the Divine Natural is conjoined with the good of the Rational by means of good . . .

4715. 'He sent him out of the valley of Hebron' (Gen. xxxvii. 14) = from the Divine Natural and Sensuous. . . 'Hebron' = the Lord's Church as to good . . .

Hecla. *Hecla.* 5 M. II.

Hedad. *Hedad.* A. 1071⁴. 1825².

E. 376¹³. Their delights which have been taken away are signified by . . . 'hedad' (Is. xvi. 10).

—¹⁴. The deprivation of heavenly delight is signified by 'hedad not hedad' (Jer. xlviii. 33).

911¹⁰. By 'hedad' (Is. xvi. 9) is signified the end, when upon finishing the vintage and gathering in the harvest they were wont to triumph and make a shouting; but here it = to lament.

922⁴. That there is no longer any joy from any spiritual love, is signified by 'he shall not tread hedad' (Jer. xlviii. 33). The triumph of those who tread the wine-press is meant by 'hedad.'

Hedge. See FENCE.

Hedge round. *Circumsepire.* A. 1069².
H. 428. E. 781¹⁵.

Heel. *Calcaneum, Calcaneus.*

A. 250. 'Thou shalt bruise his heel' (Gen. iii. 15) . . . By 'the heel' is meant the lowest Natural, as the Corporeal . . . 259, Ex. and Ill.

259. The name of Jacob is from the heel, because the Jewish Church signified by Jacob injured the heel.

1266. The Antediluvians . . . are in a certain Hell under the heel of the left foot. D. 4217.

1748. In the Word, the soles of the feet, and the heel = the ultimate Natural. 2162².

1983. Their punishments . . . are under the heel of the left foot.

2754. The very deceitful sometimes appear high above the head; but their Hell is deep under the heel of the foot . . .

2761. 'Biting the heels of the horse' . . . 'The heel' = the lowest Natural. . . Thus it = that they adhere to the lowest things of nature . . .

3304. 'His hand took hold of the heel of Esau' (Gen. xxv. 26) = the lowest of natural good to which it adhered with some power. . . 'The heel' = the lowest of the Natural.

3540. 'Heels' (Jer. xiii. 22) = outermost goods.

3923². 'Biting the heels of the horse' = when it consults the lowest intellectual or scientific things, and forms conclusions from them.

4938. They who in the Grand Man correspond to the feet, soles, and heels, are they who are natural; and therefore by . . . 'the heels' are signified the lowest natural things. 9917^e.

4951. Beneath the heel, a little further behind, is a Hell at a great depth. Des. D. 4553.

5057. Such dwell under the right heel, where are adulterers who are also cruel. D. 2622.

6400. 'Biting the heels of the horse' (Gen. xlix. 17) = fallacies from lowest nature. . . For 'the heel' = the lowest Natural and Corporeal. Refs.

6406. 'He shall ravage the heel' (ver. 19) = disorder thence in the Natural. . . 'The heel' = the lowest Natural.

C. J. 62^e. The Lord's 'heel,' which is 'the seed of

the woman,' = the Divine proceeding in ultimates, which is the Word in the sense of the letter.

R. 455⁴. 'The heels of the horse' = the ultimates of the understanding, which are sensuous things.

D. 2613. They have communication with the foot towards the heel . . .

2617^e. What is meant by 'the heel' injured by the serpent; and also by Jacob taking hold of Esau's heel. Ex.

2637. They who are in Falsity are in the place where is the heel. Ex.

2643. This Hell, which occupies the region of the left heel, is at this day much augmented; for they are multiplied from those who are adulterers and cruel . . .

2649. These things have now taken place in the . . . region where is the heel of the left foot; but as the heel which had been injured by the descendants of Jacob has been restored by the Advent of the Lord into the world, therefore the whole body is perfect, and the heel or region of the heel consists of those who have joy in the like imaginations . . . They who make representations of such things as are written in the Lord's Word . . . occupy that region . . .

2650. The region of the heel of the right foot, which consists of Falsities, now seems to be not as yet whole . . .

6109. They who constitute the heel make tallow which they sell . . .

E. 355⁸. 'The heels of the horse' = the ultimates of the understanding of truth and good. (= truths in ultimates, which are sensuous scientifics . . . 581¹¹.)

617¹⁷. 'Hath lifted up his heel against Me' (Ps. xli. 9) = to pervert the sense of the letter of the Word even to the denial of the Lord and to the falsification of all truth. . . Therefore its ultimate sense, which is the mere sense of the letter, corresponds to the heel.

710²¹. 'The heel' = the ultimate Natural.

739¹². The Lord's 'heel' = Divine truth in ultimates, which with us is the sense of the letter. This the sensuous man . . . perverts . . . and thus 'injures.' 768⁸.

Heifer. *Juvenca.*

See under CALF.

A. 4264. See BULLOCK.

E. 781¹⁷. 'The heifer and the bear shall feed' (Is. xi. 7) = that the power of the natural man to falsify the truths of the Word will not hurt the good of the natural man . . . 'A heifer' = the affection of good and truth of the natural man.

Height. *Altitudo.*

High. *Altus.*

Highly, Deeply. *Alte.*

A. 650. The height (of Noah's ark) = the good (of remains).

795⁵. Here, 'high' = what is holy; hence mountains, from their height above the earth, = the Lord, and His holy celestial things.

[A.] 817°. He became black . . . and was thus carried on high . . .

920. When they saw any high mountain, they did not perceive the idea of a mountain, but that of height; and from the height they perceived Heaven and the Lord; thence it came to pass that the Lord was said to dwell in the highest, and He Himself was called 'the Most High.'

1276. Beneath the feet are the Hells which correspond to those who are on high . . .

1306. Therefore the love of self . . . is called 'height' . . . and is described by all things which are high. Ill.

1311³. For He is not in the highest, but in the inmost things; and therefore in the Word the highest and the inmost has the same signification.

1380. By phantasies, Spirits can in a moment be carried up on high; nay, up to the highest . . .

1430°. In the internal sense the idea of a mountain perishes, and there remains the idea of height; and by height is represented holiness.

1506°. He was carried on high, and so seemed to himself to be the sole governor of the universe . . .

1729. 'To God Most High' (Gen. xiv. 18) = the internal man, who is Jehovah. 1732. 1735.

1735. In the Ancient Church Jehovah was called 'God Most High,' because height represented what is internal; thus the highest represented what is inmost; hence the worship of the Ancient Church upon lofty places . . . Moreover, what is inmost in relation to what is exterior and outermost is circumstanced no otherwise than as what is highest is to what is lower and lowest. What is highest or inmost is the Celestial of love, or love itself; Jehovah, or the Internal of the Lord, was . . . love itself . . .

1769. A Spirit . . . was suddenly taken up on high . . . I supposed that he was of those who aspire to high things; for such are wont to be carried on high; or that he had placed Heaven in what is highest, who in like manner are wont to be taken up on high, in order that they may know that Heaven is not in what is high, but in what is internal. But . . . he was taken up to the angelic Spirits (and witnessed the wonders of the Word). 3474. D. 2053.

2148. Interior things are expressed by . . . 'to think high things,' because man supposes Heaven to be on high . . . when yet it is not on high, but in internal things . . . 2242². 3387°. 4103.

2588¹⁵. 'The height and length of the branches' = its extension.

2722. Because celestial things, which are of love and charity, were represented by those things which were high . . .

2754. The most deceitful sometimes appear high above the head . . .

3928°. In truths and goods, which is to be 'in the heights of the field.'

4210. For mountains from their height signified the things which were high; as the things of Heaven, which are called celestial things . . . Hence it is that

where 'high' is mentioned in the Word, in the internal sense, it = what is interior . . .

4317⁵. The root of evil lies deeply hidden.

4321². The Lord as a Sun appears . . . at a middle height . . . H. 118. W. 103. 105, Ex.

4459⁴. (The lowly being high in Heaven. Ex.)

4482. 'Height' = good. Refs.

—³. Hence height is predicated of good.

4599⁶. Interior things are described by things which are high; but with the difference that they who are in evils and falsities believe themselves to be high and above others, but they who are in goods and truths believe themselves to be below others. But still goods and truths are described by high things, because in Heaven they are nearer the Most High . . .

5605³. By changes of state Spirits can be presented on high, and deep down, in a moment.

6306⁴. The evil of the love of self is described by 'the height of the cedars.'

6435°. When the most Ancients ascended a mountain, the height struck them, and from the height what is holy, from the fact that the Lord was said to dwell in the Highest; and because height in the spiritual sense was the good of love.

8153². As high signified Heaven and the Divine therein, Divine worship was instituted upon mountains and upon high places.

—^e. The reason the Divine is signified by high, is that by the starry heaven is signified the angelic Heaven . . . but the wiser of them knew that Heaven is not on high, but where the good of love is, and this is within man . . . That high things = interior things, or the goods which are there. Refs.

8325. Before the external sight of Spirits, Heaven is on high; but before the internal sight . . . it is in what is internal . . .

— . It is states of truth and good, and in the opposite sense of falsity and evil, which are represented in the other life by heights and depths. Refs.

9489. 'A cubit and a half the height thereof' (Ex. xxv. 10) = full as to degrees. (9531.) 'Height' = degrees as to good and as to truth. The reason 'height' signifies this, is that all good and the derivative truth proceed from the Lord, and the Lord is in the highest, and is therefore called the Most High; for He is the Sun of Heaven. . . All heights in Heaven from its Sun as the centre, are differences of good and the derivative truth . . .

—². 'The height of Zion' (Jer. xxxi. 12) = celestial good . . .

— . 'The height (of the cedar)' = the degree of good.

—^e. 'Height,' in the opposite sense, = the evil of the love of self, thus elation of mind. Ill.

— . The reason 'height' = degrees as to good and the derivative truth, is that 'high' = what is internal; and good is perfect according to degrees towards the interiors. 9773, Ex.

9718. 'Three cubits the height' (Ex. xxvii. 1) = full as to degrees. . . 'Height' = degrees as to good.

9773. 'The height five cubits' (ver. 18) = the degrees

of good and truth as much as is sufficient 'Height'=degrees as to good; and as it is predicated of the Ultimate Heaven, it also=degrees as to truth; for that Heaven is in the good and truth of faith.

9968². They who are on high can clearly see those who are below, and the higher they are the further they can see; and they can . . . also speak to them.

10181. 'Its height two cubits' (Ex.xxx.2)=the degrees of good and truth, and their conjunction. . . 'Height'=the degrees of good and the derivative truth. By degrees of height are meant degrees from interiors to exteriors. . . Refs.

—^e. The Lord is called 'the Most High' because He is perfection, intelligence, wisdom, good and truth itself; and hence it is that Heaven is said to be on high, because it is in perfection, intelligence, wisdom, good and truth from the Lord. . .

H. 197². In Heaven . . . by height is meant the difference (of good and truth) according to degrees; (for) height in Heaven is according to degrees. W.71². E.629⁴, Ex.

L. 33³. The Hells had grown to such a height. . .

Life 81. The evil of theft enters more deeply with man than any other evil.

W. 103. Many bring with them the idea of God that He is high above the head . . . because in the Word He is called 'the Most High' . . . not knowing that by 'the highest' is signified the inmost. 206, Ex.

184. On degrees of height. (See under DEGREE.)

R. 896. 'A great and high mountain' (Rev.xxi.10)=the Third Heaven, where are they who are in love to the Lord, and in the doctrine of genuine truth from Him. . . 'High' is predicated of truths.

898. 'A wall great and high' (ver.12)=the Word as to Divine good and Divine truth; for 'high' is predicated of truth.

907. 'The length, and the breadth, and the height of it are equal' (ver.16)=that all things of that Church are from the good of love. . . By 'height' is signified good and truth together in every degree; for height includes from the highest—*supremo*—to the lowest, and the highest descends to the lowest through degrees, which are called degrees of height, in which are the Heavens from the Highest to the Ultimate.

T. 88. 'The power of the Highest'=Divine good.

D. 639. On Spirits who are very high up. 718. 867. 2374. 3057.

2336. Evil Spirits who are swollen with the love of self, for the most part are on high. . . 2375.

2337. That height and distances are appearances. . . They who are beneath the feet are at once on high. . .

2472. In this passage there are mentioned only things which are high. Enum. and Ex.

3062. They suppose they are in Heaven when they are on high. . .

3063. The reason why Spirits are carried on high, and downwards. Ex.

3088. On the subtle evil Spirits in the line of the zenith, at various heights.

3314. There spoke to me those of the Most Ancient Church, who are in the highest; for a higher can scarcely exist. They said . . . they did not know why they are at that height. . .

3744. They suppose themselves to be on high, when yet they are near Gehenna. Ex. See D.4086. 4574.

5789. All Spirits in whom the love of self is seated believe Heaven to consist in what is high. . .

5934². To the third and fourth degree of height (of the evil there); the worst are the highest. . .

5968. They were shown that they were not on high, but in the Hells. . . E.510².

E. 374⁸. 'Height'=what is internal.

388¹². 'Haughty from height' (Ezek.xxxi.3)=glorying from. . . Own intelligence.

401²⁰. 'The army of height upon height' (Is.xxiv.21)=all the evils which are from the love of self. . . For those in the love of self in the Spiritual World seek high places. 405³⁰.

410³. 'Everyone who is magnificent and high' (Is.ii.12)=those who are in the love of self and of the world.

—⁴. They convey themselves up to heights by their phantasies. . . Sig. by 'holding the height of the hill' (Jer.xlix.16).

411¹⁷. The love of falsity is signified by 'a sepulchre in the height' (Is.xxii.16).

439⁴. 'The heights of the field' (Judg.v.18)=the interior things of the Church, from which is combat. 447⁴.

514⁹. 'To destroy the pride of man, and the height of men' (Is.ii.17)=the destruction of pride from Own intelligence and knowledge.

627⁴. 'Height'=the degrees of good and truth from the highest or inmost things to the lowest or ultimate ones.

629⁴. Heaven is called 'high' from the Third Heaven (down to) the First Heaven. . . and therefore by 'height' is signified wisdom and intelligence as to degrees.

650⁷. 'The height above all the trees of the field' (Ezek.xxxi.)=elevation even to the interior Rational. . .

—³⁰. 'The height thereof' (Dan.iv.11)=the extension of the perception and the derivative wisdom.

652¹⁷. 'High,' with the ancients, signified Heaven; whence came the rite of sacrificing upon high mountains; and in place of them on lofty places built on high.

730²³. The influx from Heaven into them is signified by, 'The spirit shall be poured out upon you from on high' (Is.xxxii.15).

741²⁰. The pride of Own intelligence is signified by 'the height of the people of the earth' (Is.xxiv.4).

799¹⁸. 'To make the Most High his habitation' (Ps.xci.9)=(protection).

1025. Hence it is that the Lord, being in the inmost, is called 'the Most High,' and is said to dwell 'in the highest.'

[E.] 1100⁵. The good of charity is signified by 'the mountain of the height of Israel' (Ezek. xvii. 23).

Ath. 82. It is granted them . . . to see some one on high . . .

Can. Redeemer iv. 5. 'The Highest' is said of the Divine good; and therefore 'the power of the Highest' = the power which proceeds from the Divine good.

Height. *Fastigium.* P. 215⁵. E. 650²⁹. —³³.

E. 388¹². 'He put his top among the entwining's' (Ezek. xxxi. 3) = glorying from Own intelligence. 654³³.

Height. *Proceritas.* M. 77. E. 405²⁹.

High. *Procerus.* De Conj. 103.

Heir. *Haeres.*

Inherit. *Haereditare.*

Inheritance. *Haereditas.*

See HEREDITARY.

A. 1799. 'A son of my house is my heir' (Gen. xv. 3) = that there would be only an external in the Lord's Kingdom. . . 'To become an heir,' or 'to inherit' = eternal life in the Lord's Kingdom. All who are in the Lord's Kingdom are heirs; for they live from the Lord's life. . . The Lord's sons or heirs are all who are in His life . . . They who are born of anyone are heirs, thus all who are being regenerated by the Lord . . .

1802. 'He shall not be thine heir' (ver. 4) = that what is external shall not be the heir of His Kingdom. . . An heir of the Lord's Kingdom is not what is external, but what is internal: the external also is an heir, but through the internal; for they then act as one.

— . All who are in the Heavens, in the First and Second as well as in the Third, that is, those who are external and those who are interior, as well as those who are internal, are heirs of the Lord's Kingdom; for all make one Heaven . . .

—². It is what is internal which makes an heir. The interior Angels have more of the internal . . . and therefore they are . . . more heirs. The internal is love to the Lord and charity towards the neighbour; in proportion, therefore, as they have love and charity, they are sons or heirs; for in the same proportion they have life from the Lord.

—³. These are the internal things through which they are called heirs, or through which they are able to inherit the Lord's Kingdom; but they are then first heirs, or inherit, when they are in the affection of good; that is, in mutual love . . .

1803. They who have not the Lord's love, that is, who do not love the neighbour as themselves, never have the Lord's life . . . and therefore they cannot be heirs of His Kingdom.

1804. 'He shall be thine heir' (id.) = that these shall become heirs.

1810. 'So shall thy seed be' = the heirs of the Lord's Kingdom.

1817. 'To give thee this Land to inherit it' (ver. 7) = the Lord's Kingdom, of which He alone is Possessor. . . 'To inherit the Land,' by which is signified to possess the heavenly Kingdom, is here predicated of His Human essence . . .

1865. That those who are in charity and faith in Him shall become heirs. Sig. and Ex.

—^e. He loves all . . . and wills to make all heirs, and provides an inheritance for those who are to be born, as well as for those who have been born.

2029. They are called 'possessors,' and also 'heirs,' not from merit, but from mercy.

2658. 'The son of this handmaid shall not inherit with my son' (Gen. xxi. 10) = that the merely human Rational could not have a common life with the Divine Rational, either as to truth or as to good. 'To inherit' = to have the life of another.

—³. 'To inherit,' when predicated of the Lord, = to have the life of the Father, thus to have it in Himself; and when predicated of men = to have the Lord's life, that is, to receive life from the Lord. Ill.

—⁴. In the Word of the Old Testament, 'inheritance' is predicated of both the Celestial or good, and of the Spiritual or truth, but still the one is expressed by a different word from the other; the former word we may interpret by 'to possess hereditarily,' and the latter by 'to inherit' . . . Ill. 933⁸⁴.

— . The Lord's Divine Human is the only Heir Possessor. Ill.

2661³. The celestial are called 'heirs' . . . The spiritual are called 'sons.'

2851. 'Thy seed shall inherit the gate of thine enemies' (Gen. xxii. 17) = that charity and faith will succeed in the place where before there were evil and falsity. 'To inherit' = to receive the Lord's life; here, to succeed, because (in this case) the Lord's life succeeds. 3187.

3672. 'To cause thee to inherit the land of thy sojourning' (Gen. xxviii. 4) = the life of instructions. 'To inherit' = to have the life of another; here, life from the Divine . . .

3703¹⁷. The laws of inheritances. Ex.

4097. 'Have we any longer a portion and inheritance in our father's house?' (Gen. xxxi. 14) = the first state of their separation from the good signified by Laban . . .

5008⁴. These are they who inherit the heavenly Kingdom.

5135⁵. In the spiritual life . . . there are no other inheritances than . . .

6138. These forms are such from heredity and actuality . . .

—². 'Father and mother' = the things which are proper to man from heredity; 'son and daughter,' those which are proper to him from actuality.

6405⁴. 'To inherit Gad' (Jer. xlix. 1) = to live in works from non-truths.

7212. 'I will give you this inheritance' (Ex. vi. 8) = the life of the Lord there to eternity. 'Inheritance,' when predicated of Heaven, = the Lord's life . . .

8327. 'In the mountain of thine inheritance' (Ex. xv. 17) = Heaven where is the good of charity. . . For Heaven is Heaven from the good of love, and is the inheritance of those who are the Lord's.

9338. 'Thou shalt inherit the Land' (Ex. xxiii. 30) = when in good, thus regenerate. 'To inherit' = to

receive as an heir. . . Thus 'to inherit the Land'=to receive Heaven as an heir. By 'an heir,' when said of Heaven, is properly meant a man who has the Lord's life, thus who is in good from the Lord, and therefore who is regenerate.

—⁵. The twelve inheritances of the tribes in Canaan=Heaven with all the Heavens and Societies there distinguished as to the goods of love and the derivative truths of faith; thus, in the abstract sense, the goods themselves which are from the Lord, and therefore which are the Lord in Heaven.

980⁷. Why no inheritance was given to the priests.

1044⁷. 'They shall inherit for ever' (Ex.xxxii.13)=eternal life. 'To inherit,' when said of Heaven, =the Lord's life, thus to have the life of Heaven. Refs.

1063⁰. 'Make us Thine inheritance' (Ex.xxxiv.9)=that still the Church may be there; (for) 'the inheritance of Jehovah'=the reception of the life of Heaven by good from the Lord; thus, also, to become the Church.

P. 281³. See HEREDITARY.

R. 89⁰. 'To inherit all things' (Rev.xxi.7)=to come into Heaven, and at the same time into the possession of all the goods which are there from the Lord; thus to enter into the possession, as a son and heir, of the goods which are from the Lord and are the Lord's.

M. 202. That children born of parents who are in love truly conjugal, derive from them the Conjugal of good and truth . . . Ex. . . Children do not inherit the affections themselves . . . but only the inclinations and capacities thereto.

E. 304⁴. 'The inheritance of the earth' (Matt.v.5)=the possession of Heaven and blessedness there.

331⁸. 'Inheritance'=Heaven. 386²².

388¹⁵. 'The inheritance of God' (Ps.lxxix.1)=the Church, in which the Lord is all good and truth, because they are from Him.

—²⁶. Occurs. 405¹⁶. 727⁶.

435⁷. 'Heir'=the good of truth.

617¹⁴. 'The heritage of Jacob' (Is.lviii.14) means the Land of Canaan, (which)=the Church, and . . . Heaven.

650³³. 'Heritage'=the Church. 863⁶.

654¹⁰. 'Israel Mine inheritance' (Is.xix.25)=the spiritual man, who is called 'the inheritance' because everything spiritual is the Lord's . . .

—⁵⁹. 'Our inheritance is turned to strangers' (Lam.v.2)=the truths of the Church turned into falsities.

701⁶. 'To inherit the devastated heritages' (Is.xlix.8)=to restore the goods and truths of the Church, which have been destroyed.

714²⁵. 'Heritage' (Mal.i.3)=the truths of that good. (=falsities from these evils. 730²¹.)

1002³. This inherited nature is broken and becomes mild with parents who shun adulteries as infernal . . .

1016². Every man from heredity has hatred against the neighbour . . .

Helbon. *Chelbon.*

E. 376¹⁹. 'The wine of Helbon' (Ezek.xxvii.18)=natural truth.

Helicon. *Helicon, Helicones, Heliconides.*

A. 4966². They placed Helicon on a mountain, and by it they meant Heaven.

— . The maidens whom they called the Heliconides and Parnassides were the affections of truth.

M. 151a. The higher hill is called the Heliconium. 182.

T. 693. I saw a certain one upon the Heliconium with a trumpet . . .

— . Diogenes with his scholars stays beneath the Heliconium . . .

E. 405⁵⁴. It was from this that the Gentiles in Greece placed Helicon on a high mountain . . .

De Verbo 7³. For a mountain, thus Helicon, from correspondence=the higher Heaven . . .

Hell. *Infernum.*

Infernal. *Infernalis.*

Hades. *Infernus.* R.321.

See GEHENNA, and RED SEA; and also under CAST, CAST DOWN, COMBAT, CROWD, DEEP=*abyssus*, DEVIL, EQUILIBRIUM, EVIL SPIRIT, GENII, SATAN, SOCIETY, SUBJUGATE, and TORMENT.

A. 5^e. I have been instructed there about . . . Hell, or the lamentable state of the unfaithful.

35^e. The whole man would rush into Hell, unless the Lord had mercy on him.

247^e. 'Hell' (Jonah ii.2)=the Lower Earth.

279. That at last Hell originated thence. Tr.

311. (The Antediluvians) are in a Hell separate from the Hells of others . . . 1266. 1267. 1271.

316^e. Some, after a longer, some after a shorter space of time, are carried then towards Hell. 2119^e.

322. Spirits have a most exquisite touch, whence the pains and torments in Hell . . .

692. On Hell. Gen.art. 814. 824. 938. 947.

—^e. No two have a like Hell.

693. So hatred against the Lord, and against the neighbour, and the penalty and torment thence, constitute Hell. There are innumerable genera of hatreds, and still more innumerable species, and there are as many Hells.

694. So Hell, from proprium, through the love of self and of the world, that is, through hatred, constitutes one devil, and one mind, and thus regards one end, which is to destroy and damn all to eternity . . .

695. Such a form and order are induced on the Hells by the Lord, that they are all kept bound by their cupidities and phantasies . . . which life is turned into direful torments . . . For the highest delight of their life consists in being able to punish, torture, and torment one another, by arts unknown in the world . . . If they could augment pains and torments to infinity they would not be satisfied . . . But the Lord . . . mitigates their torments.

[A.] 696. The Lord never sends anyone to **Hell**, but wills to bring all out of **Hell** . . . The Lord turns all their torment into good, and to some use . . .

—^e. The uses which the **infernals** can perform are very vile. When they are in them they are not so much in torment; but on the cessation of the use they are remitted into **Hell**.

699. That I might see the torments of those who are in **Hell** . . . I was sometimes let down thither. To be let down into **Hell** . . . is an immission into some **infernal** Society, the man remaining in the same place.

756². 'The abyss' anciently signified **Hell** . . . Some **Hells** appear like abysses, and like seas. III.

814. On the **Hells** of those who have passed their lives in hatreds, revenges, and cruelty. Gen.art.

— Such as have deadly hatred . . . are kept in a very deep cadaverous **Hell**, where there is a stench as from corpses . . . They prefer this stench to the most delightful odours . . . D.1288.

—². The descent of **infernals** into this cadaverous **Hell**. Des. . . When let out they have a kind of circle to which brazen spines are attached, which they press with their hands . . .

815^e. They live for ages in direful phantasies . . .

816. (Specimen Spirits from the **Hells** of hatred and revenge.) 817. 821.

816^e. After they have undergone **infernal** torments for ages . . .

817^e. He was among the cold **infernals**, and was sent into **Hell**.

818. Beneath the buttocks there is a horrible **Hell**, where they seem to strike each other with knives . . . This **Hell** was opened to me, but only slightly . . . D.4049.

819. (Scenery of the **Hells**.) See **HATRED**, here.

820. Thieves and pirates among urine.

824. On the **Hells** of those who have passed their lives in adulteries and lasciviousnesses; and also on the **Hells** of the deceitful and of sorcerers. Gen.art.

— Beneath the heel of the right foot there is a **Hell** where are they who have delighted in cruelty and at the same time in adulteries. . . (Their horrible cruelties to each other des.) Compare D.2643.

— At this day this **Hell** is growing, especially from those who are from the so-called Christian world . . .

—². This stercoraceous stench fills this **Hell**, and ceases by turns . . . In course of time they are left solitary, and sit in torment, becoming like ugly skeletons.

827. Those who insidiously commit adultery by means of conjugal love and love towards little children . . . are in a **Hell** beneath the buttocks in most filthy excrements, and are devastated until they become like bones . . .

828. (The horrid punishment of those who deflower virgins.) This penalty returns many times within hundreds and thousands of years, until they are imbued with horror for such cupidities.

829. (The punishment of those who think lasciviously,

and who turn everything that is said into lasciviousness.)

830. They who deceive men with acute deceit . . . have a **Hell** more frightful than that of others, more frightful even than the **Hell** of murderers. Des. D.2857. (See **DECEIT**, here.)

—^e. Others who are deceitful in nature, but not so much from premeditation . . . have a **Hell** not so frightful.

831^e. These Sirens are grievously punished; some in Gehenna; some in a certain court among snakes . . . In course of time they are dissociated, and become like skeletons from head to heel.

845. The evils of the will are those which . . . thrust man down to **Hell** . . .

—². The case is worse with those who from cupidities have confirmed themselves in falsities . . . These are they who sink themselves down to **Hell**.

868. Every man, Spirit, and Angel . . . of himself rushes to **Hell** . . .

920². Thus Heaven was separated from man . . . and at the same time communication was effected with **Hell**.

938. On the **Hells** of the avaricious; and of the filthy Jerusalem; and of the robbers in the desert; and also of the excrementitious **Hells** of those who have lived in mere pleasures. Gen.art. D.1292. 3211.

— See **AVARICE**. 939. 940.

947. On other **Hells**, which are distinct from the former. Gen.art.

— See **DECEIT**.

948. There is another tun, as it appears to them, in which are some who had supposed, when they did evil, that they were doing good, and the reverse . . . They are as it were in a dream . . . On the recovery of their rationality . . . they are like other Spirits.

949. To the left in front there is a certain chamber . . . called the dark chamber, where are those who have coveted the goods of others . . . Their faces are . . . livid . . . with horrible fissures . . . from living in the torment of anxiety.

951. (Other **Hells** of vastation. Des.) 952-967.

967. Such could not but be kept in some **Hell** to eternity. (See Index to A.)

1044³. The voluntary part of a regenerate man is **Hell**; and in proportion as the Lord is present . . . **Hell** is removed; for of himself man is in **Hell** . . . and man is continually being elevated from **Hell** . . . and in proportion as he is elevated his **Hell** is removed.

1049. Man's proprium is his **Hell** itself; for through his voluntary proprium he communicates with **Hell**, which is such that it desires nothing more than to precipitate itself into **Hell** . . .

1113^e. (These women) do not undergo vastation, but are in **Hell**.

1276. Beneath the feet are the **Hells** which correspond to those who are on high.

1304^e. The love of self . . . is the **infernal** itself.

1307^e. The **Hells** consist of such . . .

1380. They appear above the head, but are in **Hell** beneath the feet.

1438°. Unless men receive a new proprium . . . they must needs be accursed to **Hell**; from which all are . . . continually withheld by the Lord. 1594⁴.

1444. The Lord fought against all **Hell**. 1573⁴. 1680. 1820⁵.

1573⁶. Still less could **Hell** have approached the Lord if He had been born Divine . . .

1608°. **Hell** consists of nothing but hatreds . . .

1661³. Man does not know . . . that **Hell** presses on him like the sea . . .

1676. That the Lord's first victory over the **Hells** . . . as yet extended itself no further. Sig.

—². (The necessity of His conquering the **Hells** in the way He did.)

1683. The Lord never began the fight with any **Hell**, but the **Hells** assaulted Him . . .

—². The Lord never . . . thrusts anyone down into **Hell**; but (the evil Spirit) precipitates himself into **Hell**. 1832³. 1857³. 1861¹². 2121². 5057². D.4344. 4753.

1690⁶. From His earliest childhood to the last hour of His life in the world, the Lord was assaulted by all the **Hells**, which were continually withstood, subjugated, and conquered . . .

1691⁵. He who is in temptations is in the **Hells**. To be in the **Hells** is not effected by place, but by state.

1692². If one (**Hell**) were overcome, another would rush in, and so on to eternity . . .

1798². What is doctrinal . . . exists even with the **infernals**. 2049³.

1909°. If he has self and the world as an end he may know that he is **infernal**.

1999. In humiliation of heart . . . the mind lets itself down towards **Hell** . . .

2057³. From which they feel the **Hell** of self.

2077°. In order to save a soul from **Hell** the Angels . . . would undergo **Hell** in his stead.

2121. All are not cast down into the **Hells** in a moment; for . . . everyone returns into the life which he had in the body, and is thus by degrees carried down into **Hell**.

2228³. Life is twofold; one **infernal**, the other heavenly. Ex.

2256². If he has lived in evils . . . the Lord separates goods from him, and the evils bear him into **Hell**.

2258². Divine truth condemns all to **Hell** . . .

2273². He rather believes himself to be **infernal** than heavenly . . .

2321°. (At the approach of the Holy of the Lord) the evil flee . . . into their own **Hells**.

2363. They call Heaven their **Hell**. 3938⁶. 4226°. D.3660°.

2380. The exhalation of **Hell** cannot penetrate to Heaven.

2401°. There would not be a single one in **Hell**.

2444. The **Hell** which is with those who are in the evils of the love of self and the derivative falsities. Sig.

2520⁴. Even they who are in **Hell** do not think from themselves; but so receive the good and truth from the Lord.

2654⁵. **Hell** is to will to be above all.

2694⁴. When at last they are reduced to a state in which they perceive **Hell** in themselves . . . this Persuasive is broken . . .

2706. The Lord is present . . . in **Hell** itself . . .

2741. Thus Heaven is turned into **Hell**.

2754. The **Hell** of the deceitful is deep beneath the heel . . . Such are very numerous at this day . . . Their **Hell** is the most grievous of all.

2755. There are many **Hells** of adulterers; they love nothing more there than dirt and excrement . . .

2851¹⁴. 'The gate of enemies' = **Hell**, or the **infernals**, who continually assault goods and truths; their seat is . . . in the natural mind. . . Then the **infernals** are driven away from that seat . . .

2873². Heavenly freedom is **Hell** to evil Spirits.

2916². See BURY.

2973². There are the boundaries, and **Hell** begins.

2996°. They who are in **Hell** are outside the Grand Man, and correspond to the unclean and vitiated things. 3637. 3642. 4225.

3110°. For evil and falsity is **Hell**, and inflows from **Hell** . . .

3116°. The man would then perish eternally; for in the other life he would hang between Heaven and **Hell** . . .

3301³. Celestial men . . . in the Natural are so strong as to truth, that they can fight with the **Hells** . . . To good the **Hells** cannot approach, even afar.

3310³. In this state he is affected with the commandments because he fears **Hell**.

3340. When it is given to look into the **Hells** . . . there appears a very dark mist, in which they pass their time. . . Sometimes a lumen is given them . . . and sometimes a heat as of an unclean bath . . . Their fury against good and truth, and against the Lord.

3398°. (Profaners) have continually in themselves what condemns them, thus their own **Hell**; for when the **infernals** approach the sphere where good and truth is, they at once feel their own **Hell**; for they come into what they hate, consequently into torment.

3417°. One Angel is stronger than a myriad of **infernal** Spirits.

3464°. The **infernals** dwell with a man in this affection. The result.

3570³. By evil ends a man is in **Hell** with devils.

3640. The **Hells**, which are very numerous, also have a constant situation. Des.

3641. All in **Hell** appear erect . . . but before the angelic sight the **infernals** are head downwards . . . For with the **infernals** that is beneath which to the celestials is above . . . Hence it may be a little evident

how Heaven can make as it were one with **Hell** . . . 3642, Ex.

[A.] 3642^e. In this way the Lord rules the **Hells**.

3643. They who are in **Hell** are in an atmosphere gross, misty, and dark, and are also in cold . . .

3644. All men . . . have their situation either in . . . Heaven, or outside the Grand Man in **Hell** . . .

3645^e. In proportion as a man or Spirit has the end of doing evil from the heart, he is . . . in **Hell**.

3854^d. The Lord foresaw . . . that at last man would of himself rush to **Hell**; and therefore He has not only provided the means by which man may be turned from **Hell** . . . but also . . . continually bends and leads him.

— The Lord foresaw also that of himself man would incline towards the deepest **Hell**; and therefore He provides that if he does not suffer himself to be led in freedom to Heaven, he may still be bent to a milder **Hell**. 8391.

3875. In man . . . from himself there is nothing but **what is infernal**; and . . . his elevation out of the **Hell** in which he is . . . is called mercy.

3928. Man, then . . . does not know what heavenly delight is, and what **infernal** delight, still less that they are so opposite to each other.

—². The delight of the natural man before regeneration . . . is **infernal** . . .

3957⁸. The opposite loves constitute **Hell**.

3993^d. Deceit induces **what is infernal** on each and all things with man, placing evil in the middle, and rejecting good to the circumferences, which is the **infernal** order itself.

4031². (Profanation) leads into a **Hell** the most grievous of all. 4601³. 888z. 9048⁵. H.456⁹.

4104^e. Thus he makes in himself a **Hell**.

4169^e. They who are in the truth of faith, and at the same time in no good of charity, are borne into **Hell** without such a Judgment; namely, without the conviction that they are in falsity.

4214^e. Therefore they cast themselves to **Hell**, where such a lumen exists.

4220^e. They are there among the stupid **infernals**.

4221². (Such) have a place beneath the buttocks, where their **Hell** is.

4224^e. How man . . . conjoins himself with **Hell**.

4225. All who are in the loves of self and the world, and in the derivative concupiscences, and who only do good for (external reasons), thus who are interiorly unmerciful, in hatred and revenge against the neighbour, and are delighted with his misfortunes when he does not favour them, are outside the Grand Man, for they are in **Hell** . . .

—². They cast themselves headlong down to **Hell**, where they can breathe and move. 4459⁵.

4236. This camp, or order, is such that it cannot possibly be broken into by **Hell**, although **Hell** is in the continual endeavour to break into it.

—⁴. 'Camp,' here, = evils and falsities, and thus **Hell**.

4287². By temptations He conquered the **Hells**; for He admitted all the **Hells** into Himself in their order; nay, even to the Angels . . .

4299². **Hell** is remote from Heaven, because it could not endure Heaven . . . 4555².

4319. The evil think, will, and act from **Hell**.

4321. Even the **Hells** live from the same (one only) life.

4322. The learned openly debate with each other whether there is a **Hell**, thus whether there is a Heaven.

4418. They who are in the **Hells** are said to be in darkness . . . because they are in falsities . . . For they are in a yellow lumen like that of a fire of coal and sulphur . . . 4531.

4459³. Therefore they are in **Hell**, and are kept bound there in a spiritual manner.

4531. So the folly and insanity which is from proprium is what reigns in **Hell**.

— The Lord is everywhere present with light, even in the **Hells** . . . but the light is according to the reception.

4552². This order is **infernal**; for **Hell** is in such order. Ex.

4623. All *that* is not real which appears to those who are in **Hell**; for . . . whatever comes from the proprium of a Spirit is not real . . . Ex.

—². They who are in **Hell** equally have sensations, and know no otherwise than that it is really as they feel; but still when they are looked at by the Angels, the same things . . . disappear, and they themselves appear . . . as monsters . . .

4628². They who are in **Hell** are in the spheres of such stenches (enum.) . . . but they are delightful to them, and when they are in them, they are in the sphere of their delights . . . But when **Hell** is opened, and the exhalation thence reaches good Spirits, they are seized with horror . . .

4632. (When I was thinking about heavenly things, it caused those in the **Hells** to think about the opposite things. Three exams.)

4680². Heaven then receded from them, and in its place there came Spirits from **Hell**, who led them.

4728. Beneath the places of vastation, and round about to a wide extent, are the **Hells**. Thus it is a little evident what is meant by 'Hell' . . . when mentioned in the Word. Ill.

4750⁴. The **Hells** are distinguished according to these two loves; they who are in the love of self, because they are against all good whatever, are in the deepest and therefore most grievous **Hells**; whereas they who are in the love of the world, because they are not so much against all good whatever, are in **Hells** not so deep, and therefore in less grievous ones. 8318.

4776². His Heaven is to will well to self, and from this to do good to others, when yet this is **Hell**. For Heaven is distinguished from **Hell** in this: that Heaven is to do good from good will, and **Hell** is to do evil from evil will . . .

4798. For the **Hells** are very numerous; they are all

distinct according to the genera and species of the cupidities of evil. 4818^e.

4802². I have spoken to two who had been such, and who wondered that they were in **Hell** . . .

4948. Beneath the earth of lower things, where the **Hell** of such is.

4951. Beneath the heel, a little further back, is a **Hell** deep down . . . where are the most wicked. Des.

5002². Therefore such in the other life are kept in **Hell**; and are in like manner kept bound there by external things . . .

5025³. He is then . . . disjoined from those who are in **Hell**.

5037⁴. The **Hell** which is beneath the places of vastation. Sig.

5045⁵. The Lord's conquest of the **Hells**. Tr.

5057^e. They cast themselves headlong into **Hell**; and the deeper down the better for them.

5059. The **Hell** (of adulterers) is beneath the hinder part of the loins, beneath the buttocks, where they pass their time in dirty and excrementitious things . . .

5060. The **infernal Societies** . . . operate by an ungentle and painful influx.

5069^e. All evil is . . . from **Hell**.

5071. From these fires the **infernals** torture each other in direful ways.

5145⁵. All those with whom the interior voluntary things have not been terminated, convey themselves into **Hell**; for the Divine flows through and is turned into what is **infernal**.

5174. (Such) are voided into the privy, that is, into **Hell**.

5175². They are thrust down into the intestines, and at last into the rectum, where the first **Hell** is . . . D. 1742.

5188^e. The **Hell** (of the artful) is in a deep place beneath the right foot, a little in front.

5199^e. Therefore it is that they who are in **Hell**, being against good and truth, are horribly deformed . . .

5268. When they flow down towards **Hell**, they are turned into the opposites . . .

5339^e. Hence the man who is in evil, and in the derivative falsity, is a **Hell** in the least form.

5380^e. This way (through the bladder and ureters) is one of the general ways towards the **Hells**; the other is through the intestines; for the termination each way is in the **Hells**; for they who are in the **Hells** correspond to such things as are excreted by the intestines and by the bladder . . .

5384. By this cupidity the Spirits (of the kidneys, ureters, and bladder) communicate with the **Hells**; and by the justice of the cause, which they inquire into before they chastise, they communicate with Heaven . . .

5387. They who correspond to the urine itself are the **infernals** . . .

5392^e. But the excrements themselves, which are voided, correspond to the **Hells** which are called the excrementitious **Hells**.

5393. (The Spirits of the colon) extend themselves . . . towards **Hell**. In that **Hell** are they who have been devoid of mercy . . .

5398². They then learn that to be separated from the **Hells** is to be separated from sins . . .

5407. By 'death' in general is signified **Hell**. Ex.

5427. The Angels . . . can see each and all things . . . which are in the **Hells**; but not the reverse.

—^e. Communication from **Hell** is then opened to the exterior man.

5470. There are two Spirits from **Hell** with every man . . . For man, being born in sins, could not possibly live, unless on the one side he communicated with **Hell** . . . 5849. 5993.

5480. Because the human race from itself is in **Hell**.

5530². In such a state are the **infernals**. (That is, of **infernal** order.)

5695². When the **infernals** do not appear in the light of Heaven they have a different face from that which corresponds to their interiors. Ex.

5712. Diseases correspond to those who are in the **Hells**.

5713. All the **infernals** induce diseases, but with a difference; because all the **Hells** are in the cupidities and concupiscences of evil . . . and therefore they act into man from what is opposite . . . **Hell**, being in the opposite, destroys and disrupts all things . . . The **infernals** are not permitted to inflow into the solid parts of the body themselves . . . but only into the cupidities and Falsities. (Continued under DISEASE.)

5717². At this day such are kept shut up within **Hell**, and are not let out. 5719.

5721³. They are willing to be called devils, provided they are allowed to command the **Hells** . . .

—^e. They are cast down deeply into **Hell**. This **Hell** is towards the left, at a middle distance.

5758². From himself, man is in **Hell**; but is of mercy drawn out thence by the Lord.

5764. Such a law is derived from **Hell** . . . because in **Hell** all comrades conspire together for evil; and therefore, when they do evil, they are all punished.

5798⁵. (The **infernals** are punished when they do evil beyond their wont.)

5850². Unless Angels and Spirits were with men . . . the latter would instantly precipitate themselves into the deepest **Hell**. 5854².

5851^e. The **Hells** are most exactly distinguished according to the evils of cupidities, and according to all the differences of evil, (so that the like evil Spirits can always be called forth).

5852. The evil Spirits with a man are from the **Hells**, but while with him are not in **Hell**, but are taken out thence. The place where they then are . . . is called the World of Spirits. . . The **Hells** are terminated in that World from above.

5854³. The Lord . . . could lead a man into good ends by omnipotent force . . . but the man would then come into . . . such a **Hell**, that he could not possibly endure it . . .

[A.] 5863. For to destroy man or any Spirit is the very delight of life of all who are in **Hell**.

5977. There are two kinds of Spirits in **Hell**. (Continued under **GENII**.)

5992². The Angels observe whether any **Hells** are opened which had not been opened before, from which man is receiving influx, which takes place when he introduces himself into new evil. These **Hells** the Angels close, in so far as the man suffers it . . .

6000. Hence all who are in **Hell** are said to be in 'night' . . . They do see each other, but the lumen there is like that from a charcoal fire . . .

6028^o. This is the **infernal** form. Ex. (That is, the **infernal** order.)

6071³. The **Hells** are the sources of all evil ; and this is permitted them, because it is inevitable for the sake of man . . .

6110⁶. But in **Hell** there is night. There are also alternations there, but they are contrary to those in Heaven ; morning there is the heat of cupidities ; noon is the itch of Falsities ; evening is anxiety ; and night is torment ; but . . . they are all only variations of the shade and darkness of night.

6135². Heavenly love . . . in its progress is perverted by man, whence comes **infernal** love.

6192^o. Unless the Spirits who are with man from **Hell** believed the things (of man's memory) to be their own, they would endeavour in every way to destroy man as to the body and as to the soul ; for this is the **infernal** delight itself.

6195². Man is conjoined with **Hell** through the loves of self and the world.

— . A man who is bound to **Hell** can never be loosed, except by Divine means. Ex.

6202. There is another influx, not through the Spirits with man, but through others who are let out from some **infernal** Society into the sphere of man's life. (By conversing about things adverse to man they infuse anxieties.)

6203. As to the origin of the influx of evil from **Hell**, the case is this. When a man, first from consent, then from purpose, and at last from the delight of affection, casts himself into evil, a **Hell** is opened which is in such evil . . . and afterwards there is an influx from that **Hell**. When a man thus comes into evil, it cleaves to him ; for the **Hell** in whose sphere he then is, is in its very delight when it is in its evil . . .

6213. That **Hell** through its Spirits continually injects evil and falsity . . . (has become familiar to me).

— . For the Angels to be able to avert the influxes from **Hell**, there must be with the man truths of faith joined to the good of life . . . If the man has not such, he is carried away by **Hell**.

6279. The Lord's Divine Human, from which is deliverance from **Hell**, Sig.

— . 'Evil' = **Hell**, because **Hell** itself is nothing but evil ; for whether you say that all in **Hell** are the evil, or that **Hell** is evil, is the same thing. In the spiritual sense, when evil is mentioned, **Hell** is meant. Ex.

—². 'Sin,' here, = **Hell**, which is at hand when man

does evil. Evil itself also with man is nothing but **Hell**, for it inflows thence ; and the man is then a **Hell** in the least image, and so also is everyone there.

6306. The nations of Canaan represented **infernal** things . . .

—². That the sons of Israel took possession . . . of the land of those who represented the **Hells**, was a representative that at the time of the Lord's Advent the **infernals** had possession of a considerable part of Heaven, but that the Lord . . . cast them down into the **Hells** . . .

6310. This (intensely gross lumen of the Sensuous) dominates in the **Hells** ; and it is through this especially that the **Hells** inflow with man.

6312. There are also **Hells** which are in a more subtle sphere. Des. . . This sphere flows into the external sensuous sphere . . . Hence the sensuous sphere is so strong.

6322^o. (Otherwise) it might have been concluded that the **Hells**, which are in externals, could inflow into the Heavens, which are in internals.

6324. All evil and falsity are from **Hell**.

6348³. The **Hell** (of profaners) is at the front part, to the left, at a great distance.

6353². They would be tormented by the evil of their life more (in Heaven) than in the deepest **Hell**.

6365. That the **infernal** and diabolical crew shall flee at His presence. Sig. and Ex.

6368. That from the Lord, through the Celestial, is the deliverance of many from **Hell**. Sig. and Ex.

— . For of himself man is in **Hell** ; for his will and thought from proprium are nothing but evil and falsity, by which he is so tied to **Hell** that he cannot be plucked away except by force.

—². But no one can be . . . delivered from **Hell**, unless . . . he has been in spiritual good . . .

—^e. The states of evil with the evil are retained and filled with evil, and by these they sink down into **Hell**.

6370. That he is safe among all in the **Hells**. Sig. and Ex.

— . There are innumerable **Hells**, distinct according to all the genera of all evils and the derivative falsities, and according to their species, and the singles of the species ; and in each **Hell** there is order, (which) is preserved by the Lord, both immediately, and mediately through the celestial Angels. Moreover, Angels are sometimes sent thither to reduce into order the disordered things there . . . 7574².

6373. Therefore at that time **infernal** and diabolical Spirits issued from the **Hells**, and exercised dominion over the Souls which came from the world . . .

6390. The affection of the love (of self and the world) which inflows from **Hell**, commands violently.

6423. In order that good may fight with the crew which is with man from **Hell** . . . it acts through truth.

—². One who was in natural truth . . . passed through many **Hells** . . . He had such power that the **infernal** Spirits could not at all infest him . . .

6441². 'A wolf' . . . here, = those who rescue from **Hell** those who have been seized.

6468³. Those in **Hell** look downwards from Him.

6475. All in **Hell** think against the Lord.

—². They live in hatreds and revenges, and continually want to set themselves above others . . . and thus they make **Hell** for themselves.

6477. On the one side there is from the **Hells** a perpetual endeavour to do evil. (See **EQUILIBRIUM**.)

6484. I replied, that his Heaven is turned into **Hell** as soon as Heaven itself inflows into it. . . Suddenly he felt **Hell** . . .

—². It was shown . . . that each thing of his life had been led by the Lord, and that otherwise he would have precipitated himself into the most frightful **Hell** . . .

6489⁶. As man has freedom . . . he is continually bent from the most frightful **Hell**—into which he labours with all his might to precipitate himself—into a milder one . . .

6495. When a man . . . receives influx from **Hell**, he feels the life of the love of self and the world delightful . . .

6559². In **Hell** the one chastises the other, according to the evil which they had actually imbued in the world . . .

—⁶. Good Spirits . . . are excused; for . . . they know that such things are excited in them by **Hell** . . .

6564⁶. Pleasures and appetites then take everything away: in such a state are they who are in the **Hells** . . .

6574². The Lord permits the **infernals** in the other life to lead the good into temptation . . .

6600². The thought and affection of those who are in evil and falsity have extension into **infernal Societies** . . .

6605⁶. In the light of Heaven these appear . . . as monsters; so does the whole **Hell**; so do the Societies there; and so does each one in the Societies, with a variety according to the degree of the opposition of evil against good and of the derivative falsity against truth.

6610. Extension of thought to (new) **infernal Societies**. Ex.

6626. In **Hell** . . . in their own lumen they appear as men, but in the light of Heaven as horrible monsters . . . The form in which they appear is the form of the **Hell** in which they are; for each **Hell** has its own form . . . H. 131(m), Refs.

6655². (Such) have communication with the **Hells**.

6657. Round every man and every good Spirit there is a general sphere of endeavours from **Hell**, and . . . from Heaven. The sphere from **Hell** is a sphere of endeavours to do evil and to destroy . . .

—². (When evil Spirits have been conquered, they come out of **Hell** no more.) 6762⁶.

6666. (The endeavour and intention of the **infernals** to subjugate the good. Sig. and Ex. . . Their atrocious malice and cruelty. No one could resist them. They are utterly unable to do good.)

—³. The **Hells** are now immensely augmented from such . . . especially from those within the Church, on account of the cunning, deceit, hatred, revenge, and adulteries, which flourish there more than elsewhere . . .

6677. When the **infernals** are infesting, they are allowed to attack truths, but not goods. Ex.

— . When the **infernals** try to attack goods, they are cast down deeply into **Hell** . . . Hence the Angels . . . have such power over **infernal Spirits** that one of them can master thousands of **infernals**.

—⁶. Therefore they precipitate themselves into **Hell**, where they recover their life. Refs.

6692². (Such) are cast towards the **Hells** of the magicians, which are in the plane beneath the soles to the right, a little in front . . .

6769. They who are in truths are safe . . . in the midst of the **Hells**.

6832². The Lord appears . . . to those in **Hell** as a dusky and black cloud . . .

—⁹. This fire is what torments those who are in the **Hells**; for when the reins are slackened to their cupidities they rush at one another, and torment each other in direful and unspeakable ways . . .

6849⁴. This is why the **Hells** are completely removed from Heaven, and why those who are there want to be removed; for (otherwise) they are direfully tormented. Sig.

6864². The Holy proceeding from the Lord . . . reduces all things into Divine order . . . in the **Hells** also, and causes . . . the **Hells** to be most distinct according to evils and the derivative falsities.

6907². They are warned that . . . if they do not desist . . . they will be thrust down into **Hell** . . . But they persist in infestation (from) the delight of their life . . . The thrusting of such Spirits down into **Hell** is represented by the destruction of the Egyptians in the Red Sea.

6948³. The fallacy about Heaven and **Hell**, that . . . the latter is beneath him, when yet they are in him.

7026². This (magical power) is of no avail except in the **Hells** where they are; and there only because illusions and phantasies reign.

7032⁶. They never desist, except through punishments . . . and afterwards by immersions in **Hells**.

7039⁶. They sink down like weights into **Hell**.

7097⁴. The universal sphere of **Hell** is full of the denial of the Lord, and of hatred against Him . . .

— . The **infernals** are such that they do not desist through exhortations and threats; for it is the delight of their life to infest the upright . . . which delight is increased by exhortations to desist . . .

7111². They who infest . . . are the **Hells**; but in order to be able to effect it, they send out emissaries. Ex. and Sig.

7127⁶. They who have persuaded themselves that faith alone saves, and yet have lived a life of evil, are in **Hell** rather deeply towards the right, a little in front.

7137². They who proximately receive and communicate are simple good spirits . . . Thus the **Hells** have communication . . . with those who are being infested.

7161⁴. The cadaverous **Hells**, where are assassins and the . . . revengeful; and the **Hells** called excrementitious, where are adulterers and those who have had filthy pleasures as an end . . . when opened, exhale

intolerable stench. . . Yet, they who are in these Hells apperceive them as grateful . . .

[A.] 7167. A command from the Divine is not brought openly to those who are in the Hells, but exhortation is made to them through Spirits.

7188. When the **infernals** are deterred by punishments from doing evil, they at last abstain from infestation . . . but as it is the sole delight of their life to do evil . . . they cannot abstain unless they exert all their force . . . to remove themselves. Sig.

7193². The **infernals** who tempt cannot approach the celestial Angels; for . . . they are seized with horror and anguish . . . still less can they approach the Divine . . .

7205. A bringing forth from **Hell** by Divine power. Sig. and Ex.

7250. The **Hells** (of Venus) appear near that Earth, and do not communicate with the **Hells** of . . . our Earth, because they are of an entirely different genius . . .

7255. As evil makes **Hell** with man . . .

7280. Fear alone can restrain the **infernals** . . .

—³. The fear of punishment . . . is the reason of the torments of the evil in **Hell**. Ex.

7324⁴. 'Pools' = . . . **Hell**.

7342^e. Hence it is that the **infernals** . . . cannot receive the truths of faith, and consequently cannot be amended.

7351. Hence it is that the evil . . . after having been cast into **Hell**, are not allowed to reason from falsified truths, but from mere falsities.

7357. They who are in **Hell**, from whom truths . . . have been taken away, cannot do otherwise than speak falsities . . .

7366. (As) the loves of self and of the world with man make **Hell** (they shall be explained), so that a man may know whether **Hell** or Heaven is in him; for in man himself is either **Hell** or Heaven. The Kingdom of God is within man . . . and therefore so is **Hell**. 7369. 7371. 7376.

7392². Nothing delights the **infernals** except doing evil . . .

7465². There are ten states, into which they successively come, before . . . they are cast into **Hell**. Ex. and Sig.

7541². It is according to order that one plague shall follow another, and that the evil shall be thus successively cast down into **Hell** . . .

—³. They who are being cast into **Hell**—and afterwards when they have been cast into it—endure evils continually more grievous until they dare not inflict evil on anyone; and afterwards remain in **Hell** to eternity. They cannot be taken out thence, because it is impossible for them to will good to anyone. All that is possible for them is from the fear of the penalty not to do evil, the lust always remaining.

7545². So long as they have communication with Heaven they cannot be cast down into **Hell**; and therefore these (doctrinal things) are by degrees taken away from them . . .

7547. When there is no longer communication with Heaven through the things of the Church, the man falls into **Hell**. Sig.

7560². Even those in **Hell** have communication with Heaven, but no conjunction through good and truth; for when good and truth flow down . . . into **Hell** they are at once turned into evil and falsity . . . Such is the communication.

7568. Hence it is that the **infernals** dare not approach any heavenly Society. Refs.

7599^e. The evil turn themselves away from the Lord . . . Hence comes all evil, consequently unhappiness and **Hell**, to man.

7679. Good . . . becomes harsh and rough as it descends towards the **Hells**.

7681. When the Lord ordines the Heavens, the **Hells**, which are in what is opposite, are ordained of themselves, and are removed from Heaven according to the degrees of evil, and are allotted places according to the quality of their evil. Sig.

7686². These (Nephilim) were cast by the Lord into a **Hell** which is on the left, in front, at some distance.

7704. By (the falsity) being cast into **Hell** is not meant that it was taken away from the infesters . . . but that it remained with them, and that by means of it they were conjoined with the **Hells**, where such things are; for the evil in the other life, by every state of evil and falsity into which they enter, are conjoined with (the corresponding) **Hells**. In this way conjunction is effected with many **Hells** in succession, before they are fully devastated.

7710². For the Divine influx proceeds into opposites, and thus keeps the **Hells** together in connection and in bonds.

—^e. Hence it is that there are degrees of devastation, until at last they are cast down into **Hell**, which is the last degree of vastation.

7721². When the evil are being devastated . . . they often perceive the source of (their) punishment, that they may know . . . that they themselves are the cause of it. Such things also often happen to those in **Hell**, when they are in a quiet state. This takes place for many reasons, especially that they may recollect the evils which they have committed in the world.

7738. The more the **infernals** are in falsities from evil, the more they are averse to truth, until at last they will not hear anything of truth. Sig.

7773. In **Hell** there is a form of government . . . The subordinations in **Hell** are those of command . . . He who commands is fierce with those who are not constantly at his beck, for each holds all the rest as enemies, yet outwardly as friends in order to form a league against the violence of others. This league is like that of robbers. The subordinate ones continually aspire after dominion, and often break out. Then is the state there lamentable, for then there are fiercenesses and cruelties. This takes place by turns.

7788². They who are in **Hell** love themselves alone; and they who love themselves alone have no regard for others . . . except from fear . . .

7795². That the evil undergo so many states before they are . . . sent into **Hell**, is quite unknown . . . No one is damned until he himself . . . is interiorly convinced that he is in evil, and that he cannot possibly be in Heaven . . . He is also warned to desist from evil; but when on account of the dominion of evil he cannot do so, the power of doing evil by falsifications of truth and simulations of good is taken away from him, which is done successively from one degree to another; and at last damnation follows, and demission into **Hell**. This takes place when he comes into the evil of his life.

7879. That damnation shall not flow in from **Hell**. Sig. and Ex.

—¹. The devastation of the evil . . . also damnation, and casting down into **Hell**, do not come immediately from the Spirit who is in evil, but from the **Hells**; for the evils which are there all come forth—*existent*—through influx from the **Hells** . . .

—². As the **Hells** are such, they are kept closed by the Lord; for if they were opened the universal human race would perish; for the **Hells** continually breathe the destruction of all. The death of 70,000 men on account of the numbering of the people . . . and the death of the 185,000 in the camp of the Assyrians . . . was done by the **Hells**, which were then opened. It would be the same now . . .

7926². The Lord does not present Himself to those who are in **Hell** in order to inflict damnation, but still it is His presence which effects it; for the **Hells** continually desire to infest the good, and . . . to ascend into Heaven . . . but cannot get higher than those who are in the last boundaries of Heaven . . . But the Lord provides that (the latter) are in safety . . . which is effected by His presence . . . and then when the **infernales** introduce themselves to where the Lord is present . . . they cast themselves into the evils of vastation, and at last into damnation . . .

7939². (Passing through the **Hells**.) Tr. 8125.

8137². The **Hells** are as numerous as are the genera and species of evils. Each **Hell** is separated from the others as by mists, clouds, or waters . . .

8146². In this chapter it treats of the casting down of them into **Hell**; for casting down into **Hell** follows damnation.

—¹. As to the state of casting down into **Hell**, the case is this. . . All the falsities with them are gathered into one, which is done by the opening of all the **Hells** with which they have had communication . . . When they are encompassed with these, they are then in **Hell** . . . 8210². 8232.

8159. All temptation is effected through influx from the **Hells** . . . —².

8165². In the last of temptation . . . they are as it were falling into **Hell** . . .

8175. The Divine alone can conquer the **Hells**. Unless the Divine acted against them they would rush in like a great ocean, one **Hell** after another . . .

8194. The Lord takes the greatest care that the **infernales** do not inflow into the Voluntary of man; for if they were to do so after he has become regenerate, it would be all over with him. Ex.

8200². There are some in the other life, who, being in truth above others, are in such power, that they can go through the **Hells** without any danger . . .

8209. The **infernal** Genii and Spirits can do no evil to the good, but they perpetually endeavour to do it. There is a sphere which exhales from the **Hells**, which may be called a sphere of endeavours to do evil . . . Sig.

8226. In the **Hells** there is order equally as in the Heavens; for in the **Hells** there is consociation through evils . . . which is like that of robbers.

8227. (The evil casting themselves into **Hell** of their own accord.) Sig. and Ex.

8232. The evils and falsities themselves, in which they are, torment them. But the torment does not arise from grief at the evil they have done, but from their inability to do evil, which is the delight of their life. For when in **Hell** they do evil to others, they are punished and tormented by those to whom they do it. Especially do they do evil to each other from the cupidity of commanding . . . But the dominions there . . . alternate by turns, so that those who have tormented others are afterwards tormented by others, and this until at last such ardour abates from the fear of the penalty. From this it is evident whence is **Hell**, and what **Hell** is.

8237. They who are in **Hell** do not appear to those who are in another **Hell**, not even to those who are nearest, for they are completely separated; but they appear to those who are in Heaven whenever it pleases the Lord; for the Lord rules the **Hells** by means of the Angels also, to whom is given an opportunity, from the place where they are, to see all things which come forth in **Hell**. This is done that there may be order there, and to prevent one doing violence to another beyond what is permitted. This office is given to the Angels, and by it dominion over the **Hells**.

—^e. To look into the **Hells**, and to see what is being done there, is sometimes given also to good Spirits . . .

8238^e. 'The Egyptians,' now, = those in **Hell**.

8250^e. An evil Spirit is reduced to will evil and think and speak falsity from evil . . . Before this he is not cast into **Hell**; and this to the end that in **Hell** there may be nothing but evil, and that the falsity there may be of evil.

8265. (The Lord's presence causes them to feel **Hell** in themselves.) 8306, Sig.

8273. That the Lord protects against all evils and falsities from the **Hells**. Sig. and Ex.

—². That the Lord alone . . . fought against the **Hells**, and conquered them. Ill.

—³. He who once conquers the **Hells** conquers them perpetually. Ex.

—^e. For the **Hells** continually want to lift themselves up; for they breathe nothing but dominion; but they are repressed by the Lord alone . . . Whenever they attempt this, many of them are cast down deeper there.

8279. So long as the evil are not devastated as to truths, they are in a region above the **Hells**; but as

soon as they are devastated . . . they sink down like weights. Sig. and Ex. 8298.

[A. 8279]². 'Depths' = the **Hells** relatively to evils ; 'abysses,' the **Hells** relatively to the falsities therefrom. 8288.

8289. Before the Lord's Advent the **infernal** crew ranged about almost freely . . .

8293. The delight itself of those in **Hell** is to do evil to others . . .

—^e. This delight makes their life, which is **infernal** life.

8304. To put to flight and cast out the **infernal** crew . . . is effected solely by means of truths.

8306. **Hell** is deep down below, because it is furthest away from the Sun of Heaven . . .

—^e. 'The earth swallowed them up' = damnation and **Hell** ; as is evident from . . . 'the earth . . . swallowed them, and they went down . . . alive into **Hell**' (Num. xvi. 33).

8343. That at His mere presence falsities of faith and evils of life cast themselves into **Hell**. Sig.

— . It is said that falsities and evils cast themselves into **Hell**, because it is the falsities and evils cast into **Hell** which draw with them those to whom they adhere. . . . For falsities and evils are exhalations from the **Hells** . . .

—^e. Therefore when the Angels think and speak about the **Hells**, they think and speak about falsities and evils abstractedly from those who are there.

8410². That which nourishes those in **Hell**, and supports their life, is the evil of the love of self and of the world . . .

8481. There are two things which make **Hell** . . . evil and falsity ; consequently there are two things in **Hell** which make 'the torment there ; the torment in **Hell** from falsity is compared to 'the worm,' and the torment from evil there is compared to 'fire.'

8482. 'It became putrid' = what is **infernal** thence.

8552. Unless created anew, man is damned, for he wills and . . . thinks nothing but what is of **Hell**.

8593. Genii have their **Hell** behind man . . . but evil Spirits have their **Hell** before man, and also at the sides.

—³. The **Hells** of the former are completely separated from the **Hells** of evil Spirits, insomuch that they have scarcely any communication, in order that they may be separated from the men of the Spiritual Church . . .

8678. Such are all who are in **Hell**. Des.

8700². Hence it is impossible for those who have lived well to be sent into **Hell** . . . Consequently, it is impossible for those who are in **Hell** to be brought out into Heaven by the pure mercy of the Lord . . .

—⁵. They who are in **Hell** impute their torments to the Divine . . .

8701². The evil are not sent into **Hell** until they are in the evil of their life ; for when they are in this they are also in the falsity of their evil. H. 508⁶.

8765^e. Thus **Hell** cannot be turned into Heaven with a man.

8794^e. They who are in evil have extension into the **infernal** Societies according to the quality and quantity of their evil.

8858. According to man's ruling principle . . . is his **Hell** if he is evil.

8866. Deliverance from **Hell** by Him. Sig. (by the opening words of the first commandment). 10156, Ex.

8910³. The belly corresponds to the way to **Hell**, and the draught or privy corresponds to **Hell**. . . Thus it signifies evil and falsity injected by **Hell** into man's thought, and again sent back thither . . .

8918⁴. **Hell** is not far away, but is in an evil man . . . and after death everyone comes into that **Hell** . . . in which he had been in the world. But (then) the **Hell** which was not perceived in the world becomes perceptible . . . full of all unhappiness.

8941². (All these) are in **Hell**, because they are devoid of heavenly life . . .

8946^e. Therefore all in **Hell** are veiled in dense mists ; for mists are falsities.

8971. The interiors of those who are in a life of evil . . . are open into **Hell**.

9008². The reason those . . . in **Hell** still live. Ex.

9048. Evil from the heart is conjoined with its own punishment ; hence there is . . . a **Hell** for the evil.

— . Because the evil of the love of self is universally regnant in **Hell** . . .

9110^e. (As physical influx is impossible) they who are in **Hell** do not attempt to look to Heaven. Refs.

9125³. 'To dig through into **Hell**' (Amos ix. 2) = to hide themselves there, thus in falsities from evil ; for **Hell** is falsity from evil, because it reigns there.

9128^e. Therefore they appear before the Angels inverted . . . Such are all in **Hell**.

9188. There are two things which make **Hell** . . . with man . . . the falsity of faith, and the evil of the love of self ; these two are conjoined with those who are in **Hell**.

9192². In **Hell** have been seen those who were pre-eminently learned in truths from the Word . . .

9202^e. Affections of evil and falsity . . . are heard in **Hell** as cries, if they are ardent. D. 4822.

9210⁴. They who do good for the sake of self and the world are in **Hell**.

9213. In **Hell** too there are changes (of heat and light), but opposite to the former.

9224⁴. The error that the life of Heaven can be transcribed into **infernal** life, and thus that those in **Hell** can be elevated into Heaven . . .

9278³. When man is in externals he is in labour and combat ; for he is in a life which savours of the world, into which the **Hells** inflow from all sides . . .

9281². Those in **Hell** derive respiration . . . from what is exterior . . . and therefore when they approach an angelic Society . . . they begin to be suffocated . . . and cast themselves down headlong into **Hell**, where they can (breathe).

9283^e. With an insincere and unjust man the internal

man is formed to the image of **Hell**, and the external to the image of Heaven subordinate to **Hell**.

9316°. **Hell** is removed solely by the protection of Heaven . . .

9327°. As those in **Hell** are all in falsities from evil, they have no power whatever ; and therefore thousands of them can be driven away by one Angel . . .

9330°. In the other life . . . truths are removed from those who are in falsities from evil, so that . . . they sink down into **Hell** ; and when they are in **Hell** they are in terror and consternation at truths from good . . .

9336°. When born, man as to hereditary evils is a **Hell** in the least form ; and also becomes a **Hell** in so far as he takes of the hereditary evils and superadds to them his own.

— (Thus) the life of **Hell** must be altogether destroyed . . .

— (Thus) the life of **Hell** with man cannot be destroyed suddenly . . .

9346°. Therefore, they who are in the state of **Hell** cannot be translated into the state of Heaven. Ex. and Sig.

9378°. The **Hells** are remote from the Lord according to their evils.

9434°. Those in whom **infernal** loves reign are in **Hell** . . . For such as the love is, such is the life, consequently such is the man. Therefore everyone may know from his loves whether Heaven is in him, or **Hell**.

9489. Those in **Hell** . . . look backwards from the Sun.

9492. The **Hells** are continually . . . endeavouring to destroy Heaven, whence there appears there as it were . . . a boiling up. For hatred against the neighbour and against God is seated in the minds of those who are in the **Hells**, and therefore they come into fury when they see the blessedness of the upright . . .

9498°. The sphere (of Divine truth proceeding from Divine good) extends itself even into **Hell** ; but they who are there . . . turn it into the contrary.

9534°. This Divine sphere extends itself into the **Hells**, and guards them. Hence it is that the Lord reigns in the **Hells** also ; but with the difference that the Divine sphere . . . which guards **Hell** is a sphere of Divine truth separate from Divine good. The reason this sphere is in **Hell**, is that all who are there reject the Divine good . . . Such a sphere in the external form reigns in **Hell**, but still in the internal form the sphere of Divine truth conjoined with Divine good ; and by this latter they are guarded there to prevent one doing evil to another beyond the measure. Sig. 10188°.

9594°. In proportion as a man recedes from the good of life . . . these degrees are closed . . . Hence it is, that all who are in evil . . . are in **Hell**.

9671°. They who are in the **Hells** opposite to the celestial are called **Genii** . . . The **Hell** of the **Genii** is completely separated from the **Hell** of the **Spirits** . . . For there are intermediate ones there who conjoin them, who are opposite to the intermediate ones in the Heavens.

9715. Therefore, unless the **Hells** had been subjugated by the Lord . . . no man could possibly have been saved. 9937°. 10152°.

—². Therefore, it is He alone who still conquers the **Hells** with man ; for He who once conquers them, conquers them to eternity . . .

9794. The **Hell** of (the Fifth Earth). Des.

9937°. 'The wilderness and the land of separation' = **Hell**.

—⁹. 'The depth of the sea' = **Hell**.

9962. Protection from the **Hells**. Sig. and Ex.

10038. That these things are to be committed to **Hell**. Sig. and Ex.

10064°. The will of evil, and the understanding of falsity . . . are **Hell** with man.

10109°. Where **Hell** is, Heaven cannot be . . . therefore **Hell** must be removed, that is, evil from **Hell**.

10130°. (In **Hell** they have the Lord behind them whichever way they turn.) 10189°. 10307°.

10156°. The merely natural man, unless made spiritual by the Lord, is **Hell**.

10187. (The safety of Heaven from the **Hells**.) Sig. and Ex.

10199°. With those in whom the internal man is not open . . . **Hell** inflows . . .

10284°. The love of self and the love of the world for the sake of self reign in **Hell**, and are **Hell**.

10287°. There are many **Hells** of profaners . . . The **Hells** of the profanations of good are behind ; but the **Hells** of the profanations of truth are beneath the feet and at the sides. They are deeper than the **Hells** of all other evils, and are rarely opened.

10330°. For, when man looks from himself, he looks to **Hell**.

10365. That Heaven and the Church are not with man, but **Hell**. Sig.

10411. For those in externals without an internal communicate with the **Hells**.

10455. 'The camp,' when the golden calf was being worshipped there, = **Hell**. 10458, Ill.

10456. That Heaven acts on the one side, and **Hell** on the other. Sig. and Ex.

10459. **Infernal** worship. Sig. and Ex.

10463. The loves of self and the world which are damned to **Hell**. Sig.

10483. 'The gate of the camp' = where the opening into **Hell** is. Ex.

— Thus Moses represented that what is internal cannot enter **Hell** . . . For all who are in **Hell** are in externals separate from what is internal . . .

—². Every **Hell** is closed round about, but is opened above according to necessity . . . This opening is into the World of Spirits . . . It is said according to necessity . . . because every man has with him **Spirits** from **Hell** . . . who are in his corporeal and worldly loves . . .

—³. It is this opening which is meant by 'the gate of **Hell**.' Ill. . . These gates are guarded . . . by means of **Angels**, to prevent more **Spirits** going out than there is need for.

[A.] 10489. For what is external separated from what is internal is **Hell** with man. Ex.

—^e. (Such) a man is actually in **Hell** . . .

10546. The external of worship and of the Church, without what is internal, is the same thing as **Hell**. Ex.

10596. After death . . . the life of **Hell** is with those who have loved themselves and the world above all things.

—^e. The life of **Hell** is what is called spiritual death.

10622². Evil is then said to be consummated with him, and he is cast into **Hell**.

10642². The faith of falsity and the love of evil conjoin man with **Hell**.

10655³. **Hell** in the whole complex is what is called 'the prince of this world,' and 'the devil.'

—^e. No one could have been delivered . . . from **Hell**; for the **Hells** would always have prevailed, because man has become such, that from himself he thinks nothing but what is of **Hell**.

10659. Because then there was deliverance from **Hell**. Sig. and Ex.

—³. For there are **Hells** around every man . . .

—⁴. He who has not order in himself is in **Hell**, and is **Hell** in a certain effigy . . .

—^e. If immediate mercy were possible . . . there would be no **Hell** . . .

10698². When the internal is closed there is communication with **Hell**.

10711^e. He was then cast into the **Hell** near his own Earth.

10715. The love of evil and the derivative faith of falsity make the life of **Hell**.

10718. They who have **Hell** in them will evil to all, and perceive delight in doing evil to others . . .

10741. The love of self and the love of the world, when they reign, make the life of **Hell** with man . . . and therefore they with whom these loves reign can receive nothing from Heaven; but the things they receive are from **Hell** . . .

10743. These are they who have **Hell** in them, and who after death come into **Hell**, because their life agrees with the life of those in **Hell** . . .

10748. The quality of the life of those in **Hell** may be inferred from the life of such when together in the world, if external bonds were taken away . . .

10749. The life of **Hell** cannot be transcribed into the life of Heaven, because they are opposites. Hence it is evident that they who come into **Hell** remain there to eternity.

10828. The Lord saved the human race by this, that He subjugated the **Hells** . . .

H. 9. They turn (Divine good and truth) into **Hell**.

113. All things contrary to Divine order correspond to **Hell** . . .

122 (d). The Sun of Heaven is thick darkness to those in the **Hells**.

123. Those in **Hell** turn themselves to the thick darkness and the darkness which are opposite . . .

134 (o). There is heat in the **Hells**, but it is unclean. Refs.

151. Hence the quarters in the **Hells** are opposite to those of Heaven. Ex.

—^e. Those in the **Hells** dwell according to their own quarters; those in evils from the love of self, from their east to their west; and those in falsities of evil, from their south to their north.

182. Those in the **Hells**, being without truths, appear clothed in garments ragged, squalid, and filthy, each according to his insanity . . .

193^e. It is because they are in a contrary state that the **Hells** are entirely separated from the Heavens.

220. There are also governments in the **Hells** . . . but the governments there are . . . all of the love of self. Everyone there wants to command others and to be pre-eminent. They hate those who do not favour them, and exercise vengeance and cruelty upon them . . . Therefore the more malignant are set over them, whom they obey from fear.

233. All in the **Hells** are in falsities from evil, and therefore they have no power against truth and good . . .

283. Therefore all in **Hell** are utterly against innocence . . . Hence they cannot endure the sight of infants; as soon as they see them they are inflamed with a cruel desire to hurt them.

294. The communication of **Hell** with evil Spirits. Ex.

295^e. Thus is an evil man conjoined with **Hell**.

311. That Heaven and **Hell** are from the human race. Gen.art. J.14. H.544^e.

—². **Hell** in the whole complex is what is called the devil and Satan; the **Hell** at the back . . . 'the devil,' and the **Hell** at the front 'Satan.' 544.

313^e. In proportion as the interiors are closed . . . he looks to **Hell**. . . They who receive the world (only), receive **Hell**.

318. No one is born for **Hell** . . . 329^e.

362. (Such rich men) are in **Hell**, where are filth, misery, and want.

384. In adulteries the Angels see the marriage of falsity and evil, which is **Hell**.

—². All in **Hell** are against marriage love . . .

— (Thus) the delight reigning in **Hell** is the delight of adultery . . .

391. Some (angelic Societies) are present with those in the **Hells**, to restrain them from tormenting each other beyond the prescribed limits.

400⁴. Why **Hell** is separated from Heaven. For all in **Hell** had been in . . . the sole delights of the body . . . from the love of self and of the world . . . So that a Spirit who is in **Hell** dare not put a finger out . . .

405. The **Hell** of one is never exactly like that of another . . .

422. The state of **Hell** with man is the conjunction of evil and falsity with him . . . 425, Ex.

428. Beneath (the World of Spirits) are the **Hells**. . . All the **Hells** are closed towards that World; they open only through holes and clefts, as of rocks; and through wide openings which are guarded, to prevent anyone

from coming out except by permission. . . These are what are called 'the gates of Hell' . . .

429. The gates and doors to the **Hells** do not appear, except to those who are about to enter . . . When they are opened, there appear dusky and as it were sooty caverns, tending obliquely downwards, where again there are a number of doors. Through these caverns exhale nauseous and fetid stenches . . . which evil Spirits seek for. Ex.

430. There are also with every man two gates, one of which opens towards **Hell**. . . The gate of **Hell** is open with those who are in evil and . . . falsity . . .

—². The things which are below the rational mind correspond to **Hell** . . . The things above it are closed against the influx of good and truth with those who are being prepared for **Hell**. Hence they cannot but look . . . to **Hell** . . . (that is) back from the Lord to the opposite centre, to which all things of **Hell** incline.

462^o. In proportion to the perfection . . . of the external and internal senses with the Angels . . . is the imperfection of them with those in **Hell**.

462a⁷. On these things being disclosed, he was judged to **Hell**.

481. That a man who has bodily and worldly love, without celestial and spiritual love, comes into **Hell**. Gen.art.

491. Some are cast into **Hell** immediately after death. . . (They are) those who have been interiorly wicked, and exteriorly as to the appearance good, thus who have filled their malignity with deceit, and have used goodness as a means of deceiving . . .

510. When this second state is ended, the evil Spirit casts himself into the **Hell** where his like are . . .

—². Some evil Spirits, in this second state, by turns enter the **Hells** and come out again . . .

—^e. The Society in which they had been . . . is shown them . . . that they may know that they had been in **Hell** even in the life of the body; but still not in a like state to those who are in **Hell** itself, but in a like state to those who are in the World of Spirits.

512. The third state is . . . not for those who come into **Hell**, because they cannot be instructed; and their second state is also their third, ending in this, that they are completely turned to their own love, thus to the infernal Society which is in the like love. . . They then think and will from that love, (thus) they will nothing but evil, and think nothing but falsity . . .

536, Title. On **Hell**.

— That the Lord rules the **Hells**. Gen.art.

538. The sphere of falsity from evil flowing forth from **Hell**, is as a perpetual endeavour to destroy all good and truth, conjoined with . . . a fury at not being able to do so; especially is it an endeavour to destroy the Divine of the Lord . . .

539. Hence there is all power in Heaven; and none in **Hell**.

541. **Hell** (too) is distinguished into Societies; and also into as many Societies as Heaven; for each Society in Heaven has a Society opposite to it in **Hell**, for the sake of the equilibrium. . . On this account the Lord

continually provides that every Society of Heaven may have its opposite in a Society of **Hell** . . .

542. Therefore, there are as many **Hells** as there are Societies of Heaven; for . . . each Society of **Hell** is a **Hell** in a less form. 588.

— As in general there are three Heavens, so also in general there are three **Hells**; the lowest one being opposite to the Third Heaven, the middle one to the Second Heaven, and the higher one to the First Heaven.

543. The **Hells** are ruled in general by a general afflux of Divine good and Divine truth from the Heavens, by which the general endeavour flowing forth from the **Hells** is restrained; and also by a special afflux from each Heaven, and from each Society of Heaven. The **Hells** are ruled in particular by Angels, to whom it is given to look into the **Hells**, and to restrain the insanities and disturbances there. Sometimes also Angels are sent thither . . . In general, all in the **Hells** are ruled by fears; some by fears implanted . . . in the world . . . and also by fears of penalties . . . The penalties there are manifold . . . For the most part the more malignant are set over the rest . . . who keep them in compliance . . . by penalties . . . These governors dare not pass beyond the limits prescribed to them . . . The fear of punishment is the only means of restraining the violence . . . of those who are in the **Hells** . . .

544. That the Lord casts no one down into **Hell**, but that the Spirit casts himself down. Gen.art.

547. (Thus) man does evil from **Hell** . . .

— Evil with man is **Hell** with him; for whether you say evil, or **Hell**, it is the same.

— Now as man is the cause of his own evil, he leads himself into **Hell** . . .

—^e. Hence the man who is in evil is tied to **Hell**; and is actually there as to his spirit; and after death desires nothing more than to be where his evil is . . .

548. (How a man after death casts himself into **Hell**. Des.)

— He then turns . . . his face to the **Hell** with which he had been conjoined in the world.

—². They enter of their own accord; and those who enter from an ardent love of evil appear to be cast in headlong . . . This is why they seem to be cast into **Hell** by Divine power.

551. That all in the **Hells** are in evils and derivative falsities from the loves of self and of the world. Gen.art.

— No one in the **Hells** is in evils and at the same time in truths . . .

—^e. Every evil Spirit is reduced into this state before He is cast into **Hell**. Des. (f), Refs.

— (f). That all in **Hell** speak falsities from evil. Refs.

553. All Spirits in the **Hells**, when looked at in any light of Heaven, appear in the form of their own evil . . . Des.

—². In general, their faces are . . . like those of corpses; with some they are black; with some fiery . . . with some disfigured with pimples, warts, and ulcers; with some no face appears, but in its stead something hairy or bony; and with some there are only teeth. Their bodies are monstrous. Their speech is like that

of anger, hatred, or revenge . . . They are all images of their own **Hell**.

[H. 553]³. The form of **Hell** itself in general it has not been granted to see. I have only been told that . . . the universal **Hell** . . . resembles one devil . . .

— . But in what form the specific **Hells** are, or the infernal Societies, it has often been granted me to see ; for at their apertures . . . appears a monster, which represents in general the form of those within . . .

—^e. When any light of Heaven inflows, their lumen is turned into thick darkness. Hence it is that the **Hells** are said to be in darkness . . .

566. What infernal fire is, and the gnashing of teeth. Gen.art.

569. Infernal fire comes forth from the same origin as heavenly fire . . . but it is made infernal by those who receive it. Ex.

571. See FIRE. 572.

572^o. (Their heat and light are rarely extinguished by the influx of heavenly heat and light.) Only when violent outrages are to be appeased . . .

573^o. All the **Hells** are such Societies ; and therefore everyone there hates the others . . .

574. (How it is that evil Spirits cast themselves into **Hell**,) when yet in **Hell** there are such torments. Ex.

—². When a Spirit thus enters **Hell** of his own accord . . . he is at first received in a friendly way . . . but this lasts only some hours. Meanwhile he is examined in respect to his cunning and power. (Then) they begin to infest him . . . with greater and greater severity . . . which is done by introduction more deeply into **Hell** . . . After the infestations they begin to inflict cruel penalties on him, until he is reduced to the state of a slave. But as there are continual rebellions there . . . those who have been made slaves are taken out of their thralldom to aid some new devil to subjugate others ; and then those who do not submit . . . are in their turn tormented ; and so on continually. Such are the torments of **Hell**, which are called infernal fire.

575. The 'gnashing of teeth' is the continual disputing . . . of those in falsities, joined with contempt, enmity, mockery, ridicule, and reviling . . . In these **Hells** are all who have acknowledged nature and denied the Divine ; in the deeper **Hells** are they who have confirmed themselves therein . . .

578^e. Those in evils from the love of the world are in the **Hells** in front, and are called Spirits . . . Their **Hells** are milder.

580^e. By these arts they torment each other in the **Hells**. Enum.

581. Why the Lord permits the torments in the **Hells**.

582. On the appearance, situation, and plurality of the **Hells**. Gen.art.

583. Beneath both (the Heavens and the World of Spirits) are the **Hells**.

—^e. The **Hells** do not appear . . . except the entrances . . . when they are opened . . . All the gates to the **Hells** open from the World of Spirits . . .

584. There are **Hells** everywhere ; under the mountains, hills, and rocks ; and also beneath the plains and valleys. 588^e.

— . See GATE. 585.

586. It has been granted to look into the **Hells** . . . Some **Hells** appeared like caverns and dens in rocks tending inwards . . . Some like the caves and dens which wild beasts inhabit in forests ; some like arched caverns and holes, such as are seen in mines . . .

— . Most of the **Hells** are threefold ; the higher ones appear in thick darkness within, because there they are in the falsities of evil ; but the lower ones appear fiery, because there they are in the evils themselves . . . In the deeper **Hells** are those who have acted interiorly from evil ; but in the less deep ones are those who have acted exteriorly ; that is, from the falsities of evil.

—². In some **Hells** there appear as it were ruins of houses and cities after a fire, in which the infernal Spirits dwell. In the milder **Hells** appear rude huts, in some cases contiguous, like a city. Inside the houses are infernal Spirits, engaged in continual quarrels . . . and fightings ; in the streets robberies . . . are committed. In some **Hells** there are mere brothels . . . filled with every kind of dirt and excrement. There are also thick forests, in which infernal spirits wander about like wild beasts ; and there also there are subterranean caves, into which they flee when pursued by others. There are also deserts . . . sandy, and in some places ragged rocks, in which are caverns ; in some places there are also huts. Into these deserts are cast out from the **Hells** those who have suffered extreme things, especially those who . . . have been more cunning than others . . . Their final end is such a life.

587. As to the situation of the **Hells** in special, it can be known . . . to the Lord alone ; yet their situation in general is known from the quarters in which they are.

—². Hence the **Hells** in the west are the worst of all . . . being worse and more horrible as they are remote from the east . . . In these **Hells** are they who have been in the love of self . . . In the most remote **Hells** in this quarter are they who have been of the Catholic religion . . . and have desired to be worshipped as gods . . . C.J.62.

—³. The most frightful **Hells** of this kind are at the sides, towards the northern quarter, and the less frightful ones are towards the southern quarter ; thus the frightfulness of the **Hells** decreases from the northern quarter to the southern, and also by degrees towards the east . . .

—⁴. In the eastern quarter at this day there are no **Hells** ; those which were there have been translated to the western quarter in front.

— . The **Hells** in the northern and southern quarters are numerous ; in these are they who . . . have been in the love of the world, and thence in . . . enmity, theft, cunning, avarice, and unmercifulness. The worst **Hells** of this kind are in the northern quarter . . . Their direfulness increases according to their proximity to the western quarter . . .

—^e. Behind the **Hells** in the western quarter are dark forests, in which malignant Spirits wander about like wild beasts. In like manner behind the **Hells** in the northern quarter. But behind the **Hells** in the southern quarter are the deserts . . .

588^o. The **Hells** are ordinately distinguished according

to the differences of every evil, so that nothing could be more ordinate and distinct . . .

—³. There are **Hells** beneath **Hells**. Some of them communicate by passages; many by exhalations . . .

—^e. The whole Heaven and World of Spirits are as it were excavated, and under them is a continuous **Hell**.

589. On the equilibrium between Heaven and **Hell**. Gen.art.

592². From proprium all tend to **Hell**.

—^e. All the **Hells** act as one . . . and the Divine alone . . . can resist all the **Hells** . . .

594. It is continually provided . . . that no **infernal** Society beneath a heavenly one shall prevail over it. Ex.

—². The means (of adjusting the equilibrium) are many. Some relate to the stronger presence of the Lord . . . some to the ejection of superfluous **infernal** Spirits into the deserts; some to the transference of certain Spirits from one **Hell** to another; some to the ordination of those who are in the **Hells** . . . some to the hiding of certain **Hells** under denser and grosser coverings; also to the letting down of them to greater depths.

595. The **Hells** are continually assaulting Heaven . . . I have perceived the boilings up of some of the **Hells** . . .

—^e. As those in the **Hells** cannot be saved . . . the outrages in the **Hells** are subdued as much as possible, and the cruelties are restrained . . .

596. The **Hells** also are distinguished into two kingdoms . . . The one opposite the Celestial Kingdom is in the western quarter, and its inhabitants are called **Genii**; and the one opposite the Spiritual Kingdom is in the northern and southern quarters, and its inhabitants are called **Spirits** . . . W.273⁴.

—^e. It is constantly provided . . . that nothing shall flow forth from the **Hells** opposite the Celestial Kingdom towards those who are in the Spiritual Kingdom . . .

600. No **Spirits** from **Hell** itself . . . are with man. By evil **Spirits** in the World of **Spirits** man is conjoined with **Hell** . . .

N. 60. The loves of self and the world make **Hell** with man . . .

230. On Heaven and **Hell**. Chapter. (From A.10714 *et seq.*)

J. 9⁷. There is an extension of all affections of evil and falsity into **Hell** . . .

25⁶. Those in **Hell**, also, have this inmost degree of life . . .

27². Every Society . . . forms three **Heavens**, and three **Hells** beneath them . . .

58^e. These doctrinal things had been dictated from the deepest **Hell** . . .

61⁷. Some of the **Papists** were cast into the **Hells** of the **Gentiles**.

— . A black soil, beneath which is their **Hell**.

—^e. These gulfs, and this sea, are their **Hells** . . .

72. (Position of the **Hells** of the Reformed.)

C. J. 21. The Lord conjoins the **Heavens** and the **Hells** by oppositions.

29. Many . . . cast hither and thither into gulfs marshes, pools, and deserts, which are so many **Hells**.

47. Melancthon . . . in **Hell** by turns. D.6040.

L. 3. (The subjugation of the **Hells** by the Lord. Tr. in the Prophets.) 12, Gen.art. 18². 33².

33². (Thus) when man . . . conquers in temptations, he is drawn out of **Hell** . . .

—³. Before the Lord's Advent, the **Hells** had grown to such a height . . . R.829.

61². Before the Last Judgment, the power of **Hell** prevailed over that of Heaven . . . 65.

—^e. But this state of power of **Hell** was completely broken by the Last Judgment . . .

S. 116. Those in **Hell** . . . will not hear about God, and cannot name Him.

Life 19. While in the world, man is between **Hell** and Heaven; **Hell** is beneath . . . If he turns to **Hell**, he turns away from Heaven . . .

86⁵. So long as concupiscences block up the interiors of the natural mind, the man is in **Hell** . . .

F. 35. It is a universal of faith that the Lord came into the world to remove **Hell** from man . . . Thus He holds **Hell** subjugated in order and in obedience to Him to eternity. R.67. B.116. T.2.

W. 10^e. The **Hells** under them are remote according to the rejection of love and wisdom.

13^e. The denial of God makes **Hell**; and, in the Christian world, the denial of the Lord's Divinity.

138^e. To turn the back to Him is to turn to **Hell**.

141. **Hell** is divided into Societies according to all the differences of . . . **infernal** loves.

—^e. The love which is the head, and to which all **infernal** loves are referrible, is the love of dominion from the love of self. 273².

162². Then . . . conjunction with **Hell** takes place.

249^e. The sensuous . . . after death are in **Hell**.

268^e. Then, by no inversion or retorsion, can he be reduced into the opposite state, and thus be drawn out of **Hell**.

273. That the natural mind, which is in evils and the derivative falsities, is a form and image of **Hell**. Gen.art.

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 . . . Gen.art.

—². There are three **Hells** . . . distinct according to three degrees of height . . . the lowest **Hell** being opposite to the highest Heaven, (and so on).

—³. The loves of self and the world make the inmost degree in the **Hells** . . . Folly and insanity . . . from their loves make the middle degree in the **Hells** . . . And the things concluded from their two degrees, which become either knowledges or acts, make the outermost degree in the **Hells**.

—⁴. How the goods and truths of Heaven are turned into . . . the opposites in the **Hells**. Shown by experiment. 348. T.492.

—⁵. (The inverted position of the **Hells**. Ex.)

276^e. He is dead, whose mind is a **Hell**.

336. That evil uses . . . arose together with **Hell**. Gen.art.

[W.] 339. That all things which are evil uses are in **Hell**. Gen.art.

340^e. Noxious things are produced on Earth by influx from **Hell** by the same law of permission by which evils themselves inflow thence with men.

341. That the influx from **Hell** operates . . . evil uses in places where there are things which correspond. Gen.art.

—². The **Hells** are therefore named from their various stench. Enum. . . But all these **Hells** are covered . . . If they are opened even a little . . . they excite vomiting and oppressive headaches; and those **Hells** which are also poisonous cause swoons. Their very dust is of the same nature . . .

343. That these **Hells** have not only communication, but also conjunction with such things in earth, may be concluded from this, that the **Hells** are not remote from men, but are around them, nay, are in those who are evil; thus they are contiguous to the earths.

345. The ultimate Spiritual . . . is separated from its higher degrees in the men of whom **Hell** consists.

348^e. (Thus) it is **Hell** which produces evil uses.

369^e. Hence he who casts down his mind to **Hell**, is cast down thither whole.

P. 19². Therefore the universal **Hell** before the Lord is not only as nothing, but it is utterly nothing as to power . . .

26. The Kingdom of the Lord, which is . . . also over **Hell**, is a kingdom of uses.

33³. The influx of . . . **Hell** is into the love of evil and its . . . concupiscences; and through these into the perceptions and thoughts.

38^e. But after they have entered **Hell**, these filthy delights are turned into direful things.

69. The man who does not suffer himself to be led to Heaven . . . is prepared for his place in **Hell**; for of himself man continually tends to the lowest of **Hell**, but is continually withheld by the Lord; and he who cannot be withheld, is prepared for a certain place there, to which he is assigned immediately after (death); and this place is opposite to a certain place in Heaven . . . This is the inmost of the Divine Providence concerning **Hell**.

93². The delight of evil, perceived as good, is **Hell**.

151. When a man does not will evil because it is from **Hell** . . . he is then in the first degree of reformation, and is at the threshold from **Hell** into Heaven. . . . When he . . . resolves to desist from evils, he is in the second degree of reformation, and is then outside **Hell**, but not yet in Heaven . . .

167. (The three degrees of light in **Hell**. Des.)

179². As all, even the evil, fear **Hell** . . .

183. From his hereditary evil, man is always panting towards the lowest **Hell**; but the Lord is continually . . . drawing him out; first to a milder **Hell**, then from **Hell**, and at last to Himself in Heaven.

185. As they then manifestly see the Divine Providence, and from it their final lot, which is that they are to come into **Hell**, they conjoin themselves with the devils there . . .

204. That Heaven and **Hell** are in such a (human) form. Ex.

205. That those who have acknowledged nature alone, and human prudence alone, make **Hell**. Ex.

206³. Self-love has closed the window . . . lest it should see . . . that man's proprium is **Hell**.

215⁸. Hence it is that all in **Hell** want to do evil to all . . .

—¹⁰. That these two loves are distinct from each other as are **Hell** and Heaven. Ex.

— . All who are in the love of dominion from the love of self are in **Hell** as to their spirits . . .

217⁶. They are therefore in **Hell**, and are vile slaves there . . .

251². From birth man is like a little **Hell** . . . and no one can be withdrawn from his **Hell** by the Lord, unless he sees that he is there, and wants to be led out; and this cannot be done without permissions . . .

289. Neither does anyone in **Hell** think from himself, but from others around him . . .

294⁵. Trial was made . . . with those who believed that the Lord could remove the evils in the evil, and put goods in their place, and so transfer all **Hell** into Heaven . . .

296. For an evil man is **Hell** in the least form; and **Hell** consists of myriads of myriads; and everyone there is in form like a man, though monstrous; and all the fibres and vessels in him are inverted; the Spirit himself is evil, appearing to himself as a one; but the concupiscences of that evil are (innumerable) . . .

—³. The cause of his leading himself deeper into evil, is that he introduces himself more and more interiorly . . . into **infernal Societies** . . . He who has (done this) becomes as it were bound with cords . . . In the world they are as soft wool . . . but after death they become hard . . .

—⁵. If evils are only in the thought . . . he is not as yet with his evil in an **infernal Society**; but he enters it when they are in the will also . . .

—⁶. Every evil man is in an **infernal Society** . . . and he sometimes appears there, when he is in deep meditation.

—¹³. All **Hell** is nothing but the form of all the concupiscences of evil . . .

299. That the Lord rules **Hell** by opposites; and that the evil who are in the world He rules in **Hell** as to the interiors, and not as to the exteriors. Gen.art. 307, Ex.

300. All in **Hell** are nothing but concupiscences of evil and the derivative imaginations of falsity; which are so ordinated that (they) are exactly opposite to the affections of good and thoughts of truth in Heaven; and therefore **Hell** is beneath Heaven, being diametrically opposite to it . . . as the antipodes are . . . Sometimes **Hell** so appears in relation to Heaven. . . The reason is that those in **Hell** make the concupiscences of evil the head, and the affections of good the feet . . .

303. The delight of his concupiscence infills and surrounds every Spirit of **Hell**; the general delight, every **Society of Hell**; and the most general delight, the whole **Hell**. As the affections of Heaven and the concupiscences of **Hell** are diametrically opposite to each

other, it is evident that the delight of Heaven is such undelight in **Hell** that they cannot endure it . . .

307^o. That the Lord rules in **Hell** the evil who are in the world. Ex.

— If a man is evil he is in an **infernal** Society. . . But a man is not there as a Spirit who is enrolled in the Society; for . . . he is transferred by the Lord from one Society of **Hell** to another according to his life and its changes. But if he suffers himself to be reformed, he is led out of **Hell** . . . After death, he is no longer carried from one Society to another . . .

319^e. He who is in evil love goes to **Hell**; nor does he rest except in the Society where his reigning love is; and . . . everyone knows the way . . . as if he smelled it.

321^d. That all evil and falsity are from **Hell**. Ex. 327.

—⁷. These cast evils back to **Hell** . . . in proportion as they shun them as sins. Ex.

— If a man reflects upon the evils in himself . . . and shuns them, he then extricates himself from **Hell**, and casts it behind him . . .

324⁸. As evil cannot do otherwise than infest good . . . they are cast into their own places in **Hell**, where their delight is turned into what is undelightful. 340a.

326⁵. Disjunction from the Lord causes **Hell** to turn a man's face to itself, and to lead him.

329. That thus . . . no one is predestinated to **Hell**. Gen.art.

333². As the Lord foresees . . . the places in **Hell** of those who are not willing to be saved . . .

337. Divine love leads the evil in **Hell**, and rescues them from it.

340^e. As we could not do otherwise than infest (the good), we were . . . cast into **Hell**, where we suffer direful things.

R. 62. 'I have the keys of **Hell** and of death' (Rev. i.18)=that He alone can save.

— 'Keys,' here, =the power to open **Hell**, that man may be brought out; and to shut it, lest he should enter again. 174.

— For man is born in evils . . . thus in **Hell**; for evils are **Hell**.

—^e. The power of the Lord is . . . also over **Hell**; for **Hell** is kept in order and connection by oppositions against Heaven; and therefore He who rules the one must necessarily rule the other . . .

153¹¹. Of such caverns, which are nothing but eternal workhouses, consists the universal **Hell**. (Fully quoted under CAVERN.)

177. That **Hell** cannot prevail against those (who are in truths from good). Sig.

204. 'I will spue thee out'= . . . to be in neither Heaven nor **Hell**, but in a place apart, deprived of human life . . .

281. Deliverance from **Hell**. Sig.

299. To fight against falsities and evils is to fight also against **Hell**. Sig.

301. The **Hells** cannot attack anyone who has conquered them. Sig.

321. 'Hell followed with him' (Rev.vi.7)=damnation. Ill.

335. Separation from Heaven, and conjunction with **Hell**. Sig.

387². Those who are in the two kingdoms of **Hell**. Tr.

400. In some places in **Hell** there are forests of trees which bear evil fruits . . .

403^e. Where there is not charity . . . there is **infernal** love. There is no intermediate love except with the lukewarm.

421. The opening of the **Hell** (of the solidians). Sig.

515. Their separation from Heaven, and sinking down into **Hell**. Sig.

528. The casting down of those into **Hell** who have destroyed the Church. Sig.

549^e. After passing some time in the World of Spirits, they sink down into **Hell** . . .

655⁸. The reason they appeared to be consumed by fire, was that **Hell** opened under their feet and swallowed them up.

695². When the light of Heaven inflows into their dens in **Hell** . . . they cannot see each other. Therefore every **Hell** is closed so as not to leave a crevice open . . .

755. (The Babylonians) cast into many **Hells**. Sig.

756. 'The habitation of demons'=that their **Hells** are the **Hells** of the concupiscences of exercising dominion from the heat of the love of self, and of the concupiscences of profaning the truths of Heaven from the spurious zeal of that love.

—². Hence man does not know that **Hell** is in the affections of the love of evil.

791. That by the strong influx of the Lord from Heaven, that religiosity with all its adulterated truths of the Word, will be cast headlong into **Hell**. Sig. and Ex.

830^e. At the Last Judgment . . . unless the **Hells** had been again subjugated, no flesh could have been saved.

835. That all these were cast as they were into **Hell**, where are the loves of falsity together with the cupidities of evil. Sig. and Ex.

—². The **Hell** where such are appears at a distance as a fiery lake with a green flame like that of sulphur; but they who are in it do not see this, for they are shut up in their workhouses, where they have vehement altercations with one another . . .

864. That those who were in evils as to life and in falsities as to doctrine were cast into **Hell**, where to eternity they will constantly be interiorly infested by the love of their falsity and the cupidities of their evil. Sig.

870. 'Death and **Hell** gave up the dead who were in them' (Rev.xx.13)=the men of the Church, impious at heart, who in themselves were devils and satans, called together to Judgment.

872. 'Death and **Hell** were cast into the lake of fire' (ver.14)=that the impious at heart, who in themselves

were devils and satans . . . were cast down into **Hell** among those who were in the love of evil, and thence in the love of falsity agreeing with evil.

[R.] 948. The evil are thus prepared for **Hell** . . . Goods and truths cannot be taken into **Hell**.

M. 17^e. (Heaven does not pass by degrees into **Hell**.)

36^e. Hence the universal **Hell** is ordained according to all the affections of the love of evil.

48a². Thus his internal and external become one; and when this is effected he is prepared for **Hell**.

53². They who come into **Hell** are all natural; and merely natural marriages are not marriages, but conjunctions . . . from unchaste lust.

54. The man is made over to some harlot, and the woman to some adulterer, which is done in an **infernal** prison, where promiscuous scortation is interdicted.

80. Why the **Hells** in the west appear like lakes of fire and sulphur.

153a². (The origin of **Hell**. Ex.)

261². The universals of **Hell** are these three loves: the love of dominion from the love of self; the love of possessing the goods of others from the love of the world; and scortatory love.

262. The love of dominion from the love of self is in the highest degree **infernal**, and therefore is with those who are in the deepest **Hell** . . .

264². Beneath their **Hells** are workhouses, into which those fall who inflict injury on others; for his phantasy is left to everyone in **Hell**, and also glorying therein; but he is not allowed to do evil to another . . .

—⁴. It was granted to look into their **Hells**; and the **Hell** where were the emperors of emperors and kings of kings was full of all uncleanness . . . In like manner in the other **Hell** where were the gods and the god of gods . . .

265. A **Hell** was opened where I saw two (who had been Popes). Des.

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

294². The pleasures of scortatory love descend to the lowest **Hell** . . .

324². All in **Hell** are diametrically opposite to those in Heaven. (Hence the unity of **Hell**.)

350^e. No one is born for **Hell**; and everyone comes into Heaven from the Lord, and into **Hell** from himself.

380². All **Hell** consists of such, (as ascribe all things to nature).

415. Satans who were permitted to ascend out of the mire and darkness of **Hell** . . .

—³. All in the **Hells** have the ideas of their thoughts immersed in the bodily senses, and are not able to elevate their minds above them; and therefore we excuse you . . .

—⁴. In **Hell** you will see squalid and unclean things . . . because all in the **Hells** worship nature . . .

429. That scortatory love is opposite to conjugal love as **Hell** is opposite to Heaven. Ex.

— . All in **Hell** are in the connubial connection of

evil and falsity . . . which is adultery, and which is **Hell** . . .

430. That all the uncleanness of **Hell** is from scortatory love. (This uncleanness des.)

461. **Hell** is under thy feet.

—³. Delight is the universal of Heaven and of **Hell**. Ex.

—⁸. Everyone (in **Hell**) is allowed to be in his own delight, even the most unclean . . . provided he does not infest good Spirits and Angels; but as from our delight we could not do otherwise than infest them, we were cast into workhouses, where we suffer direful things. The prohibition and withholding of our delights there is what is called the torment of **Hell**; it is also interior pain . . . See P.340^e.

477². The Angel said, Come up hither, and I will show you to the life what Heaven is, and what **Hell** . . .

—⁷. Even in Heaven, instead of heavenly things, they see **infernal** ones.

500⁴. A place where there is a way to **Hell**; and they who love **infernal** things enter it of their own accord. —^e.

—^e. They went down into **Hell** as it were dancing.

505². (The **Hells** of seducers. Des.)

520^e. Hence the whole **Hell** is called an adultery.

521^e. He opened a **Hell** in the western quarter . . . and they saw as it were a fiery lake, and there recognized some of their former friends, who invited them to themselves.

B. 117². For at that time the power of . . . **Hell** prevailed over that of Heaven. T.3.

T. 32^e. The universal **Hell** is one monstrous devil. 68. 123^e.

45. This is why those in **Hell** do not acknowledge God; but only those who have power over others . . . Des.

53^e. Evils came forth together with **Hell**.

56². Evil turns itself away from God; hence evil is completely separated from Him, and is cast into **Hell**, between which and Heaven . . . there is a great gulf.

61. Hence the Angels can see whatever is going on in **Hell** . . . but the Spirits of **Hell** cannot at all see what is going on in Heaven, not even the Angels . . . D.4759^e.

62². The relatives in **Hell** are all opposite to the relatives in Heaven . . .

— . Thus it is evident that God is omniscient in **Hell** as in Heaven. . . 'If I make my bed in **Hell**, behold Thou art there' (Ps.cxxxix.8). 'If they dig into **Hell**, thence shall My hand receive them' (Amos ix.2).

68. Therefore to act against one evil and the derivative falsity is to act against that monstrous giant or **Hell**; and this no one can do except God . . .

69^e. Every man . . . walks in the middle between Heaven and **Hell** . . . and thus is in freedom to look (either way) . . . and he who looks downwards . . . is as to his spirit actually with the devils in **Hell**.

74⁵. God . . . prepares the unjust . . . for their places in **Hell**, and of these He builds **Hell**; and disposes . . .

the congregations in **Hell**, that they may be as one devil; and separates them from (Heaven) by a gulf, lest **Hell** should do violence to Heaven, and lest Heaven should inflict torment on **Hell** . . . 569³.

78³. Therefore, with those in **Hell**, and in general in their deserts, there appear . . . bats, owls, wolves, leopards, tigers, rats and mice, all kinds of poisonous reptiles, dragons, and crocodiles; and where there is any herbage there grow briars, nettles, thorns and thistles, and certain poisonous plants, all which by turns vanish, and then nothing appears but heaps of stones, and marshes in which frogs croak . . .

—^e. Such things have not been created by God . . . but they originated on Earth together with **Hell**, which existed from men, who by turning away from God, after death became devils and satans.

80⁴. (A satan's idea about **Hell**: that it is an imaginary place.)

84. God could not otherwise descend to the ultimates in which the **Hells** are . . .

103. With those who come into **Hell**, the limbus is above, and the Spiritual beneath.

115. That redemption itself was the subjugation of the **Hells** . . . Gen.art.

121. At the time of the First Advent, the **Hells** had filled the universal World of Spirits . . . had confused the Ultimate Heaven, and had attacked the Middle Heaven . . .

—². The like has been done by the Lord at this day . . . The difference is, that at the First Advent the **Hells** had grown so greatly from idolaters, magicians, and falsifiers of the Word; but at the Second Advent from Christians so called . . .

123. As to the quality of **Hell**: it consists of myriads of myriads, because it consists of all those who from the creation have estranged themselves from God by evils of life and falsities of faith.

—². The ordination of the Heavens and the **Hells**, since the Last Judgment . . . is still going on.

—³. (The vastness and power of the **Hells** described by comparisons.)

—^e. Most in **Hell** are skilled in arts unknown in the world, in which they exercise themselves, in order to attack, ambush, obsess, and assault those who are in Heaven.

—⁶. The Lord now fights against **Hell** with every man who is being regenerated; for **Hell** attacks all such with diabolical fury . . . For **Hell** is like one monstrous man, and like a huge lion . . .

124². The combat of the Lord with the **Hells** was not an oral combat . . . but was a spiritual combat . . .

160². (Twelve novitiate Spirits state their notions concerning Heaven and **Hell**.)

224³. The Lord then opened a great gulf between the **Hells** and the Heavens, which no one from **Hell** can pass over . . .

—^e. A memorable truth:—That the Church which is in Divine truths from the Lord prevails over the **Hells**. Sig. and Ex.

281². The Societies (in the World of Spirits) which

are ordained according to evil affections, communicate with **Hell**.

383. Evil is of **Hell**. Gen.art.

—^e. So long as man lives in the world . . . **Hell** is beneath his feet . . .

448. (When a good man thus coheres with an evil one) both are thrust down into **Hell**, where the good man suffers hard things, but is at last taken out . . .

455. The internal man with the evil is conjoined with the devils in **Hell**.

—^e. From its loves, **Hell** is in the delights of all evils. Enum.

455a. The internal man of these is in **Hell**. Des.

459¹⁵. In **Hell** . . . they are kept shut up in prison; and when they do evils they are punished, which the Lord permits for the sake of amendment . . .

475². How man can be kept in the middle between Heaven and **Hell**, and thereby in spiritual equilibrium. Ex.

564³. **Infernal** delight is (the delight of evil). This exhales thence and inflows into every man, into his soles, back, and occiput; but if it is received in the forehead and breast, that man is given over to **Hell**. Ex.

569². These stenches are smelled in **Hell** as balsams, spices, and incense, refreshing their nostrils and hearts.

—³. Hence . . . **Hell** is most distinctly ordained according to all the varieties of the love of evil.

—^e. The wilderness outside the camp represented **Hell**.

579². The Lord came into the world, and removed **Hell** . . .

598. Such is the insanity in **Hell** . . .

605. An unregenerate man is in the heat of **Hell** . . . and at the same time in the darkness of **Hell** . . .

612². (Thus) from his birth man is a **Hell** in the least form.

—^e. It follows that Heaven cannot be implanted in **Hell** . . .

613. All in **Hell** avert the face from the Lord; therefore when **Hell** is looked at from Heaven, only their backs appear; and they also appear inverted . . .

—². Regeneration is effected exactly as **Hell** is removed and thus separated from Heaven. Ex.

—³. Every evil with man has conjunction with such Spirits in **Hell** as are in the like evil.

650. That **Hell** imputes evil to every man. Gen.art.

689². The effect of John's baptism in Heaven was that the **Hells** were closed . . .

795². Henceforth all who . . . after instruction . . . do not receive (the Lord Jesus Christ as God the Redeemer and Saviour) are cast down into **Hell**.

Ad. 3/3892. **Hell** referred to.

D. 224. That all evil, even accidental, comes from **Hell**.

228. On the state of the damned in **Hell**. [This was the Lower Earth. See A.699.]

284. On **Hell** and the **infernal** crew.

[D.] 285. The **infernal** place was represented to them as a tun with a covering . . .

286. Some have been there for 20 ages; but all who perished at the Flood have been loosed from that **infernal** tun; and they who have been created anew.

374. On **Hell** and the cruelty of the **infernal** crew.

1246. On an **infernal** crew in a dark chamber.

1288. On the deepest **Hell**.

1315. That the Angels sometimes speak (through Spirits) with those in the deepest **Hell**.

1495. The wickedness of cursing anyone to **Hell**.

1741². They are outside or below the Grand Body, namely, in the Earth of Lower Things, and in various places of **Hell**, from which they are taken out and elevated, in order to constitute such things . . .

1742^e. Such remain in **Hell** until they are subdued.

2640. These are the three kinds of instruments which the **infernals** seem to themselves to use with the greatest delight, whom David taught when he was in his cruelty.

2826. One supposed . . . that **infernal** penalties will last to eternity, and that . . . still less will there be redemption from **Hell** by the Lord; to whom it was shown, that no penalty can possibly exist in the other life except for an end . . .

2827. The redemption of the Lord intervenes and delivers the Soul from **Hell** . . .

3029. Some in **Hell** desired to glorify the Lord . . .

3663^e. A more grievous and lasting **Hell** awaits such.

3851. They attempted to . . . call out all **Hell** to destroy me.

4127. On the **Hell** of the unhappy. (How they are infested and tormented in the interior sphere.)

4193. This is **Hell** . . .

4198. (A new **Hell** for those who want to obsess man, and which is more frightful than other **Hells**.)

4374. (If he approached a state of innocence) a more grievous **Hell** than he could think of would await him.

4380. On the phantasies in the **Hells**.

4448. On the **Hell** of the Nephilim of this time, properly that of the Sirens. 4573. 4635.

4461. That some are taken out of **Hell** into the World of Spirits for the sake of vile uses.

—^e. One of them supposed that he had never been in **Hell** . . .

4462. The Sirens were sent into various **Hells** . . .

4468. On a certain **infernal** penalty.

4471. On the state of evil Spirits before and when they are let down into **Hell**. (Fully quoted under **EVIL SPIRIT**.)

4487. The life of those who cast themselves into **Hell** . . .

4489. He excited most filthy things with the profane **infernals** . . .

4496. On the magical **Hells**. 4527.

4502. This Subject of the Sirens or profane **Hell**, was

cast into various **Hells** . . . She supposed she could conquer the **Hells** . . . 4514. 4520.

4504. At last the very **Hells** were horrified at her, as a profane **Hell** . . .

4511. On the **Hells**, and the **infernals**, and on the profane. 4854. 5877. 5950.

—^e. The **infernals** who receive no amendment through punishings are they who are borne towards **Hell** . . .

4520^e. Therefore there was effected a concentration of a number of **Hells**.

4521. How spontaneous things draw towards **Hell**.

4545. On the **Hells**.

—^e. The **Hells** are beneath the earth. Beneath and in front of the left foot are adulterers . . . Beneath the right foot are cruel adulterers. A little in front are robbers and criminals . . . Still further to the front at a considerable distance are the profane . . .

4546. To the left at a great distance are the profane Antediluvians . . . To the right obliquely in front are the deceitful . . . And still further obliquely in front to the right are the magicians . . . To the left, almost in a straight line, and a little in front at a great distance, are they who have not feared death, God, or man . . . 4633^e. 4641.

4547. Behind, beneath the earth, are all kinds of Genii . . . To the right a little in front are the brothels of the lascivious . . . Beneath the cauda too there are excrementitious **Hells**; there begin the **Hells** of the Genii.

4548. On the **Hell** of those who live without use.

4553. On a **Hell** beneath the heel of the foot.

4563. On the **Hell** of adulterers.

—^e. The continuous endeavour of this **Hell** to project itself forth. Des. For more than all others they want to come into the world.

4566. Sometimes in sleep I was led through various places of **Hell** . . .

—^e. The **Hells** at this day are very full of such (robbers) . . .

4573². (The situation of **Hells** changed.) 4574. 4580. 4582.

4574. On the **Hells** of those who are deceitful within, and good without. 4579. 4583. 4589.

—^e. I have seen many thousands thus swallowed into their new **Hell**.

4579^e. I saw such thrust down into **Hell** . . .

4580. On the **Hells** of the male sex, who are like the female Sirens.

—². They suppose that they can never be thrust down into **Hell** . . .

—^e. They appeared to be all formed into one globe, and then rolled down into **Hell** . . .

4581. On the **Hells** of those who aid the Sirens.

—^e. They who were in that **Hell** were successively cast into another **Hell** . . .

4582. On the **Hell** of those who . . . appear outwardly to be honest and sincere, and very friendly.

—^e. Such great delight is there in doing evil, that

although they see a gulf of **Hell** before them, and know that they can never emerge thence, still . . . they do not desist . . .

4584. When anyone appears from the **Hells**, it is at once known (from his appearance) from which **Hell** he is . . . 4625. 4626.

4590. On the **Hell** whence comes febrile heat.

4594. On the crew of Sirens and their **Hell**.

4596. In that **Hell** . . . many consociate themselves against many, and those who gain the upper hand treat the others miserably . . . 4600.

— The Angels always have the **Hells** under them, and regulate all things there . . . 4600.

4611. There is a continuous influx from **Hell** through emissary Spirits . . .

4623. On a **Hell** where they adore themselves.

4625. On the **Hells** in general.

4631. On a **Hell** where are those who act insidiously against conjugal love. 4636, 4638.

—³. In all the **Hells** there are places deeper and deeper, the worse ones being in the lower places . . . and the deeper they go the denser is the mist which encompasses them . . .

4632. I saw Sirens descend into a **Hell** before the left foot, and . . . a communication was opened between that **Hell** and the new **Hell** of the Sirens behind the left foot. Then . . . an Angel looked into that **Hell**, and removed all who were there, and reduced them into a different order, and this with great force, and cast some of them out headlong into other **Hells**. . . Such is the Providence, that even the **Hells** are kept in order. —a.

4633. On the **Hells** of insulters.

4637. On the **infernals**.

4641-4643. (Situation of various **Hells**.) 4682.

4647. I was led through a **Hell** which is beneath the **Hells** of adulterers, where were those who are in faith separate from charity . . . and I was kept from all thought, and was thus safe . . . This is the **Hell** which is represented by the Red Sea. When I came to the other side, I came into thoughts about worldly things, and I heard those there, who were in temptations . . . This is the place which is represented by the wilderness where the Sons of Israel were for forty years . . . Afterwards I was brought . . . to the left in the plane of the highest part of the shoulder, and I perceived that there is the way for those who are delivered from temptations and elevated into Heaven. This is the passage which is signified by the Jordan.

4648. On the **Hells**. 4649. 4656. 4657. 4658. 4661. 4662. 4668. 4672. 4679. 4682. 4683.

4659. On the state of those in **Hell** relatively to those in Heaven.

4679. How a man casts himself into **Hell**. Des.

4680. Some are cast into their **Hell** more quickly . . .

4681. They are exposed and cast into **Hell**. —.

4684. On the damned dust of the **Hells**.

4686. On the **Hells** around man.

4728°. Thus he is between Heaven and **Hell** . . .

4743. They are alternately in **Hell** and in a lucid world . . .

4748. See CHARLES XII. 4884.

4752. That the **infernals** are in the gift of apperception.

4757. They admitted the **Hells** into them . . . until the **Hells** completely spoke through them . . .

4768. On infernal marriage. (See CHARLES XII.)

4784. In waking vision . . . I passed through the **Hell** of those who . . . study to pervert, invert, and extinguish the things of conjugal love . . .

4854. The **Hell** of the profane is diametrically beneath man . . . deeply there according to the degree of the profanation . . . There . . . are squalors, marshes, barren lands; here and there rocky places with caverns . . . They cannot struggle out . . .

4860. On Genii and their **Hell**. 5572.

— I was let down into a certain **Hell** of Genii. See under GENII.

4871. **Infernal** speech is not intelligible to the Angels, because the affections are opposite . . . Not a single word of theirs can be uttered by the Angels . . .

4878. The devils who are in **Hell** cannot come out of their **Hells** . . .

4881. These are they who make one with the **Hells**, and inflow into the **Hells** . . .

4897. As to the **Hells**, they are below; here are forests, here marshes, here ruins, here pits, into which they descend; and below are various squalid places, as for wild beasts of various kinds, with privies, and places like those of robbers; there are also dirty pools and stinking waters; and the lower down they are the worse they are.

4907². Beneath and between the rocks are the **Hells** of those who are in revenge; some of which cannot be passed through . . . for what is deadly exhales thence . . .

4920. I was brought into a **Hell** which is beneath the feet, where there appeared a great city . . . I was brought through the streets, where appeared troops of robbers who were seeking to do evil to one another in various ways, and (to) anyone who comes thither from elsewhere, as takes place when good Spirits do not know what **Hell** is and what it is like, that they may know . . .

4921. A certain Spirit . . . had brought with him from the world the idea that the **Hells** are not so bad . . . But he was conducted thither, and introduced into one of the houses . . . in the chambers of which he saw a multitude of **infernals**; in one chamber they were . . . endeavouring to kill one another; in another they were tearing each other and continually binding each other; in others they were eating disgusting things . . . They who are in the like evil are in a like chamber, and there are they kept as in a prison; for guards stand outside to prevent them from going out, and to prevent others entering except those who are permitted to do so.

4922. Such **Hells** are very numerous; you may say there are some hundred thousand of them.

— They who are at last taken out of them are so deprived of intellectual capacity as to be stupid; some are like fools; broad places are filled with such.

4933. On the worst **Hell** . . . which was from the men of the Most Ancient Church . . . where are the Nephilim . . .

[D.]4934. Christians in the persuasion that there is no Divine have their **Hell** a little behind, to the left, in the corner there . . .

5047. Such as are excited with the lust of commanding, and are interiorly evil, are cast down into this **Hell** immediately after death . . . in order to be devastated there . . .

5050. They who are let down into this **Hell** are delivered to such as have Power over them, and who are their chastisers . . .

—². Nor are there lacking presidents of the **Hells**, who from their natural man want to command, but are interiorly good . . .

5096. On the **Hells** of revenge.

5096–5098. There are stated and separate **Hells** for those who blaze with revenge . . . They are in various places beneath the mountains, at various depths . . . One there who was as it were dead with torment . . . They are punished much more grievously than others . . . They who do not suffer themselves to be otherwise mastered are immersed in a great privy . . . and when they emerge they are again tempted by others, to see whether they want to be revenged, and when it is found that the revengefulness remains, they are put into it again; and this may last for ages . . .

5103. On a **Hell** where they are continually quarrelling about religious things. J.(Post.)202.

—². He opened that **Hell** . . .

5108. On the vastation of those who are let down into **Hell** . . .

5134. I heard some one speaking in **Hell** . . .

5140. I heard from some **Hell** beneath the feet that they were lamenting . . .

5161. On the **Hell** of those who are cunning and act secretly, and with deliberation, circumspection, and prudence. 5692.

5165. Therefore many are called forth from **Hell** . . .

5167. Up to adult age man is in the World of Spirits; afterwards he is as to the soul either in Heaven or in **Hell**, because his mind is then . . . rarely changed . . .

5170. On the **Hell** of those who are outwardly innocent, but are inwardly evil: wolves.

5200. On the last vastation, and on the **Hell** there.

5200–5201. These cannot be amended . . . by the common method of vastation, and therefore they are at last sent into **Hell**, where they lie like corpses, some in beds, some on the earth . . . Some such lie there for 10, 50, 100, 1000, 2000 years, until their ferine and utterly inhuman character is worn out; and meanwhile they undergo by turns horrible torments; and by turns they recollect their hatreds and revenges. The places for them are in the depths beneath the rocks. They enter a pitch dark hole; a door is opened; and when they have entered, the door is shut, and they appear no more. . . . When this has been passed through they are like fools, and go about without any understanding . . . If they have had anything rational, it is preserved; and whatever they have had of religion, which has not been profaned, remains . . .

5223. On the phantasies of **Hell**. 5806.

5224–5226. They can induce on themselves lovely forms, very handsome garments, beautiful houses . . . But as they are external forms without internal ones, they perish in a moment, and then foul things are presented to view. Examps. The **Hells** are full of such things.

5237. It was a huge subterranean **Hell**, in which they are . . . kept in order; for every **Hell** is in order. The disposition into order in **Hell** was seen in the southern gulf; whither Angels were sent, through whom the Lord disposed all there into order . . .

5297. (These) **Hells** were ejected from the very bottom; and those there were cast forth into the **Hells** of the Gentiles . . .

5361. These are in the World of Spirits; for none can be taken out of the **Hells** who are there after they have been fully vastated—sometimes some are taken out who are not fully vastated—for those who have been vastated are kept in **Hell**, and cannot be taken out; for the moment they put out their heads they are direfully tortured. 5363.

5362. After the Last Judgment the **Hells** were completely changed. Des. 5469a. 5502.

5467. Then followed the Judgment, all such being cast into **Hell**, from which they never came out again. These **Hells** des.

5493. On the fourth day after death he was . . . at once cast into **Hell**. Ex.

5494. He was afterwards taken out thence, but was scarcely sane . . . and the **Hells** were detected with which he had been in the world. Des. . . Among other **Hells** there was one in the west . . . and with one of them he had communication, and then those who conspired with him were grievously punished. Therefore others who also endeavoured to rise up lamented in a loud voice that if he wandered about free they would incur his grievous penalties . . . Hence it was evident that they cannot possibly rise up from the **Hells** for fear of the penalty . . .

5496. On the **Hell** of poisoners, assassins, and murderers.

— (Such) are at once carried into **Hell** and vastated; and to prevent them from breaking out and doing evils, they are tortured with the most grievous penalties . . . Their first **Hell** is in the western quarter . . . the depths are numerous according to the degree of the evil; there the one torments the other, until at last they lie as it were half-dead . . . with very little interior life. 5499.

5507. After devastation he is cast into **Hell**, or walks with little life.

5509². He has then been devastated . . . thus he falls into his **Hell**, and is wholly in evil and the derivative falsity.

5514. On the **Hell** of preachers who care nothing for the Word and for doctrine from the Word.

5527. On the state of those who are in **Hell** and Heaven, and who are not as yet vastated.

— Those in **Hell** turn themselves constantly to their own love . . . With them the east is the life's love . . . When they are such, they have been fully vastated, and are in **Hell**.

5529. They who are (undergoing vastation) are said to be in the World of Spirits. If these are cast into **Hell**, still they return; whereas they who have been vastated and are once in **Hell** do not return; if they only put out their heads they are direfully tormented. I have seen some taken out, but this was with the Lord's leave; but after having been seen they fell back into **Hell** of themselves. They are sometimes taken out for the sake of some uses, but never without special permission from the Lord. Examp. 5693^e.

5559. The character of the speech with those in **Hell**. Ex.

—^e. The **infernals** can scarcely understand angelic speech . . . whereas the **Angels** can understand the **infernals**. By this, too, is Heaven separated from the **Hells**.

5634. How such are sent to **Hell** . . .

5641. I have heard the **infernals** understand the truths of faith so well . . .

5648. They rushed . . . into **Hell** . . .

5669^e. Their **Hell** is very deep beneath the buttocks. There they sit like dried Egyptian mummies.

5692^e. The cunning and deceitful become more stupid than all others . . . Such are their **Hells**.

5693. At last there remains nothing but evil and its falsity, and thus he gravitates into **Hell** . . .

5699. They were then cast down into various **Hells** . . .

5806. None of the things which appear in the **Hells** are real, but they appear as if they were real . . . 5905, Ex.

5815. They could serve the **infernal** crew as a fulcrum . . .

5830. On the state of those in the **Hells**.

— From one **Hell** they were sent out to some hundreds, in order that they might be transferred into another, and they were permitted to act according to their nature . . . Then it was recalled to their memory, that in **Hell** they had said to each other, that if they were allowed to go out they would live as wise as others; and yet now they act the **infernal** crew more than others.

— I wanted to speak to them, but they could not understand, because they were in phantasy, as in their **Hell**; at any discourse in which was the light of truth they were intensely tormented . . . I thus clearly perceived that he who once comes into **Hell** remains there to eternity . . . They also said that they would a thousand times rather live in **Hell** than out of it.

5832². All in the **Hells** are for adulteries . . .

5865. When he came to **Hell** . . . he entered, supposing that he could go out when he wanted, trusting in his 'intelligence; but as soon as he had entered he said that he was completely despoiled of all his arts . . . In the **Hells** there, all become very stupid . . .

5872. They go to their **Hells** directly, without delay.

5892^e. Afterwards he desired to come into **Hell**, in order to see what it is like. (His experiences there.)

5893. 5894.

5895. Beyond the most wicked of the **Babylonish** nation in the west there are **Hells** by degrees not so faithful . . .

5905. With those in **Hell** the sight corresponds to their thought . . . which is the reason why . . . there is nothing real.

5932. (One of the milder **Hells** des.) . . . There is a judge there, who tolerates all their sports provided they do no evil to anyone; they fear him greatly. . . How those who do evil are detected . . .

5934. They believed that all could be saved, even they who are in **Hell** . . .

5935. After a Spirit has completed his time in the World of Spirits . . . he comes to a place where conjunction with anything spiritual is taken away; thus he becomes like a fool, and casts himself into **Hell**.

6029^e. The lot of those who are conjoined neither with Heaven nor with **Hell**.

6036. (Various **Hells** seen and des.) D. Min. 4815.

6088⁴. All in the **Hells** are driven to their works, and they who do not work receive no food, garments, or bed.

6106². I said that it is allowable to commit whoredom and adultery in **Hell** . . . and would they rather be in Heaven or in **Hell**. I asked more than a hundred, and I could not extort an answer. 6110⁶.

—⁴. On the state of those who are in **Hells** under judges. In a separate chamber behind the males are those who had been women; from these they are allowed to conjoin some one, and have her for their woman; but they are not allowed to . . . scortate promiscuously.

—⁵. There are **Hells** full of harlots into which novitiates come, and scortate to satiety. They suffer penalties from various foul diseases, and therefore desist.

D. Min. 4682. The **infernals**, or **Hell**, are in an atmosphere gross, misty, and filthy, and in cold: it sometimes burns with the heat of cupidity. . . Its raging fury against good and truth . . .

4685. On the communication of Heaven with **Hell**.

4688. (Thus) a man who is tied to **Hell** can never be loosed, except by the Lord . . .

4698. On the state of **Hell**. 4734.

4703. On some **Hells**; mice, dumb dogs, cats. 4815.

4718. On a certain **infernal** who had a remarkable perception of truth.

4786. On the **Hell** of those who are inwardly wicked, and covet revenge.

4791. How the **infernals** are sent into **Hell**.

E. 86. '**Hell**'=evils, because all evils are from **Hell**, and are of **Hell**.

— The reason 'to have the keys of **Hell** . . .'=the power of saving, is that the Lord alone removes the **Hells** with man . . .

—². (Thus) the man who thinks and wills evil is actually in **Hell** . . .

—³. All the **Hells** are closed, and are opened only when evil Spirits are cast in; and when some are taken out, as takes place when evils increase with men . . . 410².

120. There are two kinds of **Hells**; one in which are those in evils, and the other in which are those in the falsities of evil; the former is called 'the devil,' and the latter 'Satan.'

[E. 120]². If man turns himself to **Hell** . . . he receives evils and falsities from the **Hells**.

186⁵. Therefore, '**Hell**' is called 'death.' Ill.

206. Then a way is opened which leads to the **infernal** Society in which he will be . . .

—². All the **Hells** are closed, and are never opened except by the Lord's permission . . .

209³. The Lord alone has Power over the **Hells** . . .

232². With their eyes they look to Heaven, and with their hearts to **Hell** . . .

277⁶. If the love of self and of the world reigns . . . they are conjoined with the **Hells**.

328⁵. The Lord's combats with the **Hells**. So6². —³.

342¹⁰. Those in the **Hells** appear encompassed with impure atmospheres . . .

349³. Those in **Hell** also live from the influx of life from the Lord . . .

383. '**Hell** followed with him' = eternal damnation.

—, '**Hell**' = evil and the derivative falsity . . .

—, For those who come into **Hell** remain there to eternity . . .

397. That the evil should of themselves fall down into **Hell** . . .

410². The Heavens are in the higher part of the mountains, and the **Hells** in the lowest parts. Ex.

—⁷. Many **Hells** are quite hidden by the lands, rocks, and hills . . . where flocks pasture. Sig.

411. Their torments cease when they come into the **Hells** where the like delights reign. Sig. —².

—¹⁴. The **Hells** have no power against Divine truth . . . nor against any man in whom it is. Sig.

439⁶. The subjugation of the **Hells** means the subjugation of the natural man . . .

474². They who are to come into **Hell** are vastated as to truths . . .

504¹⁵. From this conversion of Divine love into **infernal** love . . . the **Hells** appear to be in a fire . . .

518²⁴. None can be cast into **Hell** until the truths they know from the Word have been taken away . . .

535³. They who are not conjoined with Heaven are conjoined with **Hell** . . .

537². No evil Spirit is allowed to go out of **Hell** . . . If he does . . . he at once falls back.

539. (These) **Hells** appear as in the fire of a great furnace . . . 540.

554³. In **Hell** . . . they appear to themselves as men . . . but in the light of Heaven as monsters. Des.

581⁵. The **Hells** in which are deceitful and cunning Spirits. Sig.

622⁵. The **Hells** correspond to the ejections from the belly of the Grand Man . . .

632¹¹. It is dangerous to walk on the earths over these **Hells** . . .

655². The two kingdoms of **Hell**. Ex. and Sig. 740³. 1043².

659⁵. Hence the abodes of (such) in the **Hells** appear like pits and sepulchres.

—⁸. 'Sepulchre' = the **Hells** of evils; 'perdition,' the **Hell** of falsities.

661. Such is the ferine nature of those in **Hell**. Des.

677². Hence, when no longer in externals they have no fear of **Hell**.

695²². 'Reward,' in the opposite, = **Hell** . . .

—, That **Hell** is received in the externals and in the internals. Sig.

697. **Hell** for those who destroy the Church. Sig.

702². Beneath the World of Spirits are (the expanses of) the **Hells**, one below another . . .

708⁶. They who are merely natural . . . are in the **Hells** beneath these Heavens.

710⁷. For then **Hell** prevails . . .

726². That He has hidden the **Hells** beneath them, which are as many as the Heavens.

730⁴. 'The wilderness' also = **Hell**. Ex.

752. The external man without the internal is upon damned earth, beneath which is **Hell** . . .

783². The **Hells** are kept bound by the Divine truth . . .

—⁶. As in falsities from evil they no longer have any power, they fall headlong into **Hell** . . .

797³. Where evil is, there is **Hell**.

803⁶. Where faith and love are not, there is **Hell**.

812. When Heaven is shut against anyone, **Hell** is open to him . . .

888. That their **Hell** is from the love of evil and falsity . . . Sig. and Ex.

889⁵. This falsity . . . is manifestly felt by all not in falsities, when they walk over the **Hells**.

940³. The natural Internal, before man is purified . . . is **Hell**; and while **Hell** is there, Heaven cannot be opened . . .

951⁶. **Hell** is full of such . . . where . . . they are slaves.

981². The delight of adultery is **Hell** with man . . . 982⁵. Ex.

989². **Hell** is from adulteries. Ex.

—, Although man is born **Hell** . . . he is not born for **Hell** . . .

991⁶. Hence **Hell** is called an adultery. 1005².

999². From love truly conjugal there is power and protection against the **Hells**. Ex. 1002⁶. 1003³.

1006². The cadaverous **Hells** are for those to whom violations of wives have been delightful; the excrementitious ones for those to whom debaucheries of virgins have been delightful; foully sticky **Hells** for those to whom varieties and changes of harlots have been delightful. . . The sodomitical **Hells** are for those who have been in evils from the love of commanding others from the sole delight of command.

1013². As all in **Hell** hate the Lord . . . **Hell** is the very murderer itself . . .

1014². Man then goes over to the side of **Hell** . . .

1015². Thus hatred . . . makes **Hell** with man . . .

—^e. 'The prison' = **Hell**.

1050^e. They have Heaven in the spiritual mind, and **Hell** in the natural mind . . .

1094². In process of time man either opens Heaven to himself, or else **Hell**. Ex.

—^e. Man himself opens **Hell** to himself; but the Lord opens Heaven.

1098. The **Hell** of the Babylonians is here described (in the Word.)

1119. So much infernal penalty and desolation for them. Sig. and Ex.

1124. As soon as anyone's connection with Heaven is dissolved, he at once falls into **Hell** . . .

1133⁶. Beneath these dwell the Spirits of the first **Hell**; beneath them the Spirits of the second **Hell**, and beneath these the Spirits of the third. . . The Spirits of the lowest **Hell** are held in bonds by the Angels of the highest Heaven; (and so on.)

1142². Of whom **Hell** consists. Ex.

1143⁴. The **Hell** where devils are is the love of self; and the **Hell** where satans are is the love of the world. Ex.

— . Hence all in the **Hells** appear averted and inverted.

—⁵. As **Hell** is the love of self, it is also fire. Ex.

1144². As these loves are **Hell**, it is evident whence it is.

—³. When man becomes a **Hell** . . . Des.

1145¹⁰. **Hell** is from men-devils. Des.

1147². Some Angels . . . were brought into infernal Societies; from one to another; in each they thought exactly as did the devils there . . . Thus they comprehended that evils and falsities inflow from **Hell**. —³.

—⁴. That all evil and falsity are from **Hell**, it has been granted to see with my eyes. Ex.

— . A truth from the Word was uttered with a loud voice from Heaven, which flowed down to **Hell**, and down through it to the lowest of it; and as it flowed down it was heard to be successively . . . turned into falsity . . .

1158³. Profaners are not in **Hell**, but beneath **Hell** . . .

1163. From birth man is in the middle of infernal Societies, and extends himself into them . . .

1164². In order that man may be brought out of **Hell** . . .

1165². That the penalties of **Hell** do not deter them, even when seen.

1168². In proportion as man is removed from evils, he is removed from **Hell** . . .

1194². No idle person is tolerated in **Hell**. Those there are in workhouses, and are under a judge, who imposes labours on the prisoners, which they do daily, and to those who do not do them there is given neither food nor garment, but they stand hungry and naked . . .

1220^e. At last they . . . fall into **Hell**, and cannot be taken out to eternity.

1224². That the Lord is also present with those who are . . . in **Hell** . . . Ex.

—⁴. There are three **Hells** . . . which are distinguished into Societies, and every Society of **Hell** corresponds, by oppositeness, to a Society of Heaven.

—^e. They appear as men, but monstrous. I have seen three kinds of them; the fiery, the black, and the pale . . .

1226³. They who do no use are sent into the **Hells**, where they are compelled by a judge to labour; if they refuse, no food, garment, or bed is given them, and . . . the judge permits their companions to make them their slaves . . . Those who cannot be compelled to labour are cast out into deserts, where a piece of bread is given them daily, and water to drink, and they dwell solitary in huts or caves; and as they perform no uses, the earth is so barren that grass is rarely seen . . .

—⁴. The labours they perform in . . . the **Hells** are partly like those done in the world, but most are spiritual uses, which . . . do not fall into the ideas of natural thought.

Ath. 198. The **Hells** are filled with the most bitter hatred against the Lord; not so against the Father, whom some **Hells** call the Creator of the Universe . . . But all the **Hells** are against the Lord . . . A sphere against the Lord is exhaled from all the **Hells** . . .

J. (Post.) 230. Being such they are sent into the **Hells** . . . and there they remain under the view of a judge who imposes labours on them . . . and if they perform them negligently they are severely punished. Thus by means of labours properly adapted they are withdrawn from the delights of their will. In such a prison are kept all, both male and female, who have lived evilly, that is, have given the reins to sins. Before they come thither everything they had learned from the Word is taken away from them . . . and all knowledge of whom they had been . . . and then they are all alike . . . Wonderful to say, they cannot go out to eternity, for if by chance they put their feet out they are punished; and if they are taken out by others, they become more insane than before . . . They are like robbers, who for fear of penalties live honestly while in a house of a city, but the moment they go into the forest, they constantly think about robberies.

D. Love vii^e. That **Hell** may be in that form, everyone there is compelled to labour . . .

xv². They are sent into labours under a judge in **Hell**, and so long as they are in these labours they are not insane . . .

xvii². The natural affection of use, without the spiritual, gives **Hell** . . .

D. Wis. iii. 4². The lowest degree in man's primitive brain in the embryo is in the form of **Hell**. Why.

Ang. Idea. **Hell** is from the freedom of man . . .

De. Conj. 54. In **Hell** there are not marriages, but adulteries. (Fully quoted under **ADULTERY**.)

60. Heavenly love torments the infernals; therefore **Hell** is removed so far away.

89. On the **Hells** of adulteries. Gen.art.

Can. God iv. 12. In the **Hells** are created serpents, and noxious beasts and birds . . . by turning goods into evils.

Trinity v. 7a. Each is allotted his place in the **Hells** according to the denial of God.

Coro. 14. That the Lord Jehovah then founds . . . a new **Hell** . . . Gen.art. 21,iv.

[Coro.] 15^e. The order the Lord induces in **Hell** is that all there may be diametrically opposite to all in Heaven. Thus as the Lord governs Heaven, He also governs **Hell**; and the latter through the former.

16². At a depth beneath those Heavens there are also three expanses, into which the **Hells** are distinguished, and which in like manner communicate with each other by influx through the Heavens from the Lord.

20. When **Hell** . . . has raised up its back to the confines of the Heavens . . .

36. Formation of . . . a new **Hell** after the Judgment upon the Most Ancient Church. Gen.art.

— . There have been four general Judgments, and four . . . **Hells** have then been formed.

38. The **Hell** from the Most Ancient Church. Des.

45. The **Hell** of the Ancient Church. Des.

Docu. 302,A. The scenery of **Hell**. Des. . . These objects were created on earth at the same time as **Hell** was created.

Helmet. *Cassis.* M.103.

Helm. *Galea.*

E. 557². ‘**Helmets**’ (Jer.xlvi.4)=the things of reason.
—^e. ‘A **helmet** of salvation’ (Is.lix.17)=Divine truth from Divine good, through which is salvation; for ‘a **helmet**’ has a like signification to the head, because the head is clothed with it.

Help. See under AID and ASSIST.

Help. *Auxilium.*

Helper. *Auxiliator.*

A. 140. ‘A **help** as with him’ (Gen.ii.18)=the proprium . . . 142^e.

2691. **Help** then. Sig.

2694. Hope of **help**. Sig.

5005. Without the **help** of anyone. Sig.

8652. ‘The God of my father was my **help**’ (Ex. xviii.4)=the mercy and presence of the Lord in the Church.

— . ‘**Help**,’ predicated of the Lord, =mercy; for **help** from Him is of mercy; and it also =presence, for where there is the reception of mercy there is presence . . .

M. 176. For mutual **help** . . .

D. 3528². Immediate **help** is not according to order . . .

3681. How the Lord . . . affords **help** in a moment . . .

E. 406¹³. Occurs. 654⁴².

654³⁹. ‘**Helpers**’ (Ezek. xxx.8) = confirmations of truth . . .

684²¹. ‘I have laid **help** upon one that is mighty’ (Ps. lxxxix.19)=the Divine truth through which Divine good operates all things.

Help. *Juvare.* D.2802.

Helpless. *Inops.* T.406.

Hemiplegia. *Haemiplexia.* T.367¹.

Hemisphere. *Haemisphaerium.* A.644.
W.384. T.376. D.1027. D. Wis. iii. 3³.

Hemlock. *Cicuta.* W.339². E.522. 519a.

Hen. *Gallina.* P.292. M.358². D.2766.

Hepatic. *Hepaticus.* A.5185. D.893. 1017.

Heraclitus. *Heraclitus.* M.182^e. T.693.

Herald. See under PREACHER—*praeco.*

Herb. *Herba.*

Herbaceous. *Herbaceus.*

Herbaged. *Herbosus.*

A. 9. In the Third State, from the internal man he speaks piously and devoutly . . . called ‘the tender herb,’ also ‘the herb of seed’ (Gen.i.12).

29. The Lord causes him to bear some tender thing, which is called ‘the tender **herb**;’ then something more useful, which again becomes prolific, and is called ‘the herb seeding seed.’

39². While man supposes that he does good from himself, his truths . . . are called ‘the tender **herb**,’ and also ‘the herb seeding seed.’

56^e. Spiritual meats (not celestial) are signified by ‘the herb seeding seed.’

57. ‘The herb seeding seed’ = all truth which regards use.

—^e. That spiritual meat is called ‘**herb**,’ is said in, ‘My Shepherd, I shall not want, Thou makest me to lie down in pastures of **herb**.’

58. To the Natural is given for meat ‘the vegetable and the green of the **herb**’ (Gen.i.30). Both his natural and spiritual food are thus described, ‘Jehovah causeth grass to grow for the beast, and **herb** for the ministry of man . . .’ (Ps.civ.14).

59. At the time of combat, the evil Spirits . . . leave no food for the man except what is compared to ‘the vegetable, and the green of the **herb**.’ But the Lord gives him food in addition, which is compared to ‘the **herb** seeding seed.’

75. The Scientific and Rational of the celestial man are described by ‘the shrub, and the **herb** out of the ground watered with vapour’ (Gen.ii.5). 90, 91.

274. ‘To eat the **herb** of the field,’ or wild food (Gen. iii.18)=to live as wild animals. III.

996. They are called ‘the vegetable of the **herb**’ (Gen.ix.3), because they are only worldly and bodily things . . .

5201. ‘Grass,’ or ‘**herb**’ =scientifics . . .

6726. Each **herb** in the Word = some special thing of what is scientific; as ‘the flag’ . . . a low Scientific . . .

6767². ‘The **herb** of every field’ (Jer.xii.4) = every scientific truth of the Church. (=every truth of the Church. 8902⁶.)

7112^e. All herbaceous things (as grass) = nothing else (than the lowest Scientific).

7571. 'Upon every herb of the field in the land of Egypt' (Ex.ix.22)=every truth of the Church in the natural mind. 'Herb'=truth . . . because 'land' and 'field'=the Church . . . By 'the herb of the field' is meant everything in general which is produced from a field. III.

—'. 'The herb' (Matt.xiii.26)=the produce of the field. That by 'herb,' here, is signified the truth of the Church, and by 'the tares' falsity, is evident . . .

—². 'Pastures of herb'=spiritual nourishment . . .

—³. In these passages . . . 'herb of the land,' and 'herb of the field'=the truth of faith.

7583. 'The hail smote every herb of the field' (Ex. ix.25)=that these falsities destroyed every truth of the Church.

7676. 'It shall devour every herb of the land' (Ex. x.12)=the total consumption of all truth. . . 'The herb of the land'=the truth of the Church.

7689. 'It shall devour every herb of the land' (ver. 15)=that all the Scientific of truth would be destroyed. . . . 'The herb of the field'=the truth of the Church, because 'field'=the Church; but 'the herb of the land'=the Scientific of truth, because 'land,' here, =the natural mind . . .

7692. 'In the tree, and in the herb of the field' (id.) =from the Cognitive and the Scientific of the Church. . . . 'The herb of the field'=the Scientific of truth.

9391¹. 'To eat herb' (Ps.cvi.20)=to appropriate it only scientifically. 'Herb'=the Scientific.

R. 401. The like is signified by 'the herb of the field,' III.

E. 278⁵. 'Drops upon the herb' (Micah v.7)=natural truth.

304¹⁰. 'The herb of every field'=all the truth and good of the Church.

375³⁴. 'Pastures of herb'=Knowledges of truth and good.

403⁷. 'The habitations of the wilderness have become herbage' (Joel ii.22)=Knowledges of truth where there were none before. 'Herbage'=the growth and multiplication of them. 650⁴⁰.

405⁴⁷. 'Herb'=nascent truths from good.

419¹⁰. 'No herb'=no truth in the Church.

507⁷. 'Grass'=scientific truth; and 'herb of the field,' spiritual truths; for the herb of the field means the corn first born in the field; therefore it is said, 'herb for the ministry of man.'

518³¹. 'I will dry up all their herb' (Is. xlii.15)=that the truths from these goods will perish.

543⁶. 'The herb of the field'=the truth there.

644¹⁶. 'To give herb in the field' (Zech.x.1)=the Knowledge of truth and good from the Word, and the derivative intelligence.

650¹⁰. 'Grass'=the truth of the natural man, which is scientific truth. . . 'Herb'=the truth of the spiritual man.

—⁴³. 'Herb of the field'=the truth of the Church born and nascent. 653⁹.

659¹⁸. 'Herb of the land'=truths from good.

911⁸. 'Herb germinating'=truth such as it is when first received.

Herd. *Armentum.*

A. 1486. See FLOCK. 1564. 2180². 2566. 2720⁶. 3154². 3408. 3518. 4505. 5913. 6048. 6065. 6126. 7504. 7663. 7723. 7960. 7977. 8937. 9276. 10609. —³. E.279. 374². 403¹³. 453⁹.

2179. 'Abraham ran to the herd' (Gen.xviii.7)=natural good . . . from the signification of oxen and bullocks, which belong to the herd. Ex. 2180².

2184². 'Butter of the herd' (Deut.xxxii.14)=the Celestial Natural.

3408. 'Herd'=exterior or natural good. 4378. 4505.

—'. The natural good which is signified by 'herd' is not that which is born with man, but it is that which is acquired by means of Knowledges of truth joined to affections of good. Ex.

4250. 'He halved the . . . herd . . . into two camps' (Gen.xxxii.7)=the preparation and disposing of the . . . goods in the Natural to receive the good represented by 'Esau.' . . . 'Herd'=exterior goods, and also non-goods.

6531. 'His herds' (Gen.l.8)=the exercises of charity. . . . 'Herds'=the exterior goods of charity, thus its exercises . . .

8937². The reason 'herds'=external goods, was that to herds belong oxen, bullocks, and calves, by which are signified such things as are of the good and truth in the external man. Refs. 9391.

9990. See BULLOCK.

—'. 'Herd'=what is natural. Refs.

E. 453⁹. 'Herds,' which consist of calves, bullocks, cows, and oxen, =exterior goods and truths, which are natural truths and goods. Refs.

513⁹. 'Herds'=the natural things with man . . . or those of the natural mind.

650⁶. 'Herds,' which are bullocks, oxen, cows, and camels, =natural things from spiritual ones.

1100⁴. 'Herd'=all the natural things with man which correspond to spiritual ones.

Hereditary. *Haereditarius.*

Hereditarily. *Haereditario.*

See HEIR.

A. 313. (Thus) hereditary evil did not come from the first man . . .

—'. But as to hereditary evil the case is this: that everyone who commits actual sin induces a nature on himself thence, and the evil thence is implanted in the children, and becomes hereditary . . . and thus is multiplied and grows in his descending posterity; and remains with each; and is augmented with each by means of his actual sins; nor is it dissipated so as not to be hurtful, except with those who are being regenerated by the Lord . . .

494². The Church . . . decreases and degenerates . . . chiefly by reason of the increase of hereditary evil; for

each parent adds new evil to what was **hereditary**. All actual evil with parents puts on a species of nature, and when it often recurs it becomes natural, and is added to what is **hereditary**, and is transplanted into the children . . . and thus there is an immense increase of **hereditary** evil in their descendants . . . 2910⁴.

[A.] 633^e. Agreeably to the **hereditary** evil implanted in him from his parents.

661. They successively and **hereditarily** derived from their parents such a genius . . .

719^e. Actual evils are those which are loosened and tempered; not so **hereditary** evils.

788. Every man of the Church called 'Noah' was in almost a like state as to **hereditary** evil to that of the rest of the posterity which perished . . . and therefore they could not be regenerated . . . as those who do not derive such a nature from what is **hereditary** . . . (It is the same with the Jews.) —².

828^e. The offspring (of seducers) are worse than other children, because they derive something **hereditary** from the father which is of that nature; and therefore infants are rarely born from the congress of such; and those which are born do not remain long in life.

868. Everything remains which has been **hereditarily** imbued from infancy . . .

966. No one in the other life undergoes any penalty or torment on account of his **hereditary** evil . . . 2308.

1033^e. Some from **what is hereditary** derive a certain softness of heart . . . but it is a false conscience.

1414². There are two **hereditaries** which are born with man: one from the father, and the other from the mother. The **hereditary** of the Lord from the Father was Divine; but the **hereditary** from the mother was the infirm human. This infirm nature which man derives **hereditarily** from his mother is a corporeal something which is dispersed when he is being regenerated; but that which man derives from his father remains to eternity . . . 1444².

1438². All men . . . have no other seed than a certain filthy and infernal one . . . and this from **what is hereditary** from the father.

1444. 'The Canaauite was then in the Land' = **hereditary** evil from the mother in His external man. 1573.

—². With the Lord there was no actual evil . . . but **hereditary** evil from the mother.

1477^e. Thus He expelled the **hereditary** evil from the mother. 2632.

1573. For where there is **hereditary** evil there is also falsity . . . Thus the evil which is of the voluntary part is turned into falsity in the intellectual part; and therefore this falsity also was **hereditary**, because born from **what was hereditary** . . .

—³. The **hereditary** evil which is derived from the father is different from that which is derived from the mother: the **hereditary** evil from the father is interior and remains to eternity; for it can never be eradicated: such there was not in the Lord . . . But the **hereditary** evil from the mother is of the external man; and this was with the Lord . . .

1603². After He had expelled **hereditary** evil . . .

1608^e. Hell consists of nothing but hatreds, not of the hatreds which man has received **hereditarily**, but of those which he has acquired by actual life.

1667². The goods of infancy . . . are not goods, so long as **hereditary** evil contaminates them . . .

—^e. Evil Spirits and Genii are not allowed to operate into . . . the things which are from **what is hereditary**.

1902. If man were imbued with no **hereditary** evil, he would be born rational . . . and through the Rational the Scientific would be born . . . Man alone is born into no knowledge; and that which causes him to be born so is **hereditary** evil from the father and mother . . .

1906. Man, when born . . . is totally defiled with **hereditary** evil.

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

2122². **Hereditary** evils . . . are more malignant . . . than formerly.

2300. Infants are diverse in genius and nature, and this from **what is hereditary** . . .

2307. Infants in Heaven are sometimes let into their **hereditary** evils . . . 2308.

3036². That the Lord put off all the **hereditary** from the mother, so as at last not to be her son. Refs. This **hereditary** from the mother is what is signified by 'the house of my father, and the land of my nativity;' by 'the house of my father' is signified the maternal **hereditary** as to evil; and by 'the land of my nativity,' the maternal **hereditary** as to falsities; for where there is evil there are falsities.

3078². In every affection is the whole life of the man . . . and many things besides which he has derived **hereditarily** . . .

3175. (Man's **hereditary** nature des.)

3304². When the lowest Natural is vitiated by **what is hereditary** from the mother . . .

3318². These vessels with man are in a contrary situation in relation to the influent life, in consequence of the **hereditary** evil into which he is born . . .

3469². Everything which parents have contracted by frequent use and habit . . . until it has become familiar to them, so as to appear as if it were natural, is derived into their children, and becomes **hereditary**. If parents have lived in the good of the love of good, and have perceived in this life their delight and blessedness . . . their offspring receive thence an inclination to a like good. In like manner they who receive from **what is hereditary** the good of the love of evil, and the good of the love of falsity. Ex.

3470³. Until the good received **hereditarily** is by degrees extirpated, and new good is implanted in its place.

3518. The good which He had from the mother was contaminated with **hereditary** evil . . . 3599².

3603³. Man's Involuntary is twofold; one is his **hereditary** which he has from his father and mother, the other inflows through Heaven . . . As man grows up,

that which he has **hereditarily** from his parents manifests itself more and more, if he is such as not to suffer himself to be regenerated . . .

3701². Man is born into the nature of his parents, grandparents, and great grandparents . . . thus into the **hereditary** evil of them all successively accumulated; inasmuch that as to what is from himself he is nothing but evil . . . 3993⁸. 4171.

4317. That (the descendants of Jacob) had an **hereditary** which could not be eradicated by regeneration. Sig. and Ex.

—⁴. **Hereditary** evil is not from our first parent . . . but originates from the parents and the parents of the parents . . . of each person in succession. All the evil which they have acquired by actual life . . . is derived into the children, and becomes **hereditary** with them, together with that which had been implanted in the parents from the grandparents and great grandparents. The **hereditary** evil from the father is interior, and the **hereditary** evil from the mother is exterior; the former cannot be easily eradicated, the latter can. When a man is being regenerated there is then extirpated the **hereditary** evil which had been inrooted from the nearest parents; but with those who are not regenerated . . . it remains . . .

—⁵. Few know what **hereditary** evil is: it is believed to consist in doing evil; but it is to will and thence to think evil. **Hereditary** evil is in the will itself and thence in the thought; it is the endeavour itself which is therein; and moreover when he is doing what is good it adjoins itself. It is known by the delight which is felt when evil befalls another. That root lies deeply hidden; the interior form itself which receives good and truth from Heaven . . . is depraved and . . . distorted; so that when good and truth inflows from the Lord, it is either reflected, perverted, or suffocated. Hence it is that there is at this day no perception of good and truth, but conscience instead thereof with the regenerate . . . It is from **hereditary** evil to love self in preference to others; to will evil to others if they do not honour us; to perceive delight in revenges; and also to love the world more than Heaven, and all the cupidities . . . thence derived. Man is ignorant that such things are in it . . . nevertheless in the other life it is manifestly shown how much of **hereditary** evil each one has attracted to himself by actual life . . .

4563. That **hereditary** evil was expelled. Sig. and Ex.

— 'Deborah the nurse of Rebekah'=**hereditary** evil. . . This was the **hereditary** evil from the mother against which the Lord fought . . . Refs.

—². It is known that man derives evil from both parents, and that this evil is called **hereditary** evil; into this, therefore, he is born, but still it does not manifest itself until the man grows up, and acts from the understanding and thence from the will; meanwhile it lies stored up, especially in infancy; and as by the mercy of the Lord no one is blamed on account of **what is hereditary**, but on account of what is actual; and **what is hereditary** cannot become actual until man acts from his Own understanding and from his Own will, therefore infants are led by means of infants and Angels . . . but still the **hereditary** evil lies hidden in each thing they do. This **hereditary** evil yields them nourishment, or

as it were a nurse until the time of their judgment; and then, if they are regenerated, they are brought by the Lord into a state of new infancy, and . . . into genuine innocence . . . The difference is, that the innocence of infancy is without, and **hereditary** evil within; whereas the innocence of wisdom is within, and both actual and **hereditary** evil without . . .

4564. **Hereditary** evil is not exterminated with the regenerate . . . P.79².

—^e. But the Lord completely removed from Himself, expelled, and cast out, all the **hereditary** evil from the mother; and he had no **hereditary** evil from the Father.

4593². The **hereditary**, that through temptations it was expelled for ever. Sig. The **hereditary** was the human affection of interior truth, which the Divine affection expelled . . .

4644⁹. For the **hereditary** with everyone is evil.

4672². That which is **hereditary** to man; namely, the love of self and of the world . . .

4963³. What he derives from both father and mother is defiled with **hereditary** evil . . .

4988². The good with man is from a twofold origin, namely, from **what is hereditary** . . . and from the doctrine of faith and charity. Ex. 5032².

5280². Every man . . . is born into so many **hereditary** evils . . .

5342². At this age . . . he calls forth the **hereditary** evils . . .

5353. The removal of **hereditary** evils. Sig. and Ex.

— 'The house of my father'=**hereditary** evils. Ex.

6208. Many enjoy natural good from **what is hereditary** . . . They cannot be gifted with any conscience; for this does not come from . . . **hereditary** good . . . A good life from . . . **what is hereditary** is not a good life. (Shown by experiment.)

8550. [**Hereditary** evil. Ex.] It is not broken and altered except by a life of faith and charity from the Lord.

8551. Man continually inclines to what he has derived from **what is hereditary** . . .

8622². (Genii) would enter into the **hereditary** evils of the old will . . . which have been closed. Refs. 8806², Ex. H. 579².

8806². (Thus) all the Voluntary which they have **hereditarily** is destroyed.

8876². 'To visit the iniquity of the fathers upon the sons' = . . . that the evil with the fathers . . . is derived **hereditarily** into the children . . .

9009³. The evils which proceed only from the will . . . are such as man inclines to from **what is hereditary** . . . These are not imputed to man, unless he has confirmed them in his intellectual part . . . Refs. 9069.

9069². That no one is punished on account of **hereditary** evils . . . Refs. H. 342³.

10109⁵. That **hereditary** evils do not hinder the appropriation of good. Sig.

[A.] 10134⁹. Hereditary evils are successively condensed, and thereby derived.

10318. Man is born **hereditarily** into all evil which is of the love of self and of the world . . . 10791. Des.

H. 293². From his **hereditary**, and thus from himself, man would have no life, unless he were allowed to be in evil.

342². (The **hereditary** evils of the son of a king who had died in infancy, and had grown up in Heaven.)

(s.) That the **hereditary** evil of man is . . . the love of self and of the world. Refs.

509⁶. Their evils . . . were not from any other evil heart than that which they had received **hereditarily** . . .

558. The proprium of man . . . is his **hereditary** evil, which is to love self more than God, and the world more than Heaven.

—². Man is let into his proprium, thus into his **hereditary** evils, whenever he regards himself in the goods which he does . . .

N. 83. Refs. to passages on the subject of the **hereditary** of man.

C. J. 61. **Hereditary** evil consists in the love of ruling, etc. T. 822.

Life 110. As the **hereditary** evil is thus hidden and shut in, when the man becomes a Spirit . . . it breaks out . . .

W. 68. It is from this cause that man from his **hereditary** evil reacts against God.

269. Man gets his (hereditary evil) from his father . . . thus from grandfathers, and great grandfathers in succession . . .

432². (The effect of **hereditary** evil upon the brain at conception.)

P. 14⁶. Nearly the same . . . is the case with those who are **hereditarily** in natural good, and are in no spiritual good.

83. The reason no one can come into the Kingdom of God unless he has been born again, is that man **hereditarily** from his parents is born into evils of every kind . . .

183. From his **hereditary** evil, man constantly pants towards the lowest Hell. —², Examps.

215⁷. Hence it is said that . . . man's **hereditary** is nothing but evil. The **hereditary** of man is his proprium . . .

277. Everyone is born into (hereditary evil) from his parent, and he too from his . . . thus it grows as into a heap . . . Thus in man there is nothing sound. —², Ex.

279³. They are shown that they are in **hereditary** evils . . .

281³. Man is (therefore) permitted to think and will the evils of his **heredity**, but not to say and do them.

328⁷. (The effect of the continual increments of **hereditary** evil.)

M. 245. (How **hereditary** evil is propagated from the soul of the father.)

T. 154⁴. The evil from parents which is called **hereditary** acts in man and into man . . . If the evil acted through man he would not be reformable, nor culpable . . .

405². The proprium, which, regarded in itself, is **hereditary** evil . . .

423⁶. For every man derives **hereditarily** from his parents that . . .

469². **Hereditary** evil is not thence, but from the parents . . .

498². The **hereditary** evils into which man is born have arisen principally from these two loves . . .

521. **Hereditary** evil is solely from the parents; not indeed the evil itself which man actually commits, but the inclination to it . . .

—². (Thus) man is not born into the evils themselves, but only into the inclination to them . . . and therefore after death no one is judged from any **hereditary** evil . . . III. E. 989².

—³. The (hereditary) inclination to evils . . . can be broken only by . . . regeneration; without this the inclination not only remains . . . but also increases . . .

822. **Hereditary** evil dwells in its fulness in the love of possessing the goods of all others, and in the love of dominion . . .

D. 1310. On **hereditary** and actual evil.

1311. **Hereditary** evils in little children appear tempered with goods . . .

2424. On **hereditary** evil.

2488. The forms of the interiors are distorted by **hereditary** evil . . .

2623. They who have not acquired delight in (adulteries and cruelty) by actuality, but have received it **hereditarily** . . .

4080. See ACTUAL.

4521. What is spontaneous is the **hereditary** of man, and continually draws man downwards towards Hell . . .

4523. Its increase by actual deeds. The **hereditary** from infancy appears subtle and aerial; but it is continuous, so as to be nothing but evil; but when what is actual is added to it, it becomes grosser and heavier.

D. Min. 4635. If man were without **hereditary** evil, he would be born into Divine order itself . . .

4774². (This) leads the Spirit into such cupidities as he had not before actually exercised, but which he had **hereditarily** . . .

E. 543⁴. All **hereditary** evils are seated in the natural and sensuous man, and not in the spiritual.

989⁶. Therefore it is provided . . . that after death **hereditary** evils do not recur . . .

De Conj. 81. Man cannot possibly resist the delight of adultery, except from the Lord; for they act into the **hereditary** life, within the thought, so that the man cannot possibly notice it . . .

Heres. *Cherez.*

E. 391¹³. 'Ir Heres' (Is. xix. 18) = doctrine sparkling with spiritual truths in the Natural; 'Ir' means 'a city' . . . and 'Heres,' a sparkling like that of the sun.

654⁷. 'Every one shall be called the city of **Heres**' = the doctrine of the good of charity in each one. . . 'Heres,' which in the Hebrew means the sun and its rays, = the good of charity and the derivative faith.

Heresy. *Haeresis.*

Heretic, Heretical. *Haereticus.*

A. 324. Doctrines separated from the Church, or **heresies**. Tr. 332. 337.

331. This **heresy**, amplified, is called 'Enoch.'

362. Wherever there is any Church there arise **heresies**, because when people are thinking about one article of faith they make it the principal one; for man's thought is of such a nature that when it is fixed upon any one thing it sets it above all other things, especially when phantasy claims it as one's Own invention . . .

373. 'Ground' = a schism or **heresy**.

380. 'To cultivate the ground' = to cultivate this schism or **heresy**.

400. That this schism or **heresy** produced from itself another. Sig. 401.

—e. From one **heresy** many are born.

409. The case was the same with the **heresy** called 'Cain.' Ex.

468. By the names are signified **heresies** and doctrines.

794. Where is there any **heresy** which does not in this way find confirmations . . .

1032. Many . . . who are in . . . any **heresy** suppose that all those who are outside of it . . . cannot be saved . . .

1366. Those born in any **heresy**, who have confirmed themselves in its falsities . . . can with difficulty, if ever, be brought to receive truths which are contrary to their falsities.

1834². When falsities have insinuated themselves into evils, schisms and **heresies** arise . . . If charity reigned . . . they would not call schism schism, nor **heresy heresy**, but a doctrinal matter of opinion . . .

2120. That **heresies** and controversies . . . would rebound. Sig.

2385⁴. Then **heresies** would be dissipated, and out of many they would make one Church . . .

2435. They all fell into **heresies** and Falsities . . .

2760, Pref. (This) is evident from so many **heresies**, of which each confirms his own dogma from the literal sense . . . 3427³. 3436. 6222².

3427³. **Heretical**, occurs. P. 231³.

3488. 'All these things are the beginning of sorrows' = the first state of the perversion of the Church, which is . . . that they begin no longer to know what good and truth are, but dispute together about them, whence come Falsities, and thus **heresies**.

5033. This is evident from every **heresy**, and from each thing in a **heresy**, which, although they are falsities, by means of the confirmations of those who are in the **heresy**, appear to be truths.

6071. Unless truths from the internal sense are insinuated into these scientifics (from the literal sense),

the mind can be drawn away into every **heresy** . . . Examps. 10276⁸. J. I.

6400. From such persons, who were in some truth from the Word, but not in good, have arisen all the **heresies** within the Church; for what is heretical appeared to them exactly like truth.

6765. Those in **heresy**, or in no truth of faith, are here meant by 'the wrong doer.'

6822. If others (insinuate truth) **heresies** arise . . .

8311. They who are in **heresies** and in a life of good . . .

9011. As **heretics** who are conscientious and zealous are wont to do . . .

9186³. Hence so many and such great hallucinations and **heresies**.

9410². Hence that infernal **heresy** . . .

9424³. All do so, even **heretics**.

10276⁸. Hence the Word is called by such the Book of **heresies**.

10330⁶. (Hence) so many **heresies** . . . because the leaders have regarded themselves . . .

10400². Hence it is that so many **heresies** have arisen, and that by some the Word is called the Book of **heresies** . . .

H. 311⁶. Whence come ignorance, **heresies**, and errors.

455⁶. Whence, otherwise, so many **heresies** from the same Word?

S. 52. They who read the Word without doctrine are . . . yielding to **heresies** . . .

91. That **heresies** may be taken from the sense of the letter . . . but that to confirm them is hurtful. Gen.art. T. 254.

92. **Heresies** themselves do not condemn men, but an evil life; and also confirmations from the Word of the Falsities in the **heresy** . . . Ex.

96⁶. This is why to confirm any false **heretical** thing is hurtful.

W. 130². Beware of that execrable **heresy** . . .

P. 259. So many **heresies** in the Christian world (an argument against the Divine Providence). Enum. and Ex.

—². It follows that dissensions and **heresies** are inevitable . . .

— . (Thus) it may be seen whence come dissensions and **heresies**.

—³. Still it is provided that anyone in any **heresy** as to the understanding can be reformed and saved, provided that . . . he does not confirm the false **heretical** things . . .

318². Who does not confirm his own **heresy**?

330⁵. (This) is an insane **heresy**. Ex.

—⁸. (This) is a cruel **heresy**. Ex.

R. 439². Many things may be taken from the Word which at first appear to agree with the **heresy**. . . (Thus) a heretic can fascinate and obscure the understanding . . .

[R.] 461. That the heresy of faith alone induces stupidity on hearts, etc. Sig.

572. A heresy destructive of the Church, because from the truths of the Word falsified. Sig.

575. That this heresy prevails and reigns through its reception by the laity. Sig.

712. That all the heresies which emanated from (the Church of the Reformed) were destroyed. Sig. 836, Sig.

843. Lest they should inspire something from their heresy . . . Sig.

T. 11. Whence dissensions, heresies, etc.

112. One of them cried . . . It is heretical. Some . . . rejoined . . . It is not heretical; he adduces many passages of the Word . . .

320. They who teach false and heretical things . . . yet read the Word . . . may be compared to . . .

402¹¹. Heretical things have especially flowed from those who have been sensuous.

450. Various heresies . . . in which these three essentials . . . have been acknowledged . . .

489. Thence have been born direful heresies, one after another . . .

497. You can reject . . . this absurd and hurtful heresy . . .

798⁸. He replied . . . Is not the Word the Book of all heresies . . .

D. 3442. A single expression of the Word . . . can induce a whole false doctrine, or heresy, thus life . . .

—^e. Thus myriads of heresies can arise from the literal sense . . .

4480. This opinion, or rather heresy, has prevailed in the universal Christian World . . .

5985. This heresy answers to a sort of conjugal conjunction with a hermaphrodite.

E. 365⁴. This is the origin of all . . . the heresies in the Church. D. Wis. xi. 2a.

384. Evident from so many heresies within the Church, especially from the wicked Babylonish heresy, and from the Jewish heresy.

780². Heretical things are described in many places . . . by 'idols.'

—³. On all heresies, especially on (this one), there can be induced the appearance that they are from truths . . .

815. There are two things by which any heretical dogma can be confirmed: reasonings from the natural man, and confirmations from the sense of the letter. Sig. by these two beasts.

816². The power of persuading and confirming any heresy from the Word . . .

817⁴. All heresies, in so far as they are . . . falsifications of the Word, correspond to adulteries . . .

837¹¹. Evident from . . . the heresies etc. in general and in particular, both abroad and at home.

1089². The reason the Word can be drawn to confirm heresies, unless it is read from doctrine, is that the sense of its letter consists of mere correspondences . . .

1176². That thence there are so many heresies . . .

Heritage. See under HEIR.

Hermaphrodite. D. 5985.

Hermit. See SOLITARY, at H. 360.

Hermon. *Chermon.*

A. 9011⁶. See CARMEL.

E. 298². 'Tabor and Hermon' (Ps. lxxxix. 12) = those who are in Divine good and in Divine truth.

340¹⁴. These things are signified by 'the dew of Hermon which descends upon the mountains of Zion' (Ps. cxxxiii. 3).

375²⁶. 'The dew of Hermon' = Divine truth . . . Thus 'the dew of Hermon which descends upon the mountains of Zion' = the conjunction of truth and good.

Hero. *Heros.*

Heroic. *Heroicus.*

A. 1072³. Those who believe nothing but what they apprehend by sensuous and scientific things, are called 'heroes to drink' (Is. v. 22).

5135⁹. As they combat strongly to destroy truths, they are called 'heroes' (Joel ii. 7).

8273³. Hence the Lord is called . . . 'a hero.' Ill. 10053³. L. 14⁴.

P. 274⁹. This Knowledge . . . makes them like heroes . . .

T. 116². As the Lord alone conquered the Hells, without the aid of any Angel, He is called 'a hero,' and 'a Man of war.' Ill.

D. 4634^e. Heroic, occurs.

6037. Those in the Hells and in evils . . . appear to have great power, and are therefore called 'heroes,' etc. Ex.

E. 376³⁷. 'Heroes' (Is. v. 22) = those who aspire to great things. (=those who have great ability and skill in adulterating the truths of the Word. 618².)

783³. Hence those who are in falsities are called 'heroes,' etc. Ill.

1135². Their reasoning from falsities against truths, and consequent assault upon them, is signified by 'they run as heroes . . .' (Joel ii. 7).

Herrenhuter. J. (Post.) 282.

Heshbon. *Chesbon.*

E. 435⁶. Occurs.

—⁷. Heshbon . . . was given to the tribe of Gad . . . and therefore by that land is signified in special what is signified by 'Gad' in general. . . 'Heshbon' = the fructification of truth in the natural man.

— 'Howl O Heshbon, because Ai is devastated' (Jer. xlix. 3) = that there is no longer the fructification of truth from good, because the doctrine of truth has been destroyed. 637¹⁰.

911¹⁰. 'Heshbon and Elealeh' (Is. xvi. 9) = the men of the External Church, who explain the Word in favour of the loves of the world; for these places were in the inheritances given to the Reubenites and Gadites . . .

Hesitate. See STICK—*haerere* and *haesitare*.

Hesselia, Sarah. D.4530.

Hesselius, John. D.4855. 5065.

Heterogeneous. *Heterogeneus*.

Heterogeneity. *Heterogeneitas*.

H. 64². They are cast out of Heaven, because they are heterogeneous.

W. 192^o. Things not of the same nature are heterogeneous . . .

254. Contracts at the least touch of anything heterogeneous . . .

— . Evils and falsities are heterogeneous . . . — .

M. 171. What is heterogeneous and discordant effects disjunction and absence . . .

273. Homogeneities and heterogeneities . . . (there) appear in the face, speech, and gestures.

T. 622^o. A heterogeneous affection separates, and what is heterogeneous torments . . .

Heth. See HITITE.

Hew. *Dolare*. A.10603.

Heygart. D.6066.

Hezekiah. *Hiskias*.

E. 706⁶. As Hezekiah was an upright king, the time was prolonged . . . —¹⁷.

Hiddekel. *Chiddekel*.

A. 118. 'The river Hiddekel' (Gen.ii.14)=reason, or the clear-sightedness of reason. Compare 130.

Hidden, To lie. *Latere*.

A. 3610³. This disposition—*animus*—lies deeply hidden . . . like conjugal love, which in infancy . . . lies hidden . . . In like manner in . . . every plant there lies inmosty hidden the endeavour to produce fruit or seeds . . . So the Conjugal of good and truth long lies hidden . . .

3938⁷. (After death) the happiness which had lain hidden in . . . the interior man, comes forth . . .

4199. 'We shall lie hidden a man from his companion' (Gen.xxxi.49)=separation relatively to the things of the Church. 'To lie hidden,' here,=separation. . . These are said 'to lie hidden,' because they are separated as to good and truth . . .

4317⁵. This root (of evil) lies deeply hidden . . .

5060³. This represented that they want to lie completely hidden.

5291³. What is Divinely inspired lies hidden in them . . .

7233³. The internal sense is not only that sense which lies hidden in the external sense . . .

9258. The falsities . . . in which good lies hidden . . . The falsities . . . in which evil lies hidden . . .

9348. These loves, like the hidden current of a river . . . N.56.

H. 559. This lies hidden in everyone who is in the love of self . . .

VOL. III.

S. 75. What wisdom . . . lies hidden in the Word . . .

R. 527. This lies inmosty hidden in all evil . . .

T. 618. Occurs.

D. 641. On Spirits who lie hidden.

Hide. See CONCEAL, and STORE UP.

Hide. *Abdere*.

A. 7607. 'To be hidden' (Ex.ix.32)=not to be visible.

E. 455¹⁰. 'Hidden' (Ps.xxxi.20)=interiorly with man.

Hide. *Abscondere*.

Hiding. *Abconsio*.

A. 960^o. Their more hidden deceits.

3900⁴. For the Lord hides them . . .

4391². To hide the interiors of the Word. Sig. — .

4552. 'To hide' (Gen.xxxv.4)=to reject and bury as dead.

4799². They hide nothing from their companions . . .

5664. 'A hidden gift' (Gen.xliii.23)=the truth and good which are bestowed by the Lord, unawares to man.

5781. That it cannot be hidden from Him. Sig.

6214^o. (Thus) nothing whatever is hidden . . . H.469.

6721. 'She hid him three months' (Ex.ii.2)=the fullness of time in which it did not appear.

6762. 'He hid him in the sand' (ver.12)=that he discarded him where falsities are.

8230. That their own falsities hid them. Sig.

9013². For they who have acted hiddenly in the world can render themselves invisible there . . .

H. 488². They who have secretly plotted deceits . . .

507. The things they have acted and spoken secretly are published . . . Thus hidden things are laid open . . .

594². Some of the means have relation to . . . the hiding of certain Hells beneath denser coverings . . .

R. 120. 'I will give him to eat of the hidden manna' (Rev.ii.17)= . . . wisdom stored up, such as exists with those in the Third Heaven; for (such) are in wisdom above the rest of the Angels, but in hidden wisdom, for it is inscribed on their lives, and not so much on their memories . . .

338. 'They hid themselves in the caves and in the rocks of the mountains' (Rev.vi.15)=that they were in evils and falsities of evil; because (such) after death hide themselves in caves; and (such) hide themselves in the rocks of the mountains . . .

339. 'Fall upon us and hide us' (ver.16)=to be protected from the influx of Heaven; and as this is done by confirmations of evil by falsity, and of falsity from evil, these things are signified. 'To hide themselves from the face of Him who sits upon the throne and from the wrath of the Lamb'=until they did not acknowledge anything Divine of the Lord . . .

D. 3128. The Spirits at once perceive if he wants to
2 E